Murray's

HAND-BOOK

SYRIA, PALESTINE.

GIFT FROM MSGR. PAA.GIERINGER, RECTOR

Post 8vo. 10*s.*

HANDBOOK—SOUTH GERMANY, Würtemberg, Bavaria, Tyrol, Salzburg, Styria, Hungary, and The Danube, from Ulm to the Black Sea. In 2 Parts. Maps and Plans. Post 8vo. 12*s.*

HANDBOOK—SWITZERLAND, The Alps of Savoy and Piedmont. The Italian Lakes and Part of Dauphiné. Edited by W. A. B. Coolidge, M.A. Maps and Plans. 2 Parts. Post 8vo. 10*s.*

HANDBOOK—FRANCE, Part I.: Normandy, Brittany, The Seine and Loire, Touraine, Bordeaux, The Garonne, Limousin, The Pyrenees, &c. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—FRANCE, Part II.: Central France, Auvergne, The Cevennes, Burgundy, The Rhone and Saone, Provence, Les Causses, Nimes, Arles, Marseilles, The French Alps, Alsace, Lorraine, Champagne, &c. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—THE RIVIERA, from Marseilles to Pisa. With Outlines of the Routes thither, and information for Invalids on the Climate. Maps and Plans. Post 8vo. 6*s.*

HANDBOOK—MEDITERRANEAN: Forming a Guide to the Coasts of Africa, Spain, Italy, Dalmatia, Greece, Asia Minor, Corsica, Sardinia, Sicily, Malta, The Balearic Islands, Crete, Rhodes, Cyprus, &c. In 2 Parts. By Sir R. L. Playfair, K.C.M.G. Maps and Plans. Post 8vo. 21*s.*

HANDBOOK—ALGERIA AND TUNIS, Algiers, Constantine. Oran. The Atlas Range, &c. Edited by Sir R. L. Playfair, K.C.M.G. Maps and Plans. Post 8vo. 12*s.*

HANDBOOK—SPAIN, Madrid, Toledo, The Castiles, The Basque Provinces, Leon, The Asturias, Galicia, Estremadura, Andalusia, Seville, Cordova, Malaga, Granada, Valencia, Catalonia, Barcelona, Aragon, Navarre, The Balearic Islands, &c., &c. In 2 Parts. Maps and Plans. Post 8vo. 20*s.*

HANDBOOK—PORTUGAL, Lisbon, Oporto, Cintra, Madeira, the Canary Islands, &c. Map and Plan. Post 8vo. 12*s.*

HANDBOOK—NORTH ITALY, Turin, Milan, Pavia, Cremona, The Italian Lakes, Bergamo, Brescia, Verona, Mantua, Vicenza, Padua, Venice, Ferrara, Bologna, Ravenna, Rimini, Parma, Modena, Piacenza, Genoa, The Riviera, &c. Edited by H. W. Pullen, M.A. Maps and Plans. Post 8vo. 10*s.*

HANDBOOK—CENTRAL ITALY, Florence, Lucca, Tuscany, Umbria, The Marches, &c. Edited by H. W. Pullen, M.A. Maps and Plans. Post 8vo. 6*s.*

HANDBOOK—ROME AND ENVIRONS. Maps and Plans. Post 8vo. 10*s.*

HANDBOOK—SOUTH ITALY AND SICILY, Naples and its Environs, Pompeii, Herculaneum, Vesuvius, Sorrento, Capri, &c.; Amalfi, Pæstum, Pozzuoli, Capua, Taranto, Bari, Brindisi, and the Roads from Rome to Naples, Palermo, Girgenti, the Greek Temples, and Messina. Edited by H. W. Pullen, M.A. Maps and Plans. Post 8vo. 12*s.*

HANDBOOK—EGYPT, The Course of the Nile, through Egypt and Nubia, Alexandria, Cairo, Pyramids, Thebes, Suez Canal, Peninsula of Sinai, Oases, The Fyoom, &c. Maps and Plans. Post 8vo. 15*s.*

October, 1893. [*Continued.*

HANDBOOK — GREECE, THE IONIAN ISLANDS, CONTINENTAL GREECE, ATHENS, THE PELOPONNESUS, THE ISLANDS OF THE ÆGÆAN SEA, ALBANIA, THESSALY, AND MACEDONIA. In 2 Parts. Maps and Plans. Post 8vo. 24*s.*

HANDBOOK—CONSTANTINOPLE, BRÛSA, AND THE TROAD. Edited by Gen. Sir CHAS. WILSON, R.E., G.C.B. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK — HOLY LAND, SYRIA AND PALESTINE, JERUSALEM, DAMASCUS, PALMYRA, ETC. By the Rev. HASKETT SMITH. Maps and Plans. Post 8vo. 18*s.*

*** HANDBOOK TRAVELLING MAP OF PALESTINE. In a Case. 12*s.*

HANDBOOK — DENMARK, SLESWIG, HOLSTEIN, COPENHAGEN, JUTLAND, ICELAND. Maps and Plans. Post 8vo. 6*s.*

HANDBOOK—SWEDEN, STOCKHOLM, UPSALA, GOTHENBURG, THE SHORE OF THE BALTIC, &c. Maps and Plans. Post 8vo. 6*s.*

HANDBOOK—NORWAY, CHRISTIANIA, BERGEN, TRONDHJEM, THE FJELDS, AND FJORDS. Edited by THOS. MICHELL, C.B. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—RUSSIA, ST. PETERSBURG, MOSCOW, FINLAND, &c. Maps and Plans. Post 8vo. 18*s.*

HANDBOOK—INDIA, in Four Volumes.

I. BOMBAY. Map and Plans. 15*s.*
II. MADRAS. Maps and Plans. 15*s.*
III. BENGAL. Maps and Plans. 20*s.*
IV. THE PUNJAB. Maps. 15*s.*

HANDBOOK—INDIA AND CEYLON. In One Volume. BENGAL, BOMBAY, CALCUTTA, MADRAS, PUNJAB, THE NATIVE STATES, RAJPUTANA, &c., SIMLA, DARJEELING, MAHABALESHWAR, MATHERAN, MT. ABU, CEYLON, &c. Maps and Plans. Post 8vo. 15*s.*

HANDBOOK—JAPAN, YOKOHAMA, TOKYO, NIKKO, NIIGATA, ISE, KYOTO, THE INLAND SEA, THE ISLANDS OF SHIKOKU, KYNSHU, YEZO, &c. New Edition with 15 Maps and Plans. Post 8vo. 15*s.* net.

HANDBOOK—NEW ZEALAND, AUCKLAND, THE HOT LAKE DISTRICT, WELLINGTON, NELSON, CHRISTCHURCH, DUNEDIN, OTAGO, SOUTHERN LAKES, &c. By F. W. PENNEFATHER, LL.D. Crown 8vo. 7*s.* 6*d.*

COMPANIONS TO THE HANDBOOKS.

HANDBOOK OF TRAVEL TALK—ENGLISH, FRENCH, GERMAN, AND ITALIAN. 16mo. 3*s.* 6*d.*

HANDBOOK DICTIONARY—ENGLISH, FRENCH, AND GERMAN. 16mo. 6*s.* *** *A small volume, convenient for HAND or POCKET.*

HANDBOOK OF PAINTING—THE ITALIAN SCHOOLS. Revised and Remodelled. By SIR A. H. LAYARD, G.C.B. 200 Illustrations. 2 vols. Crown 8vo. 30*s.*

MEMOIRS OF THE EARLY ITALIAN PAINTERS, AND THE PROGRESS OF PAINTING IN ITALY.—FROM CIMABUE TO BASSANO. By Mrs. JAMESON. Portraits. Crown 8vo. 12*s.*

HANDBOOK OF PAINTING.—THE GERMAN, FLEMISH, AND DUTCH SCHOOLS. Based on the Handbook of Kügler. By J. A. CROWE. Illustrations. 2 vols. Crown 8vo. 24*s.*

EGYPT UNDER THE PHARAOHS. A History derived entirely from the Monuments. By HENRY BRUGSCH BEY. A New Edition, condensed and thoroughly revised. By MARY BRODRICK. With Maps, Plans and Illustrations. 8vo. 18*s.*

Rev. Joseph M. Walker
Feb. 23/95

A

HANDBOOK FOR TRAVELLERS

IN

SYRIA AND PALESTINE

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

HANDBOOK FOR TRAVELLERS

IN

SYRIA AND PALESTINE

INCLUDING A SHORT ACCOUNT OF THE

GEOGRAPHY, HISTORY, AND RELIGIOUS AND POLITICAL DIVISIONS OF THESE COUNTRIES, TOGETHER WITH DETAILED DESCRIPTIONS OF JERUSALEM, DAMASCUS, PALMYRA, BAALBEK, AND THE INTERESTING RUINED CITIES OF MOAB, GILEAD, AND BASHAN

AN ENTIRELY NEW EDITION

WITH MAPS AND PLANS

LONDON
JOHN MURRAY, ALBEMARLE STREET
1892

915.69
M982

Digitized by the Internet Archive
in 2024

https://archive.org/details/handbookfortrave0000unse_p6s5

PREFACE.

SINCE the publication of the last edition of this Handbook, so many new discoveries have been made, and the identification of ancient sites has been so greatly advanced, through the labours of the various explorers, that it has been found necessary to re-write the greater part of the book.

At the same time, extensive use has been made of the admirable old edition of the Handbook by the late Rev. J. L. Porter; and several passages from it have been inserted *in extenso*.

The chief objects aimed at in the following pages are—accuracy, fulness of all needful information, clearness of expression, and conciseness of description.

There will be found no florid descriptions of scenery, for the traveller will be able to observe the scenery for himself. The main objects of interest in the landscape are, however, in every case, pointed out and explained.

As most of the journeys in Syria have to be accomplished on horseback, endeavours have been made to bring the volume into as compact a form as possible. In order to effect this, the portion relating to the Wilderness of Sinai has been omitted, as that journey is usually undertaken in connection with Suez and Lower Egypt, and does not form part of a tour through Syria and Palestine proper.

An important amendment has been introduced in the itinerary lists, by giving the distances in miles as well as in hours and minutes; this change having been rendered possible through the Palestine Exploration Survey. The distances, however, can only be considered precisely accurate throughout the district included in that Survey—viz. on the west of the Jordan, from Beersheba

in the south to the Litâny River in the north. The distances throughout Northern Syria and the country east of the Jordan have been calculated as accurately as possible under the circumstances, but must only be regarded as approximately correct.

As regards the times between consecutive places, travellers may calculate that in hilly districts they can accomplish day's journeys at the rate of three miles per hour, and on level plains they may cover at least an average of four miles per hour.

It is impossible for me to acknowledge all the sources from which I have derived information and help in my labours; but I desire especially to mention my kind friends Messrs. Dickson and Eyres, H.B.M. Consuls at Jerusalem and Damascus respectively, as also Mr. Assad Kheirallah, of the American Press, Beyrout.

Nor must I omit to mention, with thanks, the aid which has been afforded to me in my labours through the study of the various publications of the Palestine Exploration Society, as also the writings of Major Conder, Dr. Selah Merrill, and others.

In the important matter of the identification of ancient Biblical and classic sites, I have in every instance most carefully weighed all the arguments adduced by various authorities; and it has only been in very rare instances, and after special investigations on my own part, that I have ventured to suggest any new identifications. A list of these is appended below, and the reasons for my adoption of them will be found in the text, under the heading of the different places concerned.

HASKETT SMITH, M.A.

November 1891.

LIST OF BOOKS RECOMMENDED AS AUTHORITIES ON SYRIA AND PALESTINE.

In addition to the *Bible*, the *Talmud*, and the Works of *Josephus*, which are, of course, the principal authorities for ancient Palestine, the following books may be profitably studied:

Burckhardt.—"Travels in Syria."
Burton and Drake.—"Unexplored Syria."
Burton, Lady.—"Inner Life of Syria."
Conder, C. R.—"Heth and Moab."
" " "Syrian Stone Lore."
" " "Tent Work in Palestine."
" " *and F. R.*—"Handbook to the Bible."
De Vogüé.—"Eglises de la Terre Sainte."
" "Syrie Centrale."
Eusebius.—"Ecclesiastical History."
Fergusson.—"History of Architecture," 2 vols.
Finn.—"Byeways in Palestine."
Geikie.—"The Holy Land and the Bible."
Gibbon.—"Decline and Fall of the Roman Empire."
Graham, C.—"Papers to the Royal Asiatic Society."
" "Papers to the Royal Geographical Society."
Irby and Mangles.—"Travels in Syria."
Lartet.—"Géologie de la Palestine."
Le Strange, Guy.—"Syria under the Moslems."
Luynes, Duc de.—"Voyage d'Exploration à la Mer Morte, &c."
Lynch.—"Expedition to the Dead Sea."
Macgregor, J.—"Rob Roy on the Jordan."
Merrill, Selah.—"East of the Jordan."
Oliphant, L.—"Haifa, or Life in Modern Palestine."
" "Land of Gilead."
Palestine Exploration Fund.—"Flora and Fauna of Palestine."
" " " "Geology of Palestine."
" " " "Jerusalem."
" " " "Memoirs," 3 vols.
" " " "Quarterly Statements."
" " " "Special Papers."
Porter, J. L.—"Five Years in Damascus."
" " "Giant Cities of Bashan."
Reland.—"Palæstina."
Renan, E.—"Mission en Phénicie."
Ritter.—"Erdkunde."

Robinson.—"Biblical Researches."
Saulcy, F. de.—"Dictionnaire Topographique de la Ter Sainte."
Schumacher, G.—"Across the Jordan."
Smith, Dr. William.—"Dictionary of the Bible."
Smith, Haskett.—"For God and Humanity."
Stanley, Arthur P.—"Sinai and Palestine."
" " "Sermons in the East."
Thomson, W. M.—"The Land and the Book."
Tristram, H. B.—"Bible Places," "Land of Israel," "Land of Moab."
Waddington, W. H.—"Inscriptions grecques et latines de la Syrie."
Warren, Sir C.—"Underground Jerusalem."
Wilson, Sir C.—"Recovery of Jerusalem."
Witzstein, J. G.—"Reisebericht über Hauran und die Trachonen."
Wortabet, Dr.—"The Religions of Syria."

Amongst mediæval writers on Syria and Palestine, the following are the chief:

Benjamin of Tudela.	Mukaddasi.
Geoffrey de Vinisauf.	William of Tyre.

The great Arabic authorities are *Abulfeda* and *Beha Eddin*.

LIST OF IDENTIFICATIONS, SUGGESTED FOR THE FIRST TIME IN THIS HANDBOOK.

1. **Mahanaim** (*Gen.* xxxii. 2, &c.) = Salt (Rte. 17).
2. **Mizpah-Galeed** (*ibid.* xxxi. 47–49) = Sûf (*ibid.*)
3. **Ramoth-Gilead** (*Deut.* ix. 43, &c.) = Ajlûn (*ibid.*)
4. **Kattath** (*ibid.* 15) = Khashâsh (Rte. 21 A).
5. **Misheal** (*ibid.* 26) = Rishmea (Rte. 21 D).
6. **Dabbasheth** (*ibid.* xix. 11) = Zebdeh (*ibid.*)
7. **Ittah-Kazin** (*ibid.* 13) = Kefr Kenna (Rte. 22 A).
8. **Remmon-Methoar-Neah** (*ibid.*) = Rummâneh (Rte. 23).
9. **Hannathon** (*ibid.* 14) = el-Khalladîyeh (*ibid.*)
10. **Valley of Jiphthal-el** (*ibid.*) = Wâdy el-Melek (*ibid.*)
11. **Bethsaida** (*St. Luke* ix. 10, &c.) = Ms'aidieh (Rte. 24).
12. **Beten** (*Deut.* xix. 14.) = Tibnîn (Rte. 27).
13. **Helkath** (*ibid.* 25) = Yerka (Rte. 28).
14. **Achshaph** (*Josh.* xi. 1, &c.) = Kula't esh-Shukif (Rte. 29).
15. **Janoah** (2 *Kings* xv. 29) = Hunîn (Rte. 31).

GLOSSARY OF ARABIC TERMS

EMPLOYED IN THIS HANDBOOK.

Abu, father.
Abyad, f. *Beida* or *Baidha*, white.
Ahmar, f. *Hamra*, red.
'Ain, pl. *'Ayûn* or *'Ainûn*, fountain, spring.
'Amûd, pl. *'Awâmîd*, column, pillar.
'Arâk, cliff, cavern.
Arb'a, four.
Arb'ain, forty.
Ardh, land.
Aswad, f. *Sóda*, black.
Azrak, f. *Zerka*, blue.
Bâb, gate, door.
Baheireh, lake.
Bahr, sea.
Ballût, *Ballútet*, oak.
Barid, f. *Barideh* or *Barada*, cold.
Bawwabeh, portal.
Beit, pl. *Biût*, house.
Belâd, district.
Belad or *Belled*, village.
Bint, pl. *Benât*, girl, daughter.
Bîr, pl. *Biâr*, well.
Birkeh, pl. *Burâk*, pool, reservoir.
Burj, tower.
Dâr, house.
Deir, convent, monastery.
Deraj, step.
Derb, path.
Dhahr, back, ridge.
El, the, of.
Emîr, prince.
Ferâs, mare.
Gharbeh, west.
Ghôr, hollow land.
Ghuweir, small depression.
Hajr, stone.
Haram, sanctuary.
Hâreh, street, quarter.
Hummâm or *Hammâm*, bath.
Ibn, pl. *Beni*, son.
Jami'a, mosque.
Jeb'a, hill.
Jebel, pl. *Jibâl*, mountain.
Jelameh, mound, hillock.
Jezîreh, island.
Jiljûlieh, circle.
Jisr, bridge.
Jubb, pit.
Jûrah, hole.
Kabr, pl. *Kabûr*, tomb, grave.
Kâdi, judge.
Kanah, canal, aqueduct.
Kaukab, star.
Kefr, village.
Kelb, pl. *Kelâb*, dog.
Kenîseh, church.
Khan, inn, caravanserai.
Khanzîr, pig, boar.
Khêmi, tent.
Khudr, grèen.
Khurbeh, pl. *Khurâb*, ruin.
Khurcibeh, small ruin.
Kibleh, south.
Kubb or *Kubbeh*, pl. *Kubâb*, dome.
Kubeibeh, small dome.
Kuds, holy.
Kul'ah, castle.
Kurm, vineyard.
Kurn, pl. *Kurûn*, horn, peak.
Kuryeh, village.
Kuseir, small palace.
Kusr, palace.
Luhf, foot of hill.
Ma or *Moyeh*, water.
Mâdhneh, minaret.
Makhâdeh, ford.
Mar, saint.
Mazâr, shrine.
Medîneh, town.

Meidân, exercising-ground.
Mejdel, watch-tower.
Merj, pl. *Merûj*, meadow.
Mezra'h, farm.
Mihrab, prayer-niche.
Minbar, pulpit.
Mîneh, harbour.
Mughâreh, pl. *Mughaîr* or *Mughâr*, cave.
Mukâm, shrine, station.
Muntâr, watch-tower.
Nahr, river.
Nâr, fire.
Neb'a, perennial spring.
Neby, prophet.
Nijm, f. *Nijmeh* or *Nijmi*, star.
Nukb, stony pass.
'Osh, nest.
Rahib, pl. *Rahbân*, monk.
Rameh, height.
Râs, head, cape, hilltop.
Resm, traces, vestiges.
Rujm, cairn.
Sahel, plain.
Sala'am, peace.
Sebîl, wayside fountain.
Sh'aib, spur.
Sheikh, chief.
Shejereh, tree.
Shemâleh, north.
Sherkeh, east.
Shukîf or *Shukf*, cleft, crag.
Sîr, fold.
Sitt, lady.
Sûk, market.
Tâhûneh, pl. *Tawâhin*, mill.
Taiyib, f. *Taiyibeh*, good.
Tal'ah, ascent.
Tarîk, road.
Tell, pl. *Tellûl*, mound, hill.
Tîn, *Tîneh*, fig-tree.
Tubk, terrace.
Tûr, mountain.
Tuweil, peak, ridge.
Umm, mother.
Wâd or *Wâdy*, valley, watercourse, bed of winter-torrent.
Wared, pl. *Werd*, rose.
Wely, saint's tomb.
Zeit, oil.
Zeitûn, olive.

N.B.—When a word ending in *h* preceded by a vowel is followed by a word commencing with a vowel, the final *h* is changed into *t*; as, *e.g.*, Khurbet el-Mujedd'a, Ramet el-Khalîl, &c.

SKELETON TOURS.

I. Seven Weeks' Grand Tour through Palestine, Damascus, and the Lebanon, commencing and ending at Jaffa.

	Days.
Jaffa	1
Ashdod / Askelon	1
Gaza	1
Beersheba	1
Masada	1
Engedi and the Dead Sea	1
Jericho and the Jordan	2
Jerusalem and its environs	6
Bethlehem / Hebron	1
Bethel / Shiloh	1
Shechem	1
Samaria / Dothan / Jenîn (Engannim) / The Plain of Esdraelon	1
Jezreel / Nain / Endor / Mount Tabor	1
Nazareth	1
Cana of Galilee / Tiberias	1
Sea of Galilee	2
Safed	1
Kadesh-Naphtali	1
Dan / Cæsarea Philippi / Mount Hermon	1
Hasbeiya	1
Rasheiya	1
Damascus	3
Zebedâni	1
Baalbek	2
Beyrout	2
Sidon	1
Tyre	1
Acre	1
Haifa / Mount Carmel	1
Athlît	1
Cæsarea	1
Jaffa	1
	43
Six Sundays	6
	49

II. Five Weeks' Tour, commencing at Jaffa and ending at Beyrout; or vice versâ.

	Days.
Jaffa	1
Jerusalem and its environs	8
Bethlehem / Hebron	1
Jericho	1
The Jordan and the Dead Sea	1
Bethel	1
Shiloh / Shechem	1
Samaria / Dothan / Jenîn / The Plain of Esdraelon / Scene of Elijah's Sacrifice / Dalieh / Mount Carmel	1
Athlît / Haifa	1
Nazareth	1
Jezreel / Nain / Endor / Mount Tabor	1
Tiberias / Sea of Galilee	2
'Ain Mellâhah / Waters of Merom	1

	Days.
Dan (Tell el-Kâdi) } Cæsarea Philippi (Baniâs) }	1
Kefr Hauwar	1
Damascus and its environs	4
Baalbek	2
Shtaura } Beyrout }	1
	31
Four Sundays	4
	35

N.B.—These two tours may, of course, be prolonged or shortened, according to the length of visits to Jerusalem, Damascus, &c.

III. Carriage Tour in Judæa, Galilee, and the Districts of the Lebanon and Damascus.

	Days.
Jaffa	1
Jerusalem and its environs	8
Bethlehem } Hebron }	1
Jaffa	1
Haifa (including Nazareth, Tiberias, Sea of Galilee, Acre, Athlît, Zimmarîn, Cæsarea)	14
Beyrout	1
Damascus	4
Shtaura	1
Baalbek	2
Beyrout	1
	34

N.B.—Steamers only call once a fortnight at Haifa; but a very pleasant fourteen days can be spent in the vicinity of Mount Carmel and in drives to the places mentioned. The carriage-road between Nazareth and Tiberias is, however, bad; and, in certain seasons of the year, it is impracticable.

The number of days spent in Judæa and in the Lebanon and Damascus districts can, of course, be varied according to the will of the traveller.

IV. Three Weeks' Tour in Judæa.

	Days.
Jaffa	1
Ashdod } Askelon }	1
Gaza	1
Lachish } Eglon } Libnah } Beit Jibrîn }	1
Hebron	1
Bethlehem	1
Mar Sâba } Jericho }	1
The Jordan and the Dead Sea	1
Jerusalem (including excursions) (see Rte. 10)	9
Jaffa	1
	18
Three Sundays	3
	21

V. Three Weeks' Tour in Northern Syria, commencing and ending at Beyrout.

	Days.
Beyrout } Tripoli }	2
Tartûs (Antaradus)	1
Ladikîyeh (Laodicea)	2
Mount Casius } Mouth of the Orontes }	2
Seleucia } Antioch }	1
Aleppo	1
Hamath	2
Homs	1
Riblah	1
Baalbek	1
Cedars of Lebanon	1
Beyrout	3
	18
Three Sundays	3
	21

VI. Five Weeks' Tour in Northern Syria, including Palmyra and Damascus.

	Days.
Beyrout } Tripoli }	2
Ladikîyeh	3
Seleucia	2
Antioch	2
Aleppo	2
Hamath	2
Homs	1
Palmyra	4

	Days.
Damascus	5
Baalbek	3
Cedars of Lebanon	1
Beyrout	3
	30
Five Sundays	5
	35

VII. THREE WEEKS' TOUR, COMMENCING AT TRIPOLI AND ENDING AT BEYROUT.

	Days.
Tripoli	1
Homs	1
Palmyra	4
Damascus	5
Baalbek	3
Cedars of Lebanon	1
Beyrout	3
	18
Three Sundays	3
	21

VIII. FOUR WEEKS' TOUR FROM JERUSALEM TO DAMASCUS, THROUGH MOAB, GILEAD, BASHAN, AND TRACHONITIS.

	Days.
Jerusalem, Jericho	1
Mount Nebo and Pisgah	1
Heshbon	1
'Arâk el-Emîr	1
Rabbath-Ammon	1
Salt (Mahanaim ?)	1
Gerasa	1
Sûf (Mizpah ?), Ramoth-Gilead	1
Pella	1
Gadara	1
Abila, Capitolias	1
Mezarîb, Dra'a	1
Busrah	2
Salkhat	1
Ayûn, Hebrân, Suweideh	1
Kunawât and neighbourhood	3
Suleim, Shuhba	1
Shuka, Batanîyeh, Umm ez-Zeitûn	1
Ahiry, Dâma, Sh'aârah	1
Musmieh, Burâk	1
Damascus	1
	24
Four Sundays	4
	28

CONTENTS.

SYRIA AND PALESTINE.

PAGE

PREFACE v

LIST OF BOOKS RECOMMENDED AS AUTHORITIES vii

NEW IDENTIFICATIONS OF SITES viii

GLOSSARY OF ARABIC TERMS ix

SKELETON TOURS xi

LIST OF ROUTES xvi

LIST OF MAPS AND PLANS xx

INTRODUCTION.

I. PHYSICAL GEOGRAPHY xxi

II. POLITICAL GEOGRAPHY xxiii

III. HISTORICAL SUMMARY xxiv

IV. CHRONOLOGICAL TABLE xxxii

V. INHABITANTS xxxviii

VI. CLIMATE xlviii

GENERAL INFORMATION.

I. MONEY xlix

II. PASSPORTS, &c. xlix

III. CUSTOM-HOUSE, &c. l

IV. TRAVELLING ARRANGEMENTS l

V. DRESS, OUTFIT, &c. li

PLAN OF SUPPOSED TOMB OF CHRIST . . . . . *to face* p. 74

LIST OF ROUTES.

Route. Page.

1. **Jaffa to Jerusalem.**
   Landing arrangements . 1
   (A) Jaffa; Plain of Sharon; Ramleh; Kuryet el-'Anab; Kolônieh. . 4
   (B) Lydda; Gimzo; Modin; Beth-horon . . . 10

2. **Jaffa to Nablûs** . . . 12

3. **Jaffa to Haifa.**
   Arsûf; Apollonia; Cæsarea; Athlît . . 13

4. **Jaffa to Gaza.**
   Jabneel; Makkedah; Ekron; Gezer; Ashdod; Askelon; Gaza . 15

5. **Gaza to Hebron.**
   Lachish; Eglon; Libnah; Beit Jibrîn; Eleutheropolis . . 24

6. **Gaza to Beersheba** . . 29

7. **Beersheba to Hebron.**
   Debir; Eshtemoa, &c. . 30

8. **Beersheba to Masada.**
   Arad; Maon; Carmel; Ziph; Masada . . 31

9. **Masada to Jericho.**
   Engedi; The Dead Sea; Gomorrah . . . 36

10. **Jerusalem and its Environs.**
    General statistics; Topography; Climate; History; Ancient Jerusalem; Tomb of Christ; Calvary; Church of the Holy Sepulchre; Temple; Muristân; Cœnaculum; Quarries 43

10 (A) **Excursion to Bethany.**
    Tomb of Virgin; Gethsemane; Olivet; Bethany 107

(B) **Excursion to Bethlehem and Hebron.**
    Rachel's Tomb; Bethlehem; Solomon's Pools; Hebron; Cave of Machpelah 111

(C) **Excursion to Neby Samwîl.**
    Anathoth; Geba; Gibeah; Michmash; Ai; Rimmon; Ophrah; Bethel; Beth-horon; Gibeon . . . 122

(D) **Excursion to Kubeibeh** . 130

(E) **Excursion to Mar Sâba** . 131

(F) **Excursion to the Frank Mountain.**
    Tekoa; Khureitûn; Herodium 134

(G) **Excursion to 'Ain Kârim.**
    Monastery of the Cross; 'Ain Kârim; Bittîr;

Route. Page.

Philip's Fountain; Valley of Roses. . . 137

10. (H) **Excursion to Gath.**
Valley of Elah; Rock Etam; Cave of Adullam; Shochoh; Gath; Valley of Sorek; Beth-shemesh; Zorah; Ebenezer; Kirjath-jearim . 139

11. **Jerusalem to Cæsarea.**
Timnath; Tomb of Joshua; Antipatris; Castle of Plans 145

12. **Jerusalem to Nablûs.**
Nob; Ramah; Beeroth; Bethel; Shiloh; Jacob's Well; Shechem . . 149

13. **Jerusalem to Bethel.**
Brook Cherith; Jericho; the Dead Sea; the Jordan; Gilgal; Elisha's Spring; Valley of Achor; Bethel . . 161

14. **Jericho to Beisân** . . 170

15. **Jerusalem to Kerak.**
Jericho; Plain of Shittim; Mount Nebo; Heshbon; Khan Meshitta; Springs of Callirhoe; Machærus; Arnon; Aroer; Ar of Moab; Kir of Moab . . 172

16. **Hesbân to Nablûs.**
Palace of Hyrcanus; Salt; Mahanaim; Penuel; Succoth . . . 181

17. **Jerusalem to Tiberias.**
Jericho; Heshbon; Rabbath-Ammon; Gerasa; Mizpah; Ramoth-Gilead; Pella; Gadara; Tarichæa . . . 185

18. **Nablûs to Haifa.**
Samaria; Cæsarea; Zimmarîn; Tantûrah; Athlît 201

Route. Page.

19. **Nablûs to Nazareth.**
Salim; Ænon; Thebez; Tirzah; Megiddo; Bethshan; Valley of Jezreel; Well of Harod 209

20. **Nablûs to Jenîn.**
(A) Jeb'a; Bethulia . . 217
(B) Samaria; Dothan . . 218

21. **Jenîn to Nazareth.**
(A) Plain of Esdraelon . . 223
(B) Mount Gilboa; Jezreel; Shunem; Nain; Endor 224
(C) Taanach; Legio; Jokneam; Harosheth of the Gentiles; Haifa . 227
(D) Mount Carmel; Elijah's Sacrifice; Murhakah; Dalieh; Athlît; The Carmelite Convent; Schools of the Prophets; Haifa; Oak Forest; Nazareth . . . 230

22. **Nazareth to Tiberias.**
(A) Cana of Galilee; Horns of Hattîn . . . 243
(B) Mount Tabor; Khan et-Tujjâr 245
(C) Jezreel; Shunem; Nain; Endor; Mount Tabor . 248

23. **Haifa to Tiberias.**
Shefa 'Amr; Sepphoris; Jotapata; Tiberias . 248

24. **Excursions on the Sea of Galilee.**
(A) Gamala; Bethsaida Julias 252
(B) Jordan; Capernaum; Bethsaida; Magdala; Dalmanutha . . 254
(C) On horseback round the Lake 256

25. **Tiberias to Baniâs.**
Waters of Merom . . 258

26. **Safed to Damascus.**
Safed; Bridge of Jacob's

Route. Page.

Daughters; Jaulân; Kuneiterah; River Pharpar . . . 259

27. **Safed to Tyre.** Gischala; Kefr Birim; Tibnîn 262

28. **Haifa to Beyrout.** River Kishon; Belus; Acre; Tyre; Hiram's Tomb; Sarepta; Sidon 264

29. **Tyre to Baalbek.** Belfort; Natural Bridge over the Litâny; Chalcis; Antilebanon. . 281

30. **Sidon to Beyrout.** Jûn; Mukhtâra; Bteddîn; Deir el-Kamar . . 284

31. **Safed to Baniâs.** Hazor; Kedesh-Naphtali; Hunîn; Janoah; Dan; Cæsarea Philippi. . 285

32. **Baniâs to Damascus.**

(A) Lake Phiala; Beit Jenn; Kefr Hauwar . . 289

(B) Hasbeiya; Mount Hermon; Rasheiya . . 290

33. **Sidon or Tyre to Damascus.** Belfort; Hasbeiya; Mount Hermon; Rasheiya; Rakhleh; Katana . 291

34. **Baniâs to Beyrout.** Abel-maachah; Jezzîn . 295

35. **Beyrout and its Environs** . 296

(A) Pine-groves; Rustem Pasha's Gardens . 300

(B) Dog River; Inscriptions . 301

(C) Deir el-Kul'ah; Beit Mèri; Brumâna . . . 304

(D) Hadeth; Shuweifat; Ba'abda . . . 304

36. **Beyrout to Damascus.** Lebanon; Shtaura; Cœlesyria; Antilebanon 304

Route. Page.

37. **Damascus and its Environs** 307

(A) Walk round the walls . 317

(B) Salahîyeh . . . 319

(C) Meidân; Gates of God . 319

(D) Jôbar 320

(E) Meadow Lakes; Dumeir . 320

38. **Tour in the Hauran.** Trachonitis; Nukrah; Druse Mountain; Musmieh; Dâma; Hît; Batanæa; Shuka; Shuhba; Suleim; Kunawât; Canatha; Suweideh; Sâleh; Salkhat; Bozrah; Edrei; Ashtaroth Karnaim; Sunamein; Kesweh . . . 321

39. **Damascus to Baalbek.**

(A) Shtaura; Mu'allaka; Beka'a. 345

(B) Abila; Zebedâni . . 347

(C) Helbon; Bludân; Baalbek 349

40. **Beyrout to Tripoli.** Dog River; Gebal; Botrys; Tripoli . . 361

41. **Baalbek to the Cedars** . 364

42. **The Cedars to Beyrout.** Afka; Adonis River; Natural Bridge . . 365

43. **Tripoli to the Cedars** . 366

44. **Damascus to Palmyra** . 368

45. **Damascus to Homs.**

(A) Kuteifeh; Nebk; Kâra . 375

(B) Saidnaya; M'alûla; Yabrûd 376

46. **Baalbek to Beyrout.** Zahleh; Lebanon; Bukfeiya 377

47. **Baalbek to Homs.** Lebweh; Source of Orontes; Pillar of Hurmul; Riblah; Kadesh on Orontès . . . 378

Route. Page.

48. **Tripoli to Hamah.**
Orthosia; River Eleutheros; Castle of Crac; Sabbatic River; Homs; Hamah; Inscriptions . 381

49. **Beyrout to Antioch.**
Tortosa; Aradus; Margat; Balanea; Gabala; Laodicea - ad - Mare; Mons Casius; Mouth of Orontes; Seleucia; Daphne . . . 386

Route. Page.

50. **Hamah to Aleppo.**
(A) Ma'arret et-Na'amân; Dâna; Sermîn . . 392
(B) Larissa; Apamea; Bârah; Kalb Louzy; Aleppo. . . . 393

51. **Aleppo to Antioch.**
Kul'at Simân; Castrum Harenkh; Antioch; Beilân Pass; Alexandretta 398

INDEX AND DIRECTORY . . . . . [1]

LIST OF MAPS AND PLANS.

1. Map of Southern Palestine . . *in pocket of front cover*
2. „ „ Northern „ . . . . . *back*
3. „ „ Jerusalem . . . . . *to face page* 50
4. Plan of the Tombs of the Prophets . . . *on page* 70
5. „ „ „ Tomb of Helena . . . . „ „ 72
6. „ „ „ supposed Tomb of Christ . } *to face page* 74
7. Section of exterior face of supposed Tomb of Christ . . . . . }
8. Cross and Sacred Monograms on Wall of Tomb }
9. Plan of el-Heidhemîyeh, the probable Hill of Calvary . . . . . *on page* 75
10. Plan of the Church of the Holy Sepulchre . „ „ 79
11. „ „ the Haram Enclosure . . . . „ „ 93
12. „ „ Kubbet es-Sakhrah, or Dome of the Rock „ „ 95
13. „ „ the Mosque of el-Aksa . . . „ „ 99
14. „ „ the Church of Santa Maria Maggiore „ „ 104
15. „ „ the Church of the Nativity, Bethlehem „ „ 114
16. „ „ the Mosque at Hebron . . . „ „ 120
17. „ „ Cæsarea . . . . . „ „ 203
18. „ „ Athlît . . . . . „ „ 235
19. „ „ Tyre . . . . . „ „ 274
20. „ „ Damascus . . . . . „ „ 308
21. „ „ the Great Mosque, Damascus . . „ „ 311
22. „ „ Church at Edrei . . . . . „ „ 343
23. „ „ Temples, Baalbek . . . . „ „ 354
24. „ „ Palmyra . . . . . „ „ 371
25. Map of Northern Syria . . . . . *to face page* 386
26. Plan of Church at Ruweihah . . . . *on page* 392
27. Apse of Church at Kalb Louzy . . . „ „ 395
28. Plan of Church at Kalb Louzy . . . „ „ 396
29. „ „ Church, &c., at Kul'at Sim'ân . . „ „ 399

INTRODUCTION.

I. Physical Geography of Syria and Palestine.

The boundaries of Syria and Palestine are: on the N. Asia Minor, on the E. the Desert of Arabia, on the S. Idumæa and the Wilderness of Tih, and on the W. the Mediterranean. It reaches from 31° to 36° 30′ N. lat.; its length is 360 m., and its breadth ranges from 60 m. to 100 m. Its area is about 28,000 sq. m.

Mountains.—The physical formation of the country is simple. A mountain-chain runs through it from north to south, but is intersected at several points, so as to form physically as well as historically a series of distinct ranges. On the N. is the range of Jawar Dagh, the *Amanus* of Ptolemy, extending from Mount Taurus to the ravine of the Orontes at Antioch, a distance of 50 m. Its wooded peaks shut in the Bay of Alexandretta, leaving along their base the narrow Plain of Issus, the site of the battle which secured Western Asia to Alexander the Great.

On the S. bank of the Orontes the cone of Casius juts out towards the Mediterranean, and from it runs the Nusairiyeh range 70 m. S. to the Castle of Husn, where it terminates abruptly at a broad opening between the sea-shore and the eastern plain, through which flows the Nahr el-Kebîr, or ancient river *Eleutheros*.

On the S. of this opening rise the highest peaks of Lebanon, which runs in a S.W. direction as far S. as the latitude of Tyre, where it is intersected by the ravine of the Litâny. S. of this river the range becomes broader, lower, and less regular, till it terminates in the Plain of Esdraelon. Between this plain and the maritime Plain of Sharon, Carmel and the "Breezy Land" intervene, whilst S. of Esdraelon the mountain-ranges of Samaria and Judæa continue down the centre of the country, till the ridge finally sinks into the desert plain a little N. of Beersheba.

The chain of Antilebanon rises in the Plain of Hamah, about 20 m. E. of the N. end of Lebanon, and runs parallel with the latter, gradually rising in elevation until it culminates at Mount Hermon, 9000 ft. above the sea. Thence the ridge continues due S. along the

E. bank of the Jordan, through the districts of Jaulân, Gilead, and Moab, to the mountains of Edom. This ridge is much lower than Antilebanon, being only from 2000 ft. to 3000 ft. in height; and in many places it scarcely rises above the plateau on the E.

Another mountain-range lies out on the plain, 30 m. E. of the Sea of Galilee, dividing the Haurân from the Desert of Arabia. This remarkable elevation, which rises to the height of 5000 ft. above the sea, is called the "Hill of Bashan" in the Bible, its Greek name being *Batanæa*, and its Latin name *Alsadamus Mons*. It is now called Jebel ed-Druse.

Plains and Valleys.—A narrow plain runs from N. to S. along the coast of Syria and Palestine, interrupted only by Casius, the Ladder of Tyre, and Carmel. In the N. is the Plain of Issus. Phœnicia reaches from Casius to the Ladder of Tyre; the Plain of Acre lies between this and Carmel; and Sharon runs S. to Philistia.

The E. division of the country is generally flat tableland, some portions of it being among the most fruitful in W. Asia, especially the Plains of Hamah, Damascus, Haurân, and Moab.

Between the two mountain-ranges which run almost parallel from N. to S. occurs the most remarkable feature in the physical geography of Syria. This is the depression which begins at Antioch, and runs through the centre of the ancient kingdom of the Seleucidæ, forming the valley of the Orontes, past Hamah and Homs to Riblah, where it is succeeded by the Beka'a, the Cœlesyria of the ancients, which separates the ranges of Lebanon and Antilebanon. Thence it follows the bed of the Litâny, and at its S. extremity it divides into two branches: one turning to the W. cuts through the S. range of Lebanon; the other strikes off to the S. and descends rapidly for 15 m. to the upper springs of the Jordan at the base of Hermon. A few miles farther it joins the Plain of Hûleh—the "Waters of Merom," as it is called in the Bible—which is about 200 ft. above the Mediterranean. Thence to the Sea of Galilee is a rapid fall, the latter being 670 ft. below the sea level. From this point to the Dead Sea the valley of the Jordan, known as the *Ghôr*, continues gradually to descend, until at the latter lake it is more than 1300 ft. below the Mediterranean, the lowest known spot on the face of the earth. The valley continues to run at a higher level between the mountains of Edom and the desert tableland of Tîh to the Gulf of 'Akabah.

Rivers.—There are few rivers, properly so called, in Syria and Palestine, the great majority of the streams being mere winter-torrents, which are dry during the summer and autumn months. The principal rivers are:

(1) The **Jordan**, the highest source of which is in Wâdy et-Teim, near Hasbeiya, at the W. base of Hermon. Its historic sources are, however, at Tell el-Kâdi (*Dan*) and at Baniâs (*Cæsarea Philippi*). The three streams unite and fall into the Hûleh, about 10 m. below Tell el-Kâdi. The whole length of the Jordan, through this lake and that of Tiberias, from the source at Tell el-Kâdi to the Dead Sea, is 92 m. as the crow flies, though the tortuous windings of the river

make its actual course nearly twice as long. Its total fall is over 1800 ft.

(2) The **Orontes** ranks next to the Jordan. Its modern name is *el-'Asy* ("the Rebellious"); it is also called *el-Maklûb* ("the Inverted"), both names being given to it from the fact of its running northward. Its source is in the Plain of Beka'a at the base of Anti-lebanon, beside the ruins of Lybon. Its length, from the fountain to the bend near Antioch, is 125 m.; and thence to the sea 24 m.

(3) The **Litâny** is next in magnitude. There is some doubt about its ancient name (see Rte. 28). It rises near Baalbek, flows down the Beka'a, then enters a sublime gorge intersecting the ridge of Lebanon, and falls into the Mediterranean a few miles N. of Tyre. Its length is about 55 m.

(4) Next in order is the **Barada**—the "golden-flowing" stream of the Greeks (*Chrysorrhoas*)—and the **Abana**, or Amana, of the Bible. It is one of the most useful rivers of Syria. Its highest source is 'Ain Barada, in the Plain of Zebedâni. It intersects the main ridge of Anti-lebanon, is more than doubled in volume by the waters of 'Ain Fijeh, and, after running for 15 m. through a wild ravine, enters the Plain of Damascus, which by means of numerous canals it irrigates, and at length it falls into a lake or morass 20 m. E. of the city.

(5) The **Kishon** is worthy of mention more on account of its Biblical and historic interest than of its intrinsic merits as a river. It is a muddy stream, much swollen after rain, but almost dry in its upper courses during the summer. It rises in the Plain of Esdraelon, the sources being a number of springs in the neighbourhood of Jezreel and of Lejjûn; and it flows in a N.W. direction between Carmel and the hills of Lower Galilee, thence watering the Plain of Acre, till it falls into the bay about 2 m. N. of Haifa.

II. Political Geography of Syria and Palestine.

The Political Geography of Syria and Palestine has changed with every new dynasty which has in succession possessed the country; and an account of it will, therefore, be included in the *Historical* sketch of the country. It is now divided into three *Wilayets*, or *Pashaliks*, the governor of each being entitled a *Wâli*. These wilayets are (1) *Aleppo* in the N., from Asia Minor to Lebanon; (2) *Beyrout* on the W., including all the country W. of the Jordan and S. of Lebanon; and (3) *Damascus*, embracing the whole country E. of the Jordan. Each of these wilayets is divided into districts, governed by an officer called a *Mutesarif*, those in Palestine proper being three in number—viz. Jerusalem, Nablûs, and Acre. These, again, are subdivided into smaller districts, governed by a *Kaimakam*; and under the latter is yet another class, ruled over by a *Mudir*.

The *Population* is almost impossible to be ascertained with any degree of accuracy, as the Turkish Government has no institution in the nature of a census; but, roughly speaking, it may be reckoned somewhat as follows:

Moslems . .	1,500,000	Metâwileh . .	25,000
Christians . .	700,000	Nusairîyeh . .	55,000
Jews . . .	80,000		
Druses . . .	100,000	Total .	2,460,000

The Lebanon district is ruled by a Christian governor, appointed by the Porte, and his authority is guaranteed by the Christian Powers of Europe.

Syria has been oppressed for centuries by foreign rulers who show no real interest in the soil or the people, and whose policy is to keep the inhabitants bound down in ignorance and poverty, all the available wealth of the country being grasped by themselves. The present dominion of the Turk is no exception to this rule; and the miserable peasants are hopelessly crushed under the threefold oppression of the Government, the money-lender, and the *Multazim*, or tithe-gatherer. The results are patent to all—indolence, destitution, bigotry, feuds, and bloodshed.

The natural resources of Syria are excellent, and under a fair and enlightened government the country might rise again to prosperity. A few places along the coast already show signs of new life, owing chiefly to the enterprise of European merchants and colonists, and the protection afforded to property and capital by the guarantee of the European Powers. Beyrout, in particular, affords a good example of the capabilities of Syria under more auspicious circumstances. The district bordering on the E. boundaries of the country is a marked contrast to that on the seaboard. Hundreds of towns and villages are there deserted, whilst tens of thousands of acres of the richest soil are abandoned to the periodical raids of the wild hordes of the desert.

Attempts are being made to bring the influences of civilisation to bear even upon these remote and neglected districts; and the survey has already been completed for a railway from Haifa to Damascus, which shall open up the wide and fertile plains of the Haurân. Another railway is in course of construction between Jaffa and Jerusalem, but it progresses very slowly, and it will probably be a considerable time before it is open for passenger traffic. We have little faith, however, in these or any other efforts for the amelioration of this desolated land, until the present government shall have been replaced by one more civilised and just.

III. Historical Summary of Syria and Palestine.

The earliest accounts that we have of the primitive populations of Syria are to be found in the Bible and the hieratic records of Egypt. According to these two authorities—which have been found to be marvellously in accord with each other—the aboriginal inhabitants of the country were men of large stature and great strength, and allied in language and race to the Aramæans. They were, in that case, of Semitic stock. Their general appellation was *Rephaim*, and these appear to have been divided into at least eight tribes, as follows:

(1) *Rephaim*, properly so called (*Gen.* xiv. 5), who inhabited the country of Bashan, where they possessed sixty fortified cities, their capital being Ashteroth-Karnaim (Rte. 38).

(2) *Emim* (*Gen.* xiv. 5), who occupied the district of Moab, their capital being at Kiriathaim (Rte. 15).

(3) *Zamzummim* (*Deut.* ii. 20), who inhabited the land of Ammon.

(4) *Zuzim* (*Gen.* xiv. 5), whose precise district is unknown.

(5) *Anakim*, who occupied the greater part of Palestine W. of the Jordan, Kirjath-Arba – afterwards called Hebron – being their chief town (*Josh.* xv. 13, 15).

(6) *Avim*, who possessed the plain to the S.W. of Palestine, afterwards held by the Philistines, Gaza (called Azzah in *Deut.* ii. 23) being their headquarters.

(7) *Kenites*, who dwelt in the districts S. of Palestine, bordering on Arabia Petræa.

(8) *Kenizites*, whose abode is unknown.

About the twenty-fourth century B.C. a horde of Hamitic tribes swept down upon the country and conquered these Semitic races. These descendants of Ham had originally occupied the country on the banks of the Erythræan Sea, or Persian Gulf, whence they had been violently expelled by the invasion of Japhetic Arians between 2500 and 2400 B.C. Travelling, in all probability, by the present caravan-route through Katif, Hassa, Wâdy Aftan, and past Jebel Toweyk, they gradually migrated in a N.W. direction, moving from oasis to oasis across the desert, until they struck the present Haj-route, probably at Henikeh. Here, in a mountainous district called Thamud, one of their tribes appears to have settled, the rest continuing their onward progress towards the Mediterranean Sea. This tribe is called in the Bible *Horites*; they were "troglodytes," or dwellers in caves, and, having been dispersed by *Kodar el-Ahmar*, called in Genesis (xiv. 1–9) "Chedorlaomer," they settled partly in Mount Seir, whence they were afterwards expelled by the Edomites, and partly in southern Judæa, where relics of their cave-dwellings are still to be seen in the neighbourhood of Beit Jibrîn (Rte. 5).

Having left their brethren, the Horites, behind them, the other Hamitic tribes, known generically under the appellation of **Canaanites**, advanced until they reached the shores of the Dead Sea. A sharp conflict with the Semitic aborigines ensued, the result being the settlement of the Canaanites in the entire country, about 2300 B.C.

Under the form of a genealogy, as is common in the earlier books of the Bible, Genesis gives us a list of the various tribes which composed this great Canaanitish nation (see *Gen.* x. 15–18). These tribes were eleven in number, and they finally settled as follows:

(1) The *Sidonians*, better known as **Phœnicians**, who inhabited the coast of Syria from Gebal (Jebeil) on the N. to Accho (Acre) on the S.

(2) The *Hittites*, or descendants of Heth, who were divided into two portions—(*a*) the Southern Hittites, who inhabited the district around Hebron; (*b*) the Northern Hittites, or *Khitas*, who possessed

the inland districts of Northern Syria, embracing the valley of the Orontes, their capital being situated at Kadesh on Orontes (Rte. 47).

(3) The *Jebusites*, who established themselves in Jerusalem and its neighbourhood.

(4) The *Amorites*, who, like the Hittites, divided themselves into two branches—(*a*) the Southern Amorites, who occupied the wild territory around Engedi, to the W. of the Dead Sea, and afterwards crossed the Jordan and founded the two great kingdoms of Heshbon and Bashan; (*b*) the Northern Amorites, who settled in the plain of the Beka'a, between Lebanon and Antilebanon, south of the Hittites.

(5) The *Girgasites*, whose country was afterwards known as Decapolis, their chief city being perhaps on the site of the ruined town of Jerash (Rte. 17).

(6) The *Hivites*, again separated into two divisions—(*a*) Southern Hivites, who occupied Shechem and all the district around, as far S. as Gibeon; (*b*) Northern Hivites, who settled on the mountainous tracts of Antilebanon, as far N. as Hamath.

(7) The *Arkites*, who inhabited the plain, N. of Lebanon, watered by the Nahr el-Kebîr.

(8) The *Sinites*, who spread themselves over the mountain regions of Lebanon, a relic of their occupation being traced in the name of *Jebel Sunnin*, the most prominent ridge of Lebanon.

(9) The *Arvadites*, who occupied the sea-coast to the N. of the Sidonians, their principal settlement being in the island of Aradus.

(10) The *Zemarites*, who also dwelt on the sea-coast, between the Arvadites and the Sidonians, their name being still traceable at *Sumra* (Rte. 40).

(11) The *Hamathites*, who settled in the town of Hamath on the Orontes, and divided the Hittites from the Amorites.

We read in the Book of Genesis also of the *Perizzites*, but this term simply meant "villagers," and did not apply to any particular race.

Of all the above-named tribes of Canaan, the *Phœnicians*, under which term the Arvadites and Zemarites were afterwards included with the Sidonians, were by far the most enterprising, peace-loving, and prosperous; whilst the *Hittites*, especially those of the northern portion, were the most numerous, warlike, and powerful. These were the only tribes who formed themselves into a concrete nation, the others having no particular head or bond of union, and consisting chiefly of so many separate towns and villages, each ruled over by its prince or sheikh.

The *Hivites* were exceptional in being openly republican, each separate community enjoying complete municipal liberty.

The different Canaanitish tribes were constantly at strife with one another, and only coalesced in the face of any common danger.

Such a danger arose in the fifteenth century B.C., when another nation appeared on the stage of Syrian history. The Semitic tribes descended from one common stock, and known generically under the title of **Israelites**, having escaped from Egypt, in which country they

had been living for upwards of two centuries in a condition of abject serfdom, and having completed their wanderings in the Wilderness of Sinai, descended from the mountains of Moab to the plain of the Jordan. The fame of their marvellous history and exploits had already preceded them, and the whole body of the Canaanite tribes trembled at their approach. Heshbon and Bashan were first taken, then Moab was reduced, and finally, having crossed the Jordan, they entered Palestine. A war of extermination followed, and after a short but bloody campaign, the Israelites settled in their new possessions. Many of the Canaanitish inhabitants, however, still retained their cities and fortresses, from which the Israelites were unable to expel them. In addition to these Hamitic remnants, there were other Semitic nations —*e.g.* the Moabites and Ammonites, Amalekites and Midianites, who continued for many centuries to be a thorn in the side of the Israelites.

Nor must we omit to mention one other powerful race, who long disputed with Israel the possession of the land. The **Philistines** had no connection in their origin with the other nations of Syria. They were of the race neither of Ham nor of Shem, but were of Japhetic origin. They belonged to that great Pelasgic race which for a time ruled the whole basin of the Mediterranean, and their name contains the same essential radicals as that of the Pelasgi. It has now been established that they came from Crete, and hence they are sometimes called *Cherethites*, or "Cretans," in the Bible (1 *Sam.* xxx. 14; *Ezek.* xxv. 16; *Zeph.* ii. 5). They invaded the S.W. coast of Canaan, and obtained a firm hold upon that section of the country. From them is derived the most common name of the Land of Israel—viz. **Palestine.**

To attempt a history of the Israelites after their entry into Palestine would be but to summarise the historical books of the Old Testament. We content ourselves with remarking that, from their settlement until the appointment of Saul as their king, their government was in theory a Theocracy. Jehovah, or *Yahweh*, was their recognised King, though it is very doubtful whether their conceptions of Jehovah rose above that of a local or tribal God, Who was, indeed, superior in power and glory to the gods of the other nations around them, but in Whom they were scarcely able to recognise the One, Eternal, only God, Creator and Ruler of heaven and earth. Jehovah was essentially *their* God—the God of the Israelites, not the God of all mankind. It was not until the time of David, and even, perhaps, not until the time of the prophets, that the realisation of this grand truth—that their God was the One God of the universe—took hold of the national conscience. The Judges, then, were merely the representatives of the tribal God, Jehovah—His judicial vicars in peace, His military lieutenants in war. Thus we can see how they attributed every issue, whether of success or of defeat, to the direct interposition of Jehovah Himself.

In the year 1095 B.C., Saul, a Benjamite of Gibeah, was elected king over the whole nation. Samuel, the prophet, did his utmost to protest against this innovation; for he saw in it the beginning of a decay of the national trust in Jehovah. But his remonstrances were vain.

After the death of Saul on Gilboa, David was called to the throne in 1055 B.C. When he had reigned seven years in **Hebron** he captured the stronghold of the Jebusites on Mount Zion, and thenceforth **Jerusalem** became the seat of government and the capital of Palestine. His kingdom being firmly established, he turned his attention to foreign conquests. The Philistines were subdued. The warlike tribes of the mountains of Sinai and Edom, Gilead and Bashan, were made tributary. David's garrisons occupied the chief towns of Syria; and every prince, from the borders of Egypt to the Euphrates, was forced to acknowledge his rule. The Phœnicians were the only exception. They excelled in the arts of peace. Their merchants and mariners brought the riches of the East and West to their marts, and carried their manufactures to foreign lands. Their mountaineering peasants were skilful artificers in wood and stone, as the remains of their wonderful buildings at Baalbek and in other parts of the Lebanon and Antilebanon districts still testify. David, wise as he was powerful, saw that he could gain little by conquering their territory; but by entering into friendly treaties he could secure important advantages to his own nation. He therefore made a treaty with Hiram, king of Tyre; and Hiram's workmen built his palace on Zion (2 *Sam.* v.) Phœnician architects, carpenters, and artists afterwards erected and adorned the Temple of Solomon (1 *Kings* v., vii.) Tyrian seamen navigated the fleets of Israel to Spain, Africa, and India (*ibid.* ix. 27; x. 11). The power and influence which David had acquired by arms Solomon employed for the acquisition of wealth and the advancement of commerce. He built fleets at Ezion-geber on the Red Sea, to establish communication with the eastern coast of Africa and the southern shores of India (*ibid.* ix. 26); and he founded "Tadmor in the wilderness" to facilitate the overland traffic with Assyria and Persia (2 *Chron.* viii. 4).

The building of the Temple in Jerusalem made that city the religious as well as the civil capital of the land; but the vices of royalty soon divided the kingdom. Rehoboam, the son of Solomon, retained only two tribes under his sceptre; while the remaining ten elected Jeroboam, an Ephraimite, as their ruler. To wean the people's affection from Jerusalem, and to prevent reunion on religious grounds, the latter set up two "*calves*," one at Dan, the other at Bethel, as symbols of Jehovah (1 *Kings* xii. 28, 29). These symbols were borrowed, as that in the wilderness had been, from Egypt; and, in accordance with a custom of the same country, Rehoboam united the pontificate with the crown; thus assuming royal and priestly powers (*ibid.* 31–33, and xiii. 1). Jeroboam fixed upon **Shechem** as the seat of his government. After the murder of his son, Baasha the third king intended to remove to Ramah; but he was compelled to give up this plan (*ibid.* xv. 17–21), and made **Tirzah** his capital instead. This remained the seat of royal power for twenty-five years, until Omri, the fifth from Jeroboam, built **Samaria**, which was thenceforth the capital of Israel (*ibid.* xvi. 24).

The wars carried on between Israel and Judah need not here be detailed; but we will glance at those with other nations. The great rival of Israel was Damascus. Mutual interests at first united them; but jealousies arose, excited by Judah, which led under Hazael to the

almost complete subjugation of Israel. On the death of Hazael Syria began to decline, and Israel regained its independence. The same power, however, which "took away the kingdom from Damascus" proved fatal to Samaria, which was captured by the Assyrians (B.C. 721), the people being carried captive from the country. The conqueror introduced colonies from Assyria. The colonists practised their own idolatries; and, the country being infested with wild beasts, they thought, according to the prevailing idea of heathen nations, that their ignorance of the local deity was the cause. An Israelitish priest was accordingly sent to instruct them in the Jewish faith, which they appear to have in a great measure adopted (2 *Kings* xvii. 24-33). Some authorities consider that this was the origin of the **Samaritans**. (But for a discussion of this subject, see Rte. 12.)

The kingdom of Judah survived that of Israel 133 years; and then it, too, fell. Nebuchadnezzar, king of Babylon, took Jerusalem after an eighteen months' siege, sacked and destroyed the city, and led the people captive to the banks of the Tigris. Zedekiah, the last of David's line, after losing his eyes at Riblah, was carried in chains to Babylon (2 *Kings* xxv.) Thus ended the Israelitish monarchy, after having existed more than 500 years. The Temple of Solomon fell with the city, and its sacred vessels were used in the idolatrous banquets of the conquerors. In the year B.C. 536 Cyrus, having captured Babylon, restored the Jews to liberty, and in twenty years more the second Temple was dedicated. From this time till Grecian power became paramount in Western Asia, Syria and Palestine were governed by a Persian satrap resident in Damascus. The Jewish high-priest was made deputy at Jerusalem, and thus a large amount of liberty was there enjoyed.

The battle of Issus (B.C. 333) was fatal to the Persian empire, and brought Western Asia under the dominion of a new dynasty. Syria, Phœnicia, and Palestine yielded to Alexander the Great, with the exception of Tyre and Askelon.

(For a full account of the siege of Tyre by Alexander, see Rte. 28.)

On the death of Alexander, his empire was thrown into confusion. After twenty years of war, order was restored and four new kingdoms were established. Two only of these affected Syria—that of the *Ptolemies* in Egypt, to whom Palestine and Cœlesyria were assigned; and that of the *Seleucidæ*, so named after Seleucus Nicator, the founder of the dynasty, who built Antioch and many other noted cities in northern Syria. Antioch for a few centuries supplanted Damascus as the capital of Syria. The royal line of the Seleucidæ retained their power for 250 years until they fell before the Romans. The inhabitants of Palestine enjoyed peace and prosperity under the mild rule of the Ptolemies for sixty years; but afterwards the Seleucidæ tried to gain possession of the country, which again became the theatre of disastrous wars. Towards the close of the third century B.C. the Syrian monarch wrested Palestine from the Egyptians, and the Jewish national existence was in danger of extinction. In 170 B.C. Antiochus Epiphanes plundered Jerusalem and destroyed the Temple. Then arose the great priestly family of the Asmoneans; and after twenty-six years Judas Maccabæus

and his brothers waged war against the tyrants, until they finally succeeded in establishing the independence of their country and the supreme authority of their house.

In 34 B.C. the last prince of the Asmonean line was murdered by the Roman prefect of Syria, and **Herod the Great** made king of the Jews. In 6 A.D. Judæa was placed under the government of a Roman procurator; but the Herodian family continued to exercise royal authority over a part of Central Syria until the time of Agrippa, the last of the line, when the Jews revolted against Rome, and brought upon themselves that war which ended in the capture of their city, the destruction of their Temple, and the slaughter of more than a million of their race. Judæa was now attached to the province of Syria; and soon afterwards Syria and Palestine were placed under the direct dominion of a Roman prefect, Antioch being the seat of government.

In this state the country continued under the Roman and Byzantine empire until its conquest by the Mohamedans in 634. The only circumstances worthy of notice in a sketch like the present, which is chiefly intended to illustrate the historical geography, are the establishment of Christianity under the first Constantine, and the temporary conquest of the country by the Persians, under Khosroes II., in the beginning of the seventh century. Christianity had spread widely over the land before its establishment as the religion of the empire; and the extent, wealth, and architectural taste of the Christians subsequent to that period may still, to some extent, be seen in the splendid ruins of sacred edifices in the cities, towns, and villages of Syria.

The Arabs, under the generals Khalid and Abu Obeidah, invaded Syria in 633; and five years afterwards the whole country was conquered, and every city in it garrisoned by their troops. In sixteen years more Damascus was made capital of the Mohamedan empire, which then extended from the shores of the Atlantic to the confines of India. Syria was densely populated. Antioch, Damascus, Palmyra, Heliopolis, Apamea, Gerasa, Bostra, Askelon, and Cæsarea were almost unequalled, in the Roman empire, as provincial cities; but under the withering influence of Islam their grandeur faded and their wealth was eaten up. Of these, four are now deserted; Palmyra, Heliopolis, and Cæsarea are mere villages; Antioch, the capital, is little more; and Damascus alone remains prosperous.

In the year 750 the dynasty of the Abbassides was established, and the Khalifate removed first to Kufa and then to Baghdad. Henceforth Syria became a mere province of the Mohamedan empire. It remained subject to the Khalifs of Baghdad till the middle of the tenth century, when it was taken by the new dynasty of the Fatimites in Egypt. Towards the close of the following century Syria was invaded by the Seljukian Turks, and converted into a division of their empire. The cruelties perpetrated by these fanatics on Christian pilgrims roused the spirit of Western Europe, and excited Christian nations to the first "**Crusade.**" In a short time the barons of France and England, headed by Godfrey, entered Syria. Jerusalem was taken by storm; and the cruelties which the Mohamedans had perpetrated on the Christians were avenged (1099).

Godfrey was elected first Christian king of Jerusalem. Bohemond reigned at Antioch; Baldwin, Godfrey's brother, at Edessa; and the Count of Toulouse at Tripoli. Thus was the country parcelled out into principalities, and ruled by the bravest knights of Western Europe. Damascus, however, withstood every assault of the Crusaders; and it is the boast of the Moslem, that it has never been polluted by the feet of an infidel ruler, since the day when the soldiers of Mohamed first entered it.

We have noted elsewhere, throughout the book, the varying fortunes of the Christians and Moslems during the Crusades; and it is here sufficient to say that Saladin was the most formidable opponent whom the Crusaders encountered. After gaining a decisive victory at Hattin, he captured Jerusalem (1187), and drove the Franks out of almost every town and fortress of Palestine. Jerusalem was not regained for more than forty years; and then it was only acquired by treaty. Soon afterwards Syria was invaded by the shepherd-soldiers of Tartary under Holagou, the grandson of Gengis Khan, and the Christian population of Jerusalem massacred. But after the death of this chief, Bibars, better known in Arabian history as Melek ed-Dhahr, brought Syria under the sceptre of Egypt, and drove the Tartars beyond the Euphrates. His victories were fatal to the declining power of the Crusaders. Almost all their strongholds in Palestine were captured, and Antioch itself soon yielded to his arms. The remaining history of the Crusades is one continued tale of misfortunes. At last, in 1291, Acre and Athlit were taken by the Mameluke Sultan of Egypt; and thus terminated the dominion of the Crusaders in Syria.

For more than two centuries after this period Syria was the theatre of fierce contests between the shepherd hordes of Tartary and their brethren the Tartar-Slave sovereigns of Egypt. The most fearful ravages, however, were committed by Timûr (Tamerlane), who invaded the country in 1401. Antioch, Emesa, Baalbek, and Damascus were reduced to ashes, and their inhabitants either murdered or sold into slavery.

In 1517 Syria and Palestine were conquered by Selim I.; and from that time until our own day they have formed part of the Ottoman Empire. During this period, though the country has been visited by few striking vicissitudes, it has steadily declined in power, wealth, and population. The greater part of its people, oppressed by foreign rulers, who take no interest in commerce or agriculture, have sunk into the condition of slaves. What little energy and spirit remain are exhausted in party feuds. In 1832 Ibrahim Pasha conquered Syria for his father Mohamed 'Ali. The iron rule of that wonderful man did much to break down the fanaticism which had for ages been a curse to the people. In 1841, through the armed intervention of England, Syria was restored to the Porte.

In 1860 an outbreak occurred between the Christians and the Druses of the Lebanon district, which resulted in the establishment of a Christian governor of the Lebanon, with certain rights and privileges guaranteed by the European Powers both for the Christians and the Druses. Since that time Syria and Palestine have remained in a condition of comparative tranquillity.

IV. Chronological Table.

[The early chronology of the Bible is involved in considerable difficulty, and it is impossible to give an accurate list of dates, at any rate before the time of David. We, therefore, insert in most places the dates usually attached to the Authorised Version of the Bible, merely premising that we do not in any way hold ourselves responsible for their accuracy. The earlier history of every country must be more or less apocryphal and legendary, and the primitive records of Syria and Palestine cannot be excepted from this general rule.]

B.C.	Events
About 2300	The Canaanitish tribes from the Persian Gulf take possession of Syria and Palestine, having conquered the Semitic aboriginal inhabitants.
1921	Abraham enters Canaan.
1913	Sodom and the Cities of the Plain plundered by Chedorlaomer. Abraham rescues Lot at Dan.
1897	The Cities of the Plain destroyed.
1896	Isaac born. A few years later Ishmael is driven out from Abraham's tent, and dwells in the desert of Paran.
1836	Esau and Jacob born (*Gen.* xxv.)
1760	Jacob obtains his brother's birthright.
1739	Jacob returns to Canaan.
1728	Joseph sold to the Ishmaelites and taken to Egypt.
1706	Jacob and his family remove from Beersheba to Egypt.
1689	Jacob dies in Egypt, and is buried in Hebron.
1635	Joseph dies in Egypt.
1571	Moses born.
1491	Moses' vision of the burning bush at Horeb. The Exodus.
1452	Aaron dies on Mount Hor. Miriam dies.
1451	Moses dies on Pisgah.
1450	The Israelites, under Joshua, cross the Jordan, and encamp at Gilgal.
1450	The allied kings, under Jabin, king of Hazor, conquered at the "Waters of Merom."
1444	The land divided by lot at Shiloh, and the Tabernacle set up.
1434	Joshua dies. He is buried at Timnath-Serah, in Mount Ephraim.
1406	The sin of the people of Gibeah, and the destruction of the Benjamites.
1405	Othniel, the first *Judge*, rules Israel 40 years.
1245	Barak, the fourth *Judge*, conquers Sisera.
1205	Gideon, the fifth *Judge*, conquers the Midianites.
1187	Jephthah, the eighth *Judge*, conquers the Ammonites.
1116	Samson, the twelfth *Judge*, perishes with the Philistine nobles at Gaza. Soon afterwards the Ark is captured by the Philistines, and carried to Ashdod.
1095	Saul anointed king by Samuel at Ramah.
1055	Saul and Jonathan slain on Mount Gilboa. David made king of Judah at Hebron.
1048	David made king over *all Israel* at Hebron.
1045	David captures Jerusalem, and makes it his capital.
1040	David conquers Aramea (Syria), and puts garrisons in Damascus.
1015	David dies, and Solomon succeeds him.
1011	The *Temple* founded. It was completed in seven years. Hiram was then king of Phœnicia.
975	Solomon dies. The kingdom divided.

B.C.	Kings of Judah	Kings of Israel	Events
974	Rehoboam.	Jeroboam .	Shechem made capital of Israel.
957	Abijah.		
955	Asa.		
954	. . .	Nadab.	
953	. . .	Baasha .	Asa engages Benhadad, king of Damascus, to attack the Israelites. The cities of Dan, Ijon, Abel, etc., captured.
930	. . .	Elah.	
929	. . .	Zimri .	The palace of Tirzah destroyed.
		Omri . .	Omri founds Samaria, and makes it his capital.
918	. . .	Ahab.	
914	Jehoshaphat	. . .	Elijah fed by Orebim at the Brook Cherith. His sacrifice on Carmel, and slaughter of false prophets.
901	. . .	. . .	Benhadad, king of Damascus, defeated by the Israelites at Samaria (1 *Kings* xx.)
897	. . .	Ahaziah .	Ahab slain in battle at Ramoth-Gilead (1 *Kings* xxii.)
896	. . .	Jehoram.	
889	Jehoram.		
885	Ahaziah .	. . .	The last of the dynasty of Hadad murdered by Hazael, who usurps the throne of Damascus. Elisha's miracles.
884	Athaliah .	Jehu . .	Jehu kills Ahaziah and Jehoram at Jezreel. Jezebel also slain in the streets of Jezreel. Athaliah murders the royal house of Judah.
878	Joash.		
856	. . .	Jehoahaz.	
840	. . .	. . .	Hazael dies, and leaves the kingdom of Damascus to his son Hadad.
839	. . .	Jehoash.	
838	Amaziah .	. . .	Death of Elisha.
825	. . .	Jeroboam II.	Jeroboam captures Damascus.
810	Uzziah.		
784	. . .	. . .	Jeroboam dies. Interregnum of 11 years.
773	. . .	Zechariah.	
772	. . .	Shallum .	The Assyrians, under Pul, invade Northern Palestine, and take Damascus.
		Menahem	
761	. . .	Pekahiah.	
759	. . .	Pekah .	Tiglath-pileser invades Northern Palestine, and carries part of the people captive to Assyria.
758	Jotham.		
742	Ahaz . .	. . .	The kings of Israel and Damascus besiege Jerusalem. Ahaz obtains aid from the Assyrians, whose king, Tiglath-pileser, captures Damascus. The kingdom of Syria thus terminates.
730	. . .	Hoshea.	
726	Hezekiah.		

B.C.	Kings of Judah	Events
721	. . .	The kingdom of Israel overthrown by Shalmaneser, king of Assyria.
710	. . .	The army of Sennacherib destroyed near Lachish (2 *Kings* xviii.)
698	Manasseh.	
676	. . .	Esarhaddon invades Judah, and carries Manasseh captive to Babylon. He is again restored.
643	Amon.	
641	Josiah.	
610	Jehoahaz .	Josiah slain in battle with Pharaoh-Necho, king of Egypt.
610	Jehoiakim.	
606	. . .	Nebuchadnezzar takes Jerusalem. From this time dates the 70 years' captivity.
599	Jehoiachin.	
	Zedekiah .	Jehoiachin carried to Babylon, and Zedekiah made king.
588	. . .	Zedekiah rebels. Nebuchadnezzar, after a two years' siege, burns Jerusalem, destroys the Temple, and carries the remaining Jews captive.
586	Gedaliah murdered by Ishmael.	
573	Tyre taken after a siege of thirteen years by Nebuchadnezzar.	
544	Cyrus conquers Syria and Palestine.	
536	The exiled Jews permitted by Cyrus to return to their country.	
534	The second *Temple* commenced. The Samaritans interfere, and the work suspended.	
515	The *Temple* dedicated.	
458	Commission of Ezra.	
445	Nehemiah appointed viceroy. Builds walls of Jerusalem.	
408	The Samaritans erect a temple on Gerizim.	
351	Sidon destroyed by Ochus, king of Persia.	
333	Battle of Issus. Syria conquered by Alexander the Great.	
332	Alexander captures and destroys Tyre. He enters Jerusalem.	
323	Alexander dies at Babylon.	
312	The *Era of the Seleucidæ* commences.	

	Kings of Syria: Seleucidæ	Kings of Egypt: Ptolemies	
	Seleucus Nicator.		
304	. . . .	P. Soter.	Syria and Palestine divided between the Seleucidæ and Ptolemies. Antioch founded.
300	. . . .	. . . .	
284	. . . .	P. Philadelphus.	
279	Antiochus Soter.		
261	A. Theos.		
246	. . . .	P. Euergetes.	
245	S. Callinicus.		
225	S. Ceraunus.		
222	A. the Great.		

B.C.	Kings of Syria: Seleucidæ	Kings of Egypt: Ptolemies	Events	
221	. . . .	P. Philopator.		
204	. . . .	P. Epiphanes.	Palestine conquered by Antiochus with Phœnicia and Cœlesyria.	
203	. . . .	. . .		
186	S. Philopator.			
180	. . . .	P. Philometor.		
175	A. Epiphanes.			
170	. . . .	. . .	A. Epiphanes plunders the Temple.	
167	. . . .	. . .	The Syrian army commit great cruelties in Jerusalem; abolish the worship of God; and erect a statue to Jupiter. The Jews revolt under Mattathias.	
			Jewish Princes	
166	. . . .	. . .	Judas Maccabæus.	This dynasty begins with Judas, son of Mattathias.
164	A. Eupator.			
162	Demetrius Soter.			
160	. . . .	. . .	Jonathan.	
150	Alex. Bala.			
145	Dem. Nicator .	P. Physcon.		
143	. . . .	. . .	Simon.	
137	A. Sidetes.			
135	. . . .	. . .	Jn. Hyrcanus.	
130	. . . .	. . .	. . .	The Jews now become independent.
125	Zebina.			
123	A. Grypus.			
116	. . . .	P. Soter II.		
				Kings of Damascus
114	. . . .	. . .	. . .	The kingdom of Syria divided: Ant. Cyzicenus becomes first king of Damascus.
106	. . . .	. . .	Aristobulus.	
105	. . . .	. . .	Alex. Jannæus.	
96	Seleucus.			
93	. . . .	. . .	. . .	Antiochus Eusebes.
92	Philip.			
91	. . . .	. . .	. . .	Dem. Eucærus.
87	. . . .	. . .	. . .	Ant. Dionysus.
85	. . . .	. . .	. . .	Aretas king of Arabia takes the crown of Damascus.
83	Tigranes.			

B.C.	Kings of Syria: Seleucidæ	Kings of Egypt: Ptolemies	Jewish Princes	Events
80	. . .	Alexander.		
78	. . .	. . .	Alexandra.	
69	. . .	. . .	Aristobulus.	
65	Kingdom of Seleucidæ overthrown.	P. Auletes .	. . .	Damascus captured by Pompey.
63	. . .	. . .	Hyrcanus.	Pompey enters Jerusalem, imprisons Aristobulus, and makes Hyrcanus ruler.
62	. . .	. . .	. . .	Scaurus, the first Roman prefect of Syria.
51	. . .	Cleopatra.		
40	. . .	. . .	Antigonus .	The Parthians conquer Syria and Palestine, depose Hyrcanus, and make Antigonus prince.
37	. . .	. . .	Herod . .	Herod takes Jerusalem, and is made king by the Romans.
30	. . .	. . .	Cleopatra, the last of the line of the Ptolemies, commits suicide.	
25	Herod rebuilds Samaria, and calls it Sebaste.			
22	The provinces of Trachonitis, Auranitis, and Batanæa given to Herod. Cæsarea-Philippi founded.			
20	Deposition and death of Zenodorus. His territory given to Herod.			
17	Temple rebuilt by Herod.			
3	Death of Herod. *There is an error of four years in the common era.*			
A.D.				
6	Archelaus, Herod's successor, is deposed, and Jerusalem placed under a Roman procurator.			
26	Pontius Pilate appointed Procurator of Judæa.			
33	The Crucifixion.			
37	Aretas, king of Arabia, captures Damascus. Paul's flight from the city took place about two years afterwards.			
70	Jerusalem destroyed by Vespasian.			
106	Bostra made capital of the country east of the Jordan. The Bostrian Era begins.			
266	Zenobia queen of Palmyra.			
272	Palmyra captured by Aurelian.			
611	The Persians, under Khosroes II., invade Syria.			
622	The Mohamedan Era called *el-Hejira* begins July 16.			
634	Damascus taken by the Saracens.			
637	Jerusalem taken.			
638	Antioch taken.			
661	Moawyeh I. assumes the Khalifate, and establishes the seat of his government at Damascus.			

KHALIFS OF DAMASCUS

A.D.		A.D.		A.D.	
	Moawyeh I.	705	Walîd I.	743	Walîd II.
679	Yezîd I.	715	Sulimân.	744	Yezîd III.
683	Moawyeh II.	717	Omar.		Ibrahim.
	Mirwân I.	720	Yezîd II.	745	Mirwân II.
684	'Abd el-Melek.	724	Hâshem.		

A.D.	EVENTS
750	The dynasty of the Omeiyades overthrown, and the Khalifate removed from Damascus.
969	Syria and Palestine brought under the dominion of the Fatimite Khalifs of Egypt.
1075	Syria captured by Atsis, general of Melek-Shah.
1098	Antioch captured by CRUSADERS.
1099	Jerusalem taken by storm. Godfrey elected king.

FRANK KINGS OF JERUSALEM

	Godfrey.	
1101	Baldwin I.	
1118	Baldwin de Burg II.	
1131	Fulke.	
1143	Baldwin III.	
1163	Almeric.	
1174	. . . .	Death of Nûr Eddin. Saladin succeeds him in the government of Damascus.
	Baldwin IV. . .	This king a leper.
1185	Baldwin V.	
1186	Guy de Lusignan.	
1187	. . . .	Saladin conquers the Crusaders at Hattîn, and takes Jerusalem.
1189	Isabel . . .	Married to—(1) Conrad; (2) Henry, count of Champagne; (3) Almeric of Lusignan.
1191	. . . .	Richard *Cœur de Lion* arrives in Palestine.
1193	. . . .	Saladin dies.
1209	Mary . . .	Married to John of Brienne.
1225	Violante . . .	Married to the Emperor Frederic.
1228	Jerusalem restored to Christians by treaty.	
1240	Alice, daughter of Violante, claims the crown.	
1241	The Tartars plunder Jerusalem.	
1246	Henry, son of Alice, claims the crown.	
1247	Hugh also claims it.	
1291	*Acre* and *Athlît*, the last possessions of the Crusaders, lost.	
1400	Syria conquered by Timur. Damascus plundered and burned.	
1518	Syria and Palestine conquered by *Selîm*, Sultan of Constantinople.	
1832	Syria and Palestine conquered by Ibrahim Pasha.	
1841	Syria and Palestine restored to the Sultan.	

V. Inhabitants of Syria and Palestine.

The dress, manners, customs, and language of the inhabitants of Syria and Palestine are primitive, picturesque, and interesting. As one travels amongst them, or has any intercourse with them, one feels as though one were living 2000 years ago, everything is so thoroughly un-European. The main characteristics of the Syrian, whether he be a townsman, a *fellâh*, or a Bedouin Arab, are ease and courtesy, lightheartedness, hospitality, childishness, indolence, and deceit. The modes and phrases of salutation are graceful and polite, though to a stranger it may seem that their compliments are fulsome. There is a meaning in every gesture, as, *e.g.*, when they lay their right hand upon forehead, lips, and head in succession; the action implies the following phrase, "In *thought*, and *word*, and *deed*, I am your servant." When peculiar deference or respect are intended to be shown, the right hand is first lowered to the ground, the body assuming a stooping posture, and then, as the person rises, he places his hand above his head; and this action symbolises the casting of dust and ashes over himself as a mark of humility and self-abasement. Kissing the hand is a still more servile action, whilst anything to do with the foot is the most abject of all degradations.

Visitors must be warned, however, not to take all these outward manifestations of civility and respect in too literal a manner, for they are after all, as a rule, mere empty acts of formality. Under the exterior air of politeness and candour, there lurks in every Syrian an ingrained spirit of deceit. There is a common saying in the East that "a Greek will get the better of ten ordinary Europeans; that a Jew will beat ten Greeks; that an Armenian will get over ten Jews; but that a Greek, a Jew, and an Armenian together are no match for a Syrian." Especially is this the case when any bargaining is going on, and those who wish to purchase any articles either at Damascus, Jerusalem, or elsewhere, must be on their guard or they will be certainly cheated. The most respectable tradesman asks at first a price very far in excess of what he expects to receive; and it is literally a case that "everything comes to him that waits" in the matter of cheap and reasonable purchases.

Another caution must be given to European travellers. *It is a great mistake to attempt to bully or browbeat an Arab servant.* An insolent dragoman will do this, because he thinks it looks grand; but we can speak from experience when we say that *a dignified courtesy, combined with unwavering firmness*, will always be found the most effectual way to deal with a native Syrian. Especially is this the case with the Bedouin Arabs. And here we would offer one word of very useful advice. If ever you find yourself suddenly and unexpectedly in the presence of a Bedouin camp, and if you have any reason to apprehend any unpleasantness, *never hesitate* nor show any sign of fear; and, above all, do not halt or attempt to turn back. Ride straight up to the tent of the sheikh, which can always be distinguished by being nearly twice as long as any other in the camp, jump off your horse, enter the tent, and ask for a glass of milk. Your request will be in-

variably granted; and from the moment that the milk has touched your lips, your person is absolutely inviolable, not only from that particular camp, but from the whole tribe to which the camp belongs.

Whilst treating the native with dignity and courtesy, one must be careful on the other hand against undue familiarity, which is apt to lead to even worse consequences than bullying or force.

The modern inhabitants of Syria and Palestine are a mixed race, composed of the descendants of the ancient Syrians and of the Arabs who came in with the armies of the Khalifs. There is also a considerable admixture of Crusading blood in the veins of many of the modern Syrians, especially of the native Christians.

The inhabitants may be best classified under the heading of "Religious Sects." It is religion which has made most of the real distinctions that exist among them, though differences of climate and mode of life have also had their effect on dress and minor matters. The mountaineer, for example, has his bag-trousers, his stiff embroidered jacket, and his trim turban; while the Bedawy of the desert is *sans culottes*, and his raiment consists of a loose calico shirt, over which is occasionally thrown the *abbayeh*, and on his head is the *kufiyeh* bound with a twisted fillet of camel's hair. The city gentleman struts about in his flowing robes, yellow slippers, red over-shoes, and turban of spotless white or embroidered Indian muslin; while the *fellah* of the Antilebanon hills or Damascus plain looks more active in his gay-coloured spencer and short Turkish trousers. The inhabitants of some of the villages of Palestine, and of the plains of Hamah, seem to carry most of their wardrobe on their heads, for the enormous turban is out of all proportion to the scanty shreds that cling round the body. The most sensible and becoming costume is, undoubtedly, that of the Druses, who are, moreover, the finest, purest-blooded, and most active of all the races of Syria. Their female dress is especially graceful.

The religious divisions are as follows:

1. Mohamedan.—These are and have been for centuries the "lords of the soil," and they constitute the great majority of the community. They are proud, fanatical, and illiterate. They are taught by the faith they hold to look with contempt on all other classes, and to treat them not merely as inferiors but as slaves. They are generally noble in bearing, polite in address, and profuse in hospitality; but they are regardless of truth, dishonest in their dealings, and secretly immoral in their conduct. In large towns the greater proportion of the upper classes are both physically and mentally feeble, owing to the effects of polygamy, early marriages, and degrading vices; but the peasantry are robust and vigorous, and much might be hoped for from them if they were brought under the influence of liberal institutions. They are, as a rule, quite free from the practices of immorality to which some portion of the townsfolk are addicted.

As in Christianity, so in Mohamedanism, there are several different sects; but there are two principal divisions—(*a*) *Sonnites*, (*b*) *Shiites*. The points of difference are mainly twofold—the true succession of the

Imâms, and the acceptance of *tradition*. The Sonnites hold that the actual order of Imâms which existed was the right one; the Shiites reject Abu Bekr, Omar, and Othman, the three immediate successors of Mohamed, whom they regard as usurpers and impostors, considering 'Ali, the son-in-law of the Prophet, and the fourth in succession, as the lawful Imâm, to whose descendants alone belongs of right supreme authority, both in spiritual and temporal matters. The Persian branch of Mohamedanism belongs to the Shiites; the Syrian orthodox Moslems are Sonnites. This latter word is derived from *Sonna*, a collection of traditional sayings of Mohamed, which they recognise as of authority, holding it as a supplement to the Koran. They are in general exact in the observance of the outward rites of their religion; and the traveller in the East will constantly see them at their devotions in all sorts of public places, at the appointed hours of prayer. Their fast of *Ramadân* is also kept with scrupulous care, so far as the letter of the law is concerned; though, in many places, the growing custom of midnight feasts and revelry from sunset to sunrise, followed by sleep throughout the day, is doing much to undermine the spirit of the fast.

The Mohamedan, as a rule, is exceedingly proud of his religion, resenting the slightest insult towards it. In places where European influences have not yet sufficiently penetrated, the Moslem population is still extremely fanatical, and Christians are liable to contumely and violence.

Besides the orthodox Syrian Mohamedans, there are other heretical sects to be met with in the country. If we disregard the Persians, who are to be found in small numbers in certain parts, especially at Acre and Damascus, there are only three of these sects worthy of mention:

(*a*) The **Metâwileh.** The district around Tyre, called the **Belâd Beshârah**, is inhabited principally by the **Metâwileh.** They may be described as being a dissenting sect of Mohamedans, as they have parted from the orthodox Moslems on certain matters of doctrine and religious practice. Thus, *e.g.*, they regard 'Ali, the son-in-law of Mohamed, as the true **Imâm**, or successor of the Prophet. In this respect they follow the Persian, or Shiite, branch of Islamism. Some writers believe them to be descendants of the **Assassins** (but see below). The Metâwileh have the reputation of excessive bigotry and fanaticism; and in some parts they bear an equally bad name for cruelty, robbery, and assassination. Robinson writes: "Their chief practical characteristic, which forces itself upon the notice of a stranger, is the custom neither to eat nor drink with those of another religion, to which they rigidly adhere. They use no vessel out of which a Christian has eaten or drank until it has been thoroughly cleansed; and if a Christian chance to drink out of one of their earthen vessels they break it in pieces. They are said even to regard themselves as unclean should a stranger touch their clothes" (Rob. *Pal.* iii. 373). Dr. Porter, in the former edition of Murray's Handbook, said: "The traveller will do well to bear in mind as he passes through their territories that he neither gives offence by undue familiarity, nor takes offence should he find himself treated as an unclean animal. They will neither eat nor drink with those of another faith, nor will they use the ordinary drinking-vessels or cooking-utensils of others. I have seen them break a vessel which a traveller

had unwittingly put to his lips." These characteristics of the Metâwileh are not, however, universal at the present day. On one occasion we made a visit to the village of Bâzûriyeh, situated on a ridge, about 5 m. inland from Tyre, and entirely inhabited by Metâwileh. There we were treated in a manner totally different from what one would have expected from the above description. One of these Metâwileh courteously received us into his house; another brought us water to drink out of his own vessel; and three Metâwileh joined our host and ourselves at our meal. They all ate and drank with us without evincing any symptoms of unwillingness or disgust; and we observed no signs of the breaking of pottery afterwards. In a word, the proverbial courtesy and hospitality which one meets with almost universally in the East we have never seen more genially displayed than in that Metâwileh village.

Probably the truth is that the Metâwileh, especially in the neighbourhood of a town like Tyre, have, in common with almost all classes of Syrians, considerably improved in the matter of religious toleration during the last ten or twenty years. (For an interesting account of the Metâwileh, see *The Land of Gilead.*)

(*b*) The **Nusairîyeh.** This sect, also sometimes called **Ansairîyeh,** inhabit most of the country between Lebanon and Antioch. They have been said to number over 200,000 in population, and to possess more than 1000 villages. "They are the most ignorant, debased, and treacherous race in the country. Their religion is a profound secret, but is believed to be even more infamous than their external morals. They profess to be followers of 'Ali, and they are, to this extent, an heretical sect of Moslems" (Thomson).

The Nusairîyeh have no forms of prayer, no times or places of worship, no religious ministry or priesthood. They are polygamists, and have little or no regard to any laws of consanguinity. Some people believe them to be the degraded remnants of the old Canaanite aborigines, but little or nothing is really known concerning them. They have innumerable *Mazars,* or sacred tombs, where they periodically congregate, and carry on secret rites. Several books have been written professing to give their history, but none of them are trustworthy.

(*c*) The **Ismaîlîyeh.** These inhabit a few villages on the E. slopes of the Nusairîyeh mountains. Their religion is also a mystery; but they are supposed to have been originally a religio-political subdivision of the Shiites; and some people think that they are the feeble remnant of the **Assassins.** Whether this be the case, or whether the Assassins were the progenitors of the Metâwileh, seems to be uncertain. The chief seat of the Ismaîlîyeh is at the Castle of Masyâd, on the mountains W. of Hamah.

2. **Druses.**—This remarkable sect calls for a more minute notice than the others, for two reasons—first, because their religious tenets have excited a good deal of interest in Europe; and, secondly, because they are generally regarded as allies of England, and English travellers are likely to hear and see much of them.

(For a full account of the Druses, the reader is referred to an article in *Blackwood's Magazine,* Dec. 1890, entitled, *The Druses of the Holy Land.*)

It is sufficient here to say that there is every reason to believe that

they are the true-blooded descendants of that portion of the ancient Phœnicians who dwelt in the mountain-recesses of S.W. Lebanon, and were devoted to the arts of agriculture and building. The keynote of their religion, nationality, and character is *exclusiveness*; and this has kept them quite distinct from the surrounding races, during the many vicissitudes through which Syria has passed in the course of centuries. It deterred them from accepting either the Christian or the Mohamedan creed; and, on the decay of the ancient worship of Baal and Ashtoreth, they were left virtually without a religion. They appear, however, to have kept certain mystic rites, signs, and passwords, which help to prove that they are descended from the originators of Freemasonry. These points will be found fully discussed in the article referred to above.

Towards the close of the tenth century, Hâkim, the third Khalif of the Fatimite dynasty in Egypt, rendered himself notorious by his insanely vicious and foolish life. Amongst his courtiers was a Persian named Mohamed Ibn Ismaïl Durûzi, and, acting under his advice and persuasions, Hâkim crowned his acts of folly by giving himself out as an Incarnation of the Deity. This measure was adopted as a last resource, when his subjects had been driven to the verge of revolt by his outrageous conduct. The absurd and blasphemous claim which he set up was naturally rejected by his people, and both he and Durûzi suddenly disappeared, there being no doubt that they were both secretly murdered. Here, in all probability, would have been the last that would have been heard of Hâkim and his claims, but for a certain *Hamzé*, a pupil of Durûzi. This man was a very different character from either his master or the khalif. He appears to have been extraordinarily pure and self-sacrificing in his life, and he honestly believed in the divinity of Hâkim. He had been brought up in the Neo-Platonic teaching which for centuries had been prevalent in Egypt, and he was also imbued through his tutor Durûzi with the mystic doctrines of Persia and the East. Out of these materials he framed a religion which was a curious mixture of Christianity and Mohamedanism, Greek philosophy and Persian mysticism. Being driven from Egypt, he wandered through Syria, endeavouring to make converts; but he met with no success until he came upon this remote people, the headquarters of whom were in Wâdy et-Teim, between Lebanon and Hermon. Destitute of a national religion, and desiring one which they could have exclusively to themselves, these people were ready to listen to Hamzé's teaching; and, enforced as it was by the practical example of his holy life, they finally adopted it as their own. A curious instance of his self-abnegation is that, instead of naming the people after himself, he called them after his master Durûzi, and hence their name *ed-Durûz*, or **Druses**, although one of the articles of their creed is that Durûzi himself was an incarnation of the devil!

The Druses are strict *Unitarians*, holding the doctrine of the Unity of God as the first essential of truth. But they believe the one God to have been incarnated ten times, Hâkim being the tenth and final manifestation of the Deity in the flesh. They are divided into two classes, corresponding to the two original degrees of Freemasonry.

These two classes are '*Akkâl*, or "the initiated," and *Jahhâl*, or "the ignorant." The rites and ceremonies of the 'Akkâl are guarded with jealous secrecy, and their sacred books are never exhibited. The priest of each village is called the *Khateeb*, and the place of religious meeting is the *Khalweh*. These buildings are generally erected in remote places, on the outskirts of a village, on a hillside. No other houses are allowed to be built within a certain distance of them. The Druses are an exceedingly frugal and abstemious race. Anyone found smoking is excluded from the *Khalweh*, and the principal 'Akkâls do not even drink coffee. They are total abstainers from every kind of intoxicating liquor, and, except on festival occasions and when entertaining guests, they very seldom eat meat. They are monogamists, and are extremely particular as to morality. They have a custom of divorce, which may appear somewhat lax to our Western ideas; but this law, such as it is, is most religiously observed. The men are the most active, well-built, and hardy, and the girls the best-looking, most graceful and erect, of any of the natives of Syria.

The peculiar nature of their existence, they having been surrounded from time immemorial by enemies, has rendered them exceedingly suspicious and diplomatic in their behaviour, and they are outwardly "all things to all men." With the Moslems, they profess to be Moslems; with the Christians, they call themselves Christians. They will easily be persuaded to be baptized, and even be confirmed and become regular communicants, if they see that it pleases the missionary and that they can gain something by it; but all the time they remain actually Druses at heart, for these outward ordinances have no meaning for them. Hence, it is a matter humanly impossible really to convert a Druse. The one test—which, so far as we know, has never been actually conformed to—would be to induce a Druse to *marry* a native Christian; for this would be introducing foreign blood amongst them, and this is radically opposed to their fundamental principles. "The door is shut, none can enter in and none can pass out," is the first maxim which a Druse is taught; and it signifies that no stranger will be admitted into their religion or community, and no convert can be made from amongst them.

The Druses have not played any great and stirring part in the history of Syria, except in the time of the great hero Fakr Eddin, when they were masters of the whole country from Acre to Damascus, and from Carmel to Aleppo. Their original home, as we have seen, was amongst the mountain-valleys of S. Lebanon, but during the last two centuries they have sent out migrations, and there are now four separate settlements of Druses—(1) the Lebanon; (2) the Jebel ed-Druse, to the E. of the Haurân; (3) Galilee and Carmel; and (4) the neighbourhood of Aleppo.

In 1860 the whole of the Lebanon district was thrown into confusion and devastation by the desperate outbreak which occurred between the Druses and the Maronites, and which resulted in the establishment of a joint guarantee of the European Powers, the effect of which has been prosperity and peace.

The Druses are essentially a mountaineering race, there not being, so far as we are aware, a single Druse village situated in a plain.

3. The **Christians** are divided into several sects.

(*a*) The *Orthodox Greeks* are so called because they belong to the Greek Church; but they are Syrians by birth and descent, and there is no *national* affinity between them and the people of Greece. They claim to be the mother-Church of Syria, but this claim is invalid, as the mother-Church is the ancient Syriac (see below). The Greek Church was forced upon the country during the *régime* of the Byzantine Empire.

There were two causes of division between the Eastern and Western Churches of Christendom—(1) *dogmatic*, (2) *political*. The dogmatic points of difference were twofold—the date of the observance of Easter, and the Procession of the Holy Ghost, commonly known as the *Filioque* controversy. The *political* differences arose from the rivalry between Constantinople and Rome. The bishops on both sides took an active part in this political jealousy (see *Gibbon*, xl.; *Mosheim*, century vii., part 2, chapter ii.) This served to intensify the dogmatic controversy, and the two together finally led to the rupture between the two portions of Christendom.

The Greek Orthodox Church is divided into four patriarchates—Constantinople, Alexandria, Antioch, and Jerusalem. The patriarchs are chosen by a Synod in Constantinople; but those of Jerusalem and Constantinople are virtually in the gift of the Sultan. The Church in Syria consists of the patriarchates of Antioch and Jerusalem. They are nominally independent, but really under the control of the Primate of Constantinople. The jurisdiction of the Patriarch of Antioch extends from Asia Minor to Tyre; and includes (in Syria) the eight bishopries of Beyrout, Tripoli, Akkâr, Laodicea, Hamah, Homs, Saidnâya, and Tyre. The patriarchate of Jerusalem includes Palestine and the country E. of the Jordan; and has under it the bishopries of Nazareth, Acre, Lydda, Gaza, Sebaste, Nablûs, Philadelphia, and Petra. Among these the Bishop of Acre is the only prelate who resides in his diocese; all the others are in the convent at Jerusalem.

The patriarchs and bishops are not merely ecclesiastical, but also civil and political functionaries. Ecclesiastical questions are decided (1) by the priest, (2) by the bishop, (3) by the patriarch, and (4) by the Synod at Constantinople, the last being the highest court of appeal. The state of education amongst the Orthodox Greeks in Syria is better than it was formerly, but is still lamentably deficient. The Greek priests themselves are extremely ignorant; nor can it, unfortunately, be said that their moral standard of conduct is high. Simony is strictly forbidden by the ecclesiastical canons; but it is very common in Syria, and almost every office is obtained by bribery and corruption. The Church itself is by no means free from error, and, so long as the gross superstitions in connection with the Holy Fire at Jerusalem continue, an indelible stigma will rest on the Orthodox Greeks.

(*b*) The *Roman Catholics*, or, as they are generally called in Syria, the *Latin Catholics*, are not numerically a strong body. Their work is chiefly carried on by the Jesuits, the Franciscans, the Carmelites, the Lazarists, the Frères Chrétiens, and the Sœurs de la Charité. They work very hard to obtain proselytes, and one of the chief results of the efforts of the Franciscans, the Lazarists, and the Jesuits of the seventeenth

century was the establishment of the numerous and powerful sect known as

(*c*) The *Melchites*, or *Greek Catholics*. The assiduous efforts of the Latin missionaries who invaded Syria in the middle of the seventeenth century, and made Aleppo, Damascus, and Sidon their headquarters, were directed principally against the Greek Orthodox Church. In order to gain converts from the ranks of this Church, they carefully fostered party spirit, especially with regard to elections; they denounced the austere and protracted fasts; and they lost no opportunity of parading proselytes. In order to render the defection of the Orthodox Greeks as easy as possible, they merely insisted on three matters of vital importance—(1) the recognition of the Pope as the head of the Church; (2) the adhesion to the Latin view of the *Filioque* question; (3) the observance of Easter at the Latin date. The other three points upon which the Greek Church differed from the Latin were these: (1) Mass said in the Arabic or Greek language; (2) the Communion administered in both kinds; (3) the marriage of the clergy. Upon these three points, which were the only matters of practical importance, the proselytising Romanists were shrewd enough not to insist; and as the three former points were mere theoretical subjects which did not affect their actual lives, they found no difficulty in gaining converts, more especially as they were able to point to the advantage resulting from the protection of the Pope. The Greek Patriarch of Antioch secretly encouraged these Latin missionaries, and the Bishops of Tyre and Sidon, Beyrout, Baalbek, and Tripoli openly united themselves with the Roman Church. Since then the sect has gradually increased in numbers and importance; though they must ever remain a hybrid and nondescript party. Their name, Melchites, signifies "Royalists," though the origin of it is not clear.

The headquarters of the Melchites are now at Aleppo, Damascus, Sidon, Tyre, and Haifa. Their patriarch is styled the "Patriarch of Antioch, Jerusalem, and Alexandria." He is elected by the bishops by ballot, and his election must be confirmed by the Pope. He generally resides in Damascus. There are ten bishops—Acre, Tyre, Sidon, Beyrout, Baalbek, Aleppo, Diabekr, Tripoli, Zahleh, and one without a territorial denomination.

The Greek Catholic clergy are decidedly superior to those of the Greek Orthodox Church in learning, intelligence, and education; and they are also more strict as regards their moral conduct. The Greek Catholics held a general council at Karkafeh in the year 1806.

(*d*) The *Maronites* are a sect of very old standing, being in existence since the seventh century. The founder of the sect was John Maro, who was their first bishop, and from whom they derived their name. He must not be confounded with the hermit *Mar Marân*, who lived in the fifth century. The Maronites were originally *Monothelites—i.e.* they held the doctrine that Christ had *two* natures, but only *one* will. In 1182, however, they abandoned this doctrine, and became reconciled to Rome, with whom they have been in union ever since. Indeed, they call themselves now simply Roman Catholics; and they agree with the Latin Church on all points of dogma, differing from the latter only on two points of practice: (1) the Liturgy is performed in the Syriac

language; and (2) the clergy are married. The canons of their Church were drawn up at the Council of Lebanon in 1736, and confirmed by Pope Benedict XIV. in 1741. The Maronites have a College of Jesuits at 'Ain Tûma, above the Dog River; it was founded in 1734. Though they are in full communion with Rome, the Maronites exhibit several signs of an independent spirit. Thus they adhere rigidly to their ancient forms and rituals; they do not allow their priests and monks to enter Latin monastic orders; Confirmation must be administered only by a Maronite bishop; and all their office-bearers must be exclusively Maronite. They have one patriarch, called "the Patriarch of Antioch and all the East." He is elected by a two-thirds majority of metropolitans and bishops assembled in synod. His election is confirmed by the Pope. There are ten dioceses, but their principal headquarters are situated in the Kesrawân district of the Lebanon. Their patriarch resides at *Bkerkê*, on the Dog River. They have several grades of priesthood, as follows: (1) the *episcopal priest*, who corresponds to our *suffragan bishop*, as he assists the bishop in the spiritual supervision of the diocese, and ordains lay readers, singers, and exorcists; (2) the *berdote*, similar to our *archdeacon*, who visits the churches and clergy on behalf of the bishop; (3) the *monastic priest*; (4) the *parochial priest*. There are three orders of monks, and seventy convents.

There is more real devotion, piety, and education amongst the Maronites than amongst either the Greek Orthodox or Greek Catholic Church.

(*e*) The *Syriac* Church, which is really the mother-Church of the country, still remains in small numbers and in insignificance, in the neighbourhood of Homs and at Jerusalem.

(*f*) The *Protestant* sects are chiefly represented by the American and Scotch Presbyterians, and by German Lutherans. The American Presbyterians have their headquarters at Beyrout (q.v.), with branches in the surrounding districts. The Scotch Presbyterians have an excellent medical mission at Tiberias (q.v.) In addition to these, the British Syrian schools and the Society for the Promotion of Female Education in the East do good work in their respective stations.

(*g*) The *Anglican* Church is represented by Bishop Blyth in Jerusalem, under whom the representatives of the Church Missionary Society and of the Jews' Societies carry on their evangelising labours. An account of these will be found in the text, under the various places where they are at work.

4. The **Jews** are in one sense the most interesting people in the land. Eighteen centuries ago they were driven from the home of their fathers, and yet they cling to its "holy places" still. They moisten the stones of Jerusalem with their tears; "her very dust to them is dear," and their most earnest wish is that the dust of their bodies should mingle with it. The tombs that whiten the side of Olivet tell a tale of undying affection without a parallel in the world's history.

The Jews of Palestine are foreigners. They have come from every country on earth. They live principally in their four holy cities—Jerusalem, Hebron, Tiberias, and Safed; but, under the fostering care of

Baron Edmond Rothschild and others, Jewish colonies are springing up in many parts of the Holy Land, and some of them are really in a flourishing condition. Chief among these may be mentioned *Zichron Y'akob* (Zimmarîn), on the hills behind Cæsarea; *Roshpinah* (Ja'aûneh), and its sister colonies, in the neighbourhood of Safed; *Mishmar Ha-Yordan*, on "the Watch of the Jordan," near the S. end of Lake Hûleh; and the colonies on the Plain of Sharon in the district around Jaffa. Of late years there has been a remarkable influx of Jews into Palestine, but the Turkish Government are striving to hinder their settlement by every means in their power.

The Jews of Damascus and Aleppo are quite distinct from those of Palestine proper. They have as good a right to the title of *natives* as any of the inhabitants of Syria. They are Arabs in language, habit, and occupation, in so far at least as their religion will permit. Some of them are men of great wealth and corresponding influence. For generations they have been the bankers of the local authorities, and have often fearfully realised the strange fluctuations of Eastern life—at one time being all-powerful favourites, at another disgraced and mutilated outcasts. Some of the best houses in Damascus belong to Jewish proprietors.

5. The **Turks** are few in number, strangers in race and language, hated by every sect and class, wanting in physical power, destitute of moral principle,—and yet they are the despots of the land. The Arabs have a proverb that "though a Turk should compass the whole circle of the sciences he would still remain a barbarian." Those occupying the higher government situations in Syria are Turks, almost to a man. They obtain their power by bribery, and they exercise it for extortion and oppression. Every pasha, in coming to the country, knows that his term of office must be short, and therefore his gains must be large. The country has thus been robbed of its wealth, and a tax imposed on industry.

Some of the younger generation of Turkish officers and officials are, however, beginning to show signs of European influence; and especially those who have been attached to the Turkish embassies in London, Paris, Berlin, and elsewhere, display a sincere desire to introduce a better state of things into the *régime* of the country.

One thing will not fail to strike the observant Englishman in Syria—patriotism is unknown. There is not a man in the country, whether Turk or Arab, Mohamedan or Christian, who would give a para to save the empire from ruin—that is, if he be not in government pay, in which case, of course, his salary and the empire would go together. The patriotism of the Syrian is confined to his own house; anything beyond it does not concern him. The consequence is, that there is not a road in the whole country, except those between Beyrout and Damascus, between Jaffa and Jerusalem, and between Jerusalem and Hebron, which carriages can pass along with any degree of safety or comfort. A carriage-road from Haifa to Tiberias, through Nazareth, has been in course of construction for nearly fifteen years, and it is not half finished yet. The carriage-way from Haifa to Jaffa is a track rather than a regular road. The streets of the great cities and villages

are in winter all but impassable, and in summer reeking with the stench of dead dogs, cats, and other abominations. Dogs are the only scavengers; anything which is too corrupt or filthy for them to eat rots where it lies. One would imagine, in traversing Syria, that the whole country had recently been shaken to its centre by an earthquake, there are so many broken bridges, ruinous mosques, and roofless khans. It is emphatically a land of ruins, and these are increasing in number every year.

VI. The Climate of Syria and Palestine.

There is no country in the world, of the same extent, which possesses a greater variety of climate than Syria. The high altitudes along the brow of Lebanon are as cool and pleasant during the summer months as France or England; while the Jordan valley, and the shores of the Dead Sea, are as hot and debilitating as the plains of India. The sea-board, owing to its exposure to the sun, and its being sheltered by the mountain-ranges, is very sultry; and in some places, such as Tripoli and Alexandretta, unhealthy. But there are other spots along the coast, such as Beyrout and Haifa, which form excellent winter residences for invalids. The temperature and climate in the various parts of the interior depend on the elevation and the nature of the soil. Jerusalem is high and breezy; but the unclouded sun, being reflected from white rocks, renders it oppressive during the day. In Palestine rain seldom falls from the end of April till the beginning of October, and clouds are rare. The country is parched; vegetation, except where streams flow, is burned up; and the air, during the long summer day, becomes so hot and dry as to render travelling unpleasant and dangerous.

On Lebanon and Carmel, on the other hand, though the sun may be powerful, the air is fresh and balmy. The wanderer may there select his noonday resting-place, and recline for hours amid the noblest scenes of nature, to resume his journey when the sun declines towards the "great sea." The stalwart frames of the inhabitants of Lebanon and of the Druses of Carmel are the best certificates of their climate.

In Palestine the autumnal rains commence about the end of October; in Lebanon they are a month earlier; they are usually accompanied with thunder and lightning, and continue for two or three days at a time, not constant, but falling chiefly during the night. January and February are the coldest months; in Palestine frost is rare, and the cold is not severe. Snow falls in the higher altitudes, though it is very rare in the plains and along the coast. On the western declivities of Lebanon the snow seldom whitens the ground at a lower elevation than 2000 ft. Rain continues to fall at intervals during the month of March; in Palestine it is rare in April, and even in Lebanon and Northern Syria the few showers that occur are generally light.

In the valley of the Jordan the barley-harvest begins as early as the middle of April, and the wheat a fortnight later. In the hill-country of Judæa reaping commences about the beginning of June; while in Lebanon the grain is seldom ripe before the middle of that month.

GENERAL INFORMATION.

I. Comparative Values of Turkish and English Money.

The monetary system prevailing in the Ottoman Empire is, to the ordinary European, exceedingly complicated and difficult to follow. Sums of money are generally reckoned in *piastres*, and the value of the piastre differs in almost every district and town. But there is no such *coin* as a piastre; and as the values of the coins vary in proportion to that of the piastre, they always remain the same with respect to English money. The following are the coins chiefly in use, together with their English value:

		s.	d.
Gold.			
1 Turkish Lira—£T1	(about)	18	0
½ „ „	„	9	0
¼ „ „	„	4	6
Silver.			
1 Midjidie	(about)	3	4
½ „	„	1	8
¼ „	„	0	10
1 Sahrawi	(about)	0	$10\frac{1}{2}$
½ „	„	0	$5\frac{1}{4}$
Copper.			
1 Bishlik	(about)	0	$5\frac{1}{4}$
½ „	„	0	$2\frac{5}{8}$
1 Tic	„	0	$0\frac{5}{8}$
1 Sahtoot	„	0	$0\frac{1}{8}$

One or two *Sahtoots* will satisfy any ordinary beggar; but an effectual way of getting rid of importunate cries for *bakshish* is the magical phrase "*Allah Yattik*," which means "God will provide for you."

The English sovereign is current everywhere, but not English silver money. Francs are current in Jaffa, Jerusalem, Haifa, and Beyrout, but not elsewhere.

Letters of credit can be cashed at any one of these four towns.

The traveller should beware, in accepting change, not to take any coins that are in the least rubbed or defaced, as he will find the greatest difficulty in getting rid of them. In the interior of the country it is often almost impossible to get money changed at all; hence, before setting out on an inland tour, the traveller should be careful to provide himself with a good supply of small money of the country.

II. Passports, &c.

It is absolutely necessary that every traveller should be provided with a passport, signed by the Foreign Minister of his country, and visaed by the Turkish Ambassador or Consul-General. On arrival in

Syria, a *Teskereh*, or Turkish passport, must also be obtained; and unpleasant results not unfrequently occur from the neglect of this precaution. These teskerehs can be obtained in any town where there is a *Serai*, or Government office; but it will probably be best to procure them through the Consular authorities either at Beyrout, Haifa, Jaffa, or Jerusalem, as the case may be.

III. Custom-House, &c.

Owing to the great difficulties raised by the Turkish Custom-house officials, it is better to be provided with "landing tickets" from one of the tourist agencies (see Rte. 1). For those who are not so provided, the following hints are offered:

1. Never object to open any portmanteau, box, or package.
2. A small *bakshish* judiciously bestowed will generally facilitate matters considerably.
3. Do not attempt bullying, impatient words, or any signs of resentment, as the Turkish official is an obstinate and suspicious creature, and your manifestations of displeasure will only increase your difficulties.
4. Books are objects of especial suspicion, and are liable to be impounded; Bibles and guide-books are excepted.
5. It is often difficult to pass a gun or revolver; and under no circumstances will loaded cartridges be admitted.
6. The export of antiquities of any sort is most religiously prevented, and *all goods* exported are liable to a duty of 1 per cent. on their value.
7. Tobacco and cigars are passed with difficulty.
8. It is always best to secure beforehand, if possible, the services of the Consul or Consular Agent at the port where the traveller lands or embarks; and, in such a case, all dealings with the Custom-house officials should be left in the hands of the Consular *Kawass*.

IV. Travelling Arrangements.

In making a contract with a dragoman or tourist agency for a trip through the country, care should be taken that a strict and carefully worded contract should be signed by both parties, and, if possible, countersigned at the Consulate.

The following items should be clearly stated in the contract:

1. The charge per diem, inclusive of food, tents, animals, fodder, *bakshish*, fees, &c.
2. The number of horses, mules, muleteers, servants, &c., provided.
3. The number of days for which the contract holds good.
4. The traveller not to be liable for damage or delay through accident or sickness of horses, &c., thefts, or other causes, unless such are attributable to the traveller's own fault.
5. The daily number and quality of meals to be specified, wine being, of course, an extra, unless expressly included in the contract.

6. The traveller to be at liberty to alter his route whenever he may choose to do so; and, at places where there are hotels, to have the option of staying in the tents or hotels.

7. All disputes to be settled by the nearest British Consul.

The usual custom is to pay the dragoman one-half of the contracted charges before starting, and the remainder, together with any incidental extras that may have been incurred *en route*, at the end of the entire journey.

A list of respectable and reliable dragomans is to be found in the *Index and Directory*, under the headings of "Jerusalem" and "Beyrout."

The usual charges for horses or mules are from 4 to 6 francs per diem each.

N.B.—Especial care must be taken to examine the horses, saddles, and harness before starting; and it will be well to take a short excursion on horseback the day before commencing the tour, in order to insure that everything is right. Be sure also that the *same* horse is provided for your tour as the one which you have selected upon trial.

Another caution is needed—*Beware of allowing your dragoman to become your master!* Treat him always with civility, courtesy, and consideration, but never with familiarity or timidity. Let him always see that you are the chief in command of the expedition, and that your reasonable orders must be faithfully obeyed.

V. Dress, Outfit, &c.

The traveller in Syria must before all things be careful to avoid a superfluity of luggage. Flannel and woollen articles of clothing are chiefly recommended, as it is difficult to have linen articles washed well, especially those which require starch. Moreover, one is liable to frequent changes of temperature, and the comparative exposure to the weather involved in camping-out renders it safer to be clad in woollen garments.

The best covering for the head is the *Kuffiyeh*, or native head-dress, which is a sort of shawl, composed of silk or cotton, and fastened by a cord which goes twice round the forehead. These can be purchased in any town at prices varying from 1 to 8 midjidies, according to quality; and they may be worn over a close-fitting cap. Some travellers use them as "puggeries," over a soft felt hat or helmet, but the former style is recommended as being the more comfortable and convenient. A sunshade is also advisable as an additional protection in hot weather. A light waterproof overcoat is also essential.

A small supply of medicines, including especially quinine, camphor, a diarrhœa mixture, and a weak solution of sulphate of zinc for the eyes, is particularly essential for those travelling through the country. A pair of coloured spectacles is often found very serviceable. A bottle of Elliman's embrocation and a roll of bandages may also be added with advantage to the medical stores.

Large portmanteaus and trunks may be forwarded by steamer from

Jaffa to Beyrout, or *vice versâ*, to await the traveller's arrival at his destination, at the close of his tour through the country. They may be directed to the hotel where he intends to put up, or, better still, may be consigned to the care of Messrs. Cook & Son's agents.

A soft pillow can be easily packed in with the light luggage required for the tours, and will be found to add greatly to the traveller's comfort.

Smokers should be reminded that they will be unable to procure in Syria either good cigars or tobacco fit for smoking in pipes, but very fair cigarettes can be always obtained. The weed smoked in *narghilehs* is not tobacco, but a Persian produce called *tombac*.

Every traveller should be provided with *soap* and *flea-powder*, as also with *pins*, *needles*, *cotton*, and *buttons*.

ADDENDUM, 1893–4.

JAFFA TO JERUSALEM, BY RAIL.

DISTANCES AND FARES.

Distances	Stations	Fares								
		1st Class					2nd Class			
	A. From Jaffa									
Miles		Piastres	Paras		*s.*	*d.*	Piastres		*s.*	*d.*
12	**Ludd**	16	10	=	2	8½	6	=	1	0
14½	**Ramleh**	18	30	=	3	1½	7	=	1	2
24½	**Sejed**	32	20	=	5	5	12	=	2	0
32	**Deir Abân**	41	20	=	6	11	15	=	2	6
47½	**Bittîr**	61	30	=	10	3½	22	=	3	8
54½	**Jerusalem**	70	20	=	11	9	25	=	4	2
	B. From Jerusalem									
7	**Bittîr**	9	0	=	1	6	3	=	0	6
22½	**Deir Abân**	30	0	=	5	0	11	=	1	10
30	**Sejed**	39	0	=	6	6	14	=	2	4
40	**Ramleh**	52	30	=	8	7½	19	=	3	2
42½	**Ludd**	55	10	=	9	2½	20	=	3	4
54½	**Jaffa**	70	20	=	11	9	25	=	4	2

Return Fare from Jaffa to Jerusalem

	Piastres	*s.*	*d.*		Piastres	*s.*	*d.*
1st Class	95	= 15	10	2nd Class	50	= 8	4

Directly after leaving the Jaffa station, the line passes through a cutting, on emerging from which we see the carriage-road to Jerusalem on our rt. Then, after traversing some vineyards, we enter upon a sandy district, with a cemetery and several orange-groves on our rt. The line then commences to cross the *Plain of Sharon*, and the *Mountains of Ephraim and Samaria* are seen in the distance on our l.

On our rt. we pass in succession the *Jewish Agricultural School* (3¼ m.) and *Yasûr* (4½ m.) The road to *Gaza* (Rte. 4) is next seen to the rt., leading over a stretch of sand (5½ m.) After passing *Beit Dejân* (6¼ m.) and another insignificant village (7½ m.), also on our rt., we enter the extensive olive-groves of Lydda (11¼ m.), and soon after (12 m.) draw up at the *first station*,

Ludd (Rte. 1, B).

The line then continues its way through the magnificent olive-groves on both sides, and on emerging thence (13¼ m.) the village of *Yâlo*, or *Aijalon* (Rte. 1, A), is seen in the distance to our l. On the rt. the lofty square

Tower of Ramleh (Rte. 1, A) next appears ($13\frac{3}{4}$ m.), and immediately after the village itself.

Ramleh *station* ($14\frac{1}{2}$ m.) is situated at the E. end of the village, close to the Moslem cemetery and the carriage-road to Jerusalem. Soon after leaving the station we cross the road, and **Tell Jezar** (Rte. 4) appears on our l. This remains a conspicuous object for some distance, as the line makes a wide sweep round it. After passing through a cutting (18 m.) we see *'Akir*, **Ekron** (Rte. 4), about 2 m. distant from us on the rt., some red-tiled roofs being discernible amongst the flat-roofed Oriental houses.

We now strike the route by which the Ark was taken from Ekron to Jerusalem, and for the rest of our journey we more or less follow the very course. Just before leaving the plain to commence the ascent into the hill-country of Judæa, we reach

Sejed *station*, just beyond which is the village of *Sejed* itself on an eminence to our rt.

After passing a round mound on the l., which is evidently the site of an ancient town, we enter the *Wâdy Surâr*, or **Valley of Sorek** (Rte. 10, H), and find ourselves in the heart of Samson's country. On a hill to the rt. we see *Deir ej-Jemal* (27 m.), in the midst of which are the handsome buildings of a newly erected *Orphanage*. We next reach

Deir Abân *station* (32 m.), probably the Biblical Ebenezer (Rte. 10, H), above which on the rt. is situated *'Ain Shems*, the **Bethshemesh** of the Bible (Rte. 10, H).

On the other side of the line can be seen, on elevated hill-tops, the sites of **Zorah** and **Eshtaol** (Rte. 10, H), between which is situated the large and flourishing village, **Artûf**, now occupied by a Jewish colony, but once known as "*the Camp of the Danites*," or **Mahaneh-Dan** (Judg. xiii. 25). A rock-cut altar has been discovered on the heights close to Zorah, and this may possibly be the very altar on which Manoah offered his meat-offering unto the Lord (ver. 19).

The line now winds up a steep and rugged pass, at the commencement of which it crosses the bed of the mountain-torrent by a bridge.

At $39\frac{1}{2}$ m. *Deir el-Hawa* is seen on the summit of a hill to the rt., and shortly after *Akûr* is visible on a knoll to the l. After passing another village, *Er-Râs*, on an eminence to the rt., we enter the **Wâdy Ismain** (Rte. 10, H), and follow the ancient path up which the Ark of God was taken. All along the ascent this path can be traced, sometimes on one side of the line, and sometimes on the other.

We next stop at a cistern ($46\frac{1}{4}$ m.) to water the engine, and five minutes after we reach

Bittîr *station* ($47\frac{1}{2}$ m.) This is the ancient *Bether* (Rte. 10, G), and it is picturesquely situated at the head of the great mountain-gorge. We now emerge into the *Wâdy el-Ward*, or "Valley of Roses" (Rte. 10, G), and after passing *Welejeh*, *Malhah*, and *Sherafât* (Rte. 10, G), we reach the *Bukeia*, or *Plain of Rephaim* (Rte. 10, B), and skirt the premises of *Deir es-Salib*, or "Monastery of the Holy Cross" (Rte. 10, G).

The **German colony** now comes into view, and the walls, towers, and suburbs of

JERUSALEM itself appear.

In another two or three minutes we run into the *station*, and arrive at our destination.

HANDBOOK

FOR

TRAVELLERS IN SYRIA AND PALESTINE.

ROUTES.

ROUTE 1.

JAFFA TO JERUSALEM.

Landing Arrangements.

Visitors to the Holy Land generally disembark at Jaffa, and we therefore offer the following remarks with special reference to this port. They apply equally, however, in the main both to Beyrout and Haifa, except that at the last-named port landing-tickets are not available.

Most European travellers are subjected to considerable inconvenience, annoyance, expense, and delay in connection with disembarkation at a Syrian port. The Arab boatmen are rough, noisy, and exorbitant in their demands. The landing is effected amid much discomfort: a host of importunate natives surrounds you directly you set foot on shore, and you are liable to most unpleasant treatment at the hands of the custom-house officials. You are conducted by an obtrusive guide through the narrow and dirty streets of Jaffa, and with the utmost difficulty you at length find your way to your hotel.

In order to avoid all these sources of unpleasantness, we strongly recommend every visitor to the Holy Land to procure beforehand "**landing-tickets**," either from Cook & Sons or Gaze & Co. These may be obtained at Cairo, Alexandria, or Port Said; or they may be procured before departure from London. Travellers in possession of these landing-tickets are met by the representative of the tourist agency on board their ship, and from that moment they may dismiss all care or anxiety from their minds. They will be conducted peaceably to the shore; their luggage is perfectly safe; and they will be quietly led through the streets to the place where a carriage is already in waiting to drive them to their hotel. All that is requisite is to hand the keys of the luggage to the tourist agent, though even these will seldom be brought into use. Messrs. Cook & Sons and Gaze & Co. have each an understanding with the Turkish authorities, in virtue of which the luggage of passengers under their charge is, as a general rule, passed through the custom-house unopened.

The use of these landing-tickets does not oblige the traveller to put himself under either of the agencies for the remainder of his tour; but he is left perfectly free, upon arrival at his hotel, to make any arrangements that he may think best for his future progress.

Should the visitor be intending to disembark at Haifa, it is best to write or telegraph beforehand to the British Consul at that port, who will send

his *kawass* on board to see the visitor safe to his hotel. A small gratuity to the custom-house official will generally secure the passage of luggage without inconvenience or delay. The consular *kawass* will, however, manage this.

N.B.—*Passports are necessary, duly visaed.*

JAFFA. ✻

The first view of Jaffa, gained from the deck of the ship, is beautiful and entrancing. It stands on a low rounded hill dipping into the Mediterranean; and behind it to the E. stretches the broad Plain of Sharon as far as the hills of Samaria and Judæa, which stand out as a background from N. to S.

The sandy shore trends away in both directions in a monotonous line; but orange-groves, palms, and other Oriental trees combine to render the first view of the Holy Land for ever memorable to the European visitor.

A disenchantment, however, follows from the very moment of landing. Jaffa is one of the dirtiest and most uncomfortable of all the towns of Palestine. The houses are crowded together without regard to appearance or convenience, and the streets are narrow, crooked, and filthy. The steep, winding lane which leads up from the custom-house to the principal gate of the city is usually thronged with strings of camels and mules, bales of merchandise, and groups of wild Arabs and eager traders.

Jaffa has no harbour, and it is only under favourable circumstances that a vessel can lie a mile or two from the shore. Ledges of low, jagged rocks shoot far out into the sea. There is, indeed, a small clear space within the rocks where boats can ride with tolerable safety, but the entrances to it are narrow, and in stormy weather very dangerous. This is all the more inconvenient, because the commerce of Jaffa has greatly increased of late years. Two German colonies have been established in the neighbourhood—one in the suburbs of Jaffa itself, and the other at *Sarona*, about $1\frac{1}{2}$ m. to the N.W. of the town; and these, together with the extensive orange-groves, have assisted greatly in promoting the prosperity of Jaffa. The annual export trade in oranges is enormous, and is increasing every year. The introduction of the railway, which has already been commenced, will in course of time add further to the activity and industry of the town; but it must be confessed that the railway is progressing extremely slowly, and it will be probably several years before it is completed to Jerusalem.

Although Jaffa itself is so dirty and uninteresting, its outskirts are delightful. New and well-built houses have sprung up amongst the splendid groves of oranges, and there are many signs of increasing wealth.

The only *Show-place* is the traditional house of Simon the Tanner, which stands at the S.W. angle of the town, overlooking the sea. It is itself a comparatively modern house, one of the rooms of which has been converted into a mosque; but it is interesting to mount its flat roof—on a portion of which stands a small lighthouse—because it undoubtedly is situated in the quarter of the town which from time immemorial has been connected with tanneries, some of which exist to the present day. It was, therefore, probably somewhere in the immediate vicinity that the real house of Simon stood; and the prospect which we gain of land and sea from the roof of the modern house is very much the same as that which must have been visible to St. Peter's eyes as he prayed upon the house-top about the sixth hour (*Acts* x. 1–23).

Joppa, as Jaffa was formerly called, is one of the oldest known cities of the world. Pliny says it existed before the Flood, and Josephus attributes its origin to the Phœnicians

(*Ant.* xiii. 15, 4). Strabo makes it the scene of Andromeda's exposure to the sea-monster; and in Pliny's time the chains were shown in the rocks to which she was bound (but see Rte 32). In the Bible the town is first mentioned as marking the border of the tribe of Dan (*Josh.* xix. 46). It became the port of Jerusalem, and to it was conveyed the timber from Lebanon for the construction of both the first and the second Temple 2 *Chron.* ii. 16; *Ezra* iii. 7). From it Jonah sailed when attempting to "flee from the presence of the Lord" (*Jonah* i. 3).

We have already alluded to its connection with the history of St. Peter and Cornelius; but it should be mentioned that it was at Joppa that that apostle is said to have raised Tabitha, or Dorcas, from the dead (*Acts* ix. 36–42).

Joppa also occupied an important place in the civil history of Palestine, especially under the rule of the Maccabees, when it was strongly fortified. It was entirely destroyed by the Emperor Vespasian, because it had become a den of pirates. It soon revived, however, and was already the seat of a Christian bishop in the fifth century. It was captured by the Crusaders under Godfrey, and its fortifications were rebuilt by Richard of England, after having been destroyed by Saladin.

Its later history has been eventful. During the eighteenth century it was sacked three times: (1) by the Arabs in 1722; (2) by the Mamelukes in 1775; and (3) by Napoleon in 1799. The massacre of its garrison after its capitulation has left an indelible stain upon Napoleon's memory.

There are two places of interest which we especially commend to the visitor's notice. The first is *Miss Walker-Arnott's School for Girls*, and the second is the *English Hospital*. Both these places will eminently repay a visit. The order, discipline, cleanliness, and general excellence of the arrangements of Miss Arnott's school, and the bright and happy faces of the children as they go through their exercises and sing their "action-songs," are most interesting and encouraging, and reflect the greatest credit upon those who are responsible for the management.

The Hospital is dedicated to the memory of *Miss Mangan*, who literally sacrificed her life in her unwearying efforts for the helpless sick of Jaffa and its surrounding district, amidst every discouragement and opposition that it is possible to conceive. Miss Nicholson, the present head of the staff of workers, and her self-denying sister helpers, take great pleasure in receiving English visitors and showing them over the neat, orderly, and admirably conducted hospital.

There is a branch of the C.M.S. established at Jaffa, under the care of the Rev. Longley Hall. Opposite to Miss Arnott's school is another hospital, which is large and well managed.

With the exception of the institutions already mentioned, there is nothing whatever to detain the visitor in Jaffa; and most travellers will be glad to make a start for Jerusalem as soon as possible.

(For arrangements as to carriages, horses, dragoman, &c., see *Index Directory*.)

There is now an excellent carriage-road to Jerusalem, through Ramleh; and at the latter place is a clean and comfortable hotel. A good plan is to leave Jaffa about 4 P.M. and drive to Ramleh, which is reached in $1\frac{3}{4}$ hrs. Stay the night at Ramleh, and start early next morning for Jerusalem. A drive of $2\frac{3}{4}$ hrs. takes us to Bâb el-Wâd, where a halt of from one to two hours is made to bait the horses before the steep ascent into the hill-country of Judæa commences. Here we lunch, having brought our provisions with us from Ramleh. Fair wine, or a cup of tea or coffee can be obtained at

the little inn at Bâb el-Wâd. Visitors are warned, however, against sleeping here, as the place is infested with fleas.

Many travellers will prefer to walk on in advance of the carriage, up the steep but interesting and romantic pass. Another hour's halt is always made at Kolônieh; and the whole journey from Ramleh to Jerusalem, including stoppages, is generally about 8½ hrs. by carriage. The return journey is, of course, much faster, as the road is downhill most of the way.

Some travellers may choose to ride on horseback from Jaffa to Jerusalem, and for such there is a choice of two routes. The *first* follows the carriage-road the entire way; the *second* goes through Lydda, Beth-horon, and Gibeon. The times which we give in the following itinerary apply, of course, to riding.

1 (A).

1st Day.

Miles.		H.	M.
11½	**Jaffa to Ramleh** . .	3	0

2nd Day.

11½	**Bâb el-Wâd** . . .	3	15
12	**Kolônieh** . . .	3	45
5	**Jerusalem** . . .	1	30
28⅓		8	30

These times are actual *riding* times, exclusive of stoppages; and the same will be the case with all the itineraries given throughout the Handbook.

N.B.—A caution as to the genuineness of "Holy Sites" must be given at the very outset. The natural desire of tourists to get the full value for their money and trouble, and to see everything that is worth seeing, has engendered in the dragomans and guides a corresponding habit of associating almost every place which is passed *en route* with some Bible site. It is a simple case of supply and demand, and we consider both tourists and guides have been equally to blame. Add to this the mistakes which have been made in past ages by monkish ignorance and the credulity of devotees, and the result has been the manufacture of erroneous sites to a most unfortunate degree. On no route, perhaps, has this been more glaringly the case than on the road from Jaffa to Jerusalem; and naturally so, seeing that this has been the way most commonly trodden by pilgrims to the Sacred City. Thus, amongst other things, the traveller on this road will be shown by the dragoman (1) the place where Dorcas was raised to life, (2) the place where Samson set the foxes' tails on fire, (3) Arimathæa, (4) the home of the penitent thief, (5) Kirjath-jearim, (6) the place where David fought against Goliath, and (7) Emmaus. As for the last named, he will probably be shown this in two distinct places—viz. at Amwâs and at Kolônieh! However disappointing it may be to the tourist, we feel bound to tell him beforehand that *not a single one* of the sites indicated above is true. As it is our purpose to provide the traveller with as trustworthy and correct a handbook as possible, and not to satisfy a mere craving for sight-seeing, we have taken the utmost pains throughout to sift the claims of every site, and to offer the truest information, so far as it can at present be ascertained.

On leaving our hotel at Jaffa we ride or drive for a short distance past a succession of luxuriant orange-groves on each side of the road; and some may here gain their first experience of the gigantic cactus-hedges with which they will become so familiar before their tour through Palestine is completed. Here, also, they may, perhaps, see for the first time the olive and fig trees of which they have so often read. Every step along the road will reveal some object of interest to the new-comer, who has hitherto been practically unacquainted with Oriental manners and customs, figures, and scenes.

We pass the guard-house where the Turkish official collects the *octroi*, and emerge into the open country. In less than ¼ hr. we come to the house which the dragoman has fixed upon as that of Dorcas, and close to it is a handsome fountain called *Sebîl Abu Nebbût*. A short distance farther on, the road to Ashdod and Gaza branches off to the rt. along the edge of a sandy tract.

After 2 m. we see on our rt. hand the large and well-appointed buildings of the *Jewish Agricultural School*; and soon after we pass on our l. the Arab village of *Yazûr*. Here we have our first view of a genuine mud-village. The road to Lydda (Rte. 1, B) branches off to the l., just beyond this place. We notice the well-built towers, or guard-houses, which occur at intervals by the road-side; these have been built to protect the road. After 2½ m. we see the village of *Beit Dejan*, about ¼ m. to our l. This is possibly the site of **Beth-dagon**, one of the towns of Judah (*Josh.* xv. 41), though *Dejjûn*, near Yebnah, is the more likely spot (Rte. 4).

We are now crossing the

Plain of Sharon, which extends from N. to S. between the sea-coast and the inland hills, from the point of Carmel to Gaza. Its soil is naturally exceedingly fertile, but the mode of culture adopted by the Syrian peasants is lamentably negligent and inefficient. Even thus luxuriant crops are produced, and in some years the harvests are remarkably fine. Wheat, barley, sesame, lentils, and doura—a species of millet—are the most common crops. We pass the small mud-village of *Surafend* standing on rising ground to our rt. This place is mentioned in the Talmud under the name of *Saraphin*. In less than 3 m. from this we enter the large village, or small town, of

Ramleh. In English this place would be called *Sandy*, that being the literal meaning of the name. The present population of Ramleh is about 4000, of which about 500 are Greek Christians, 80 Latin Catholics, and the remainder Moslems. There are three mosques, the largest of which, near the E. end of the town, was formerly a Crusading church. The second is near the Greek monastery, and the third is in ruins W. of the town. The Latin monastery of *Terra Santa* is passed on our rt. It is one of the largest in the country, and, should the hotels be full, accommodation may be obtained here. There is also a Greek monastery.

About ¼ m. W. of the town is the well-known white **Tower of Ramleh**, surrounded by the ruins of *Jami'a el-Abiad* ("the White Mosque"). The tower, now isolated, is square and beautifully built. The angles are supported by slender buttresses, and the sides taper upwards in storeys. A winding staircase, lighted by pointed windows, leads to the top, where it opens on an external stone gallery. The height is about 120 ft. An Arabic inscription over the door gives the name of the builder—"Abu el-Fatah, son of our Lord the Sultan, the martyr, the king el-Mansûr."

The *View* from the top is very fine. In the far distance to the N. we can see Mount Carmel, shutting in the Plain of Sharon. Nearer to us, on the N.E., are the mountains of Samaria, amongst which a proper guide will point out Ebal and Gerizim, directly over Lydda, which with its mosque is seen below us about 2½ m. away. Immediately to the E. of us is *Jimzu*, the ancient Gimzo (2 *Chron.* xxviii. 18), whilst a little farther S. is *'Annâbeh*, called *Betho Annaba* by Jerome. Kubâb (see below) lies to the rt. of this; and away to the S.E., over the olive-groves of Ramleh, rises Tell Jezar, the site of the ancient Gezer (see Rte. 4). Sharon, Jaffa, and the Mediterranean lie outspread before us to the W.

The tower, which reminds one of an English church-tower, is in reality the minaret of the ruined mosque, and stands in the centre of the N.

wall. It is called by the Arabs *el-Kusr el-Arb'aîn*, or "the Tower of the Forty," in honour of the forty companions of the Prophet. In the centre of the court is a building 26 ft. square, and on each side of it are extensive vaults supported on rows of columns, and one of these is the *mukâm*, or "shrine," of these forty companions, whence it is called *Arb'aîn Meghâzi*. It is full of cairns, or heaps of stones, erected by Moslem pilgrims, who make an annual visit to this mosque. On the S. and E. of the court are the remains of a colonnade with pointed arches, that on the S. being double. Near this is a marble block, with another Arabic inscription, from which it appears that the mosque was built by Bibars, who took Jaffa and Ramleh in 1266.

Ramleh is the place called by the guides the site of Arimathæa, and of Ramathaim-zophim, or Ramah, of Samuel. The origin of this identification was no doubt an imaginary analogy between the names, which, however, are totally distinct. There is no mention of Ramleh till the ninth century, when the Monk Bernard (870) speaks of it. Abulfeda, the Arab historian, says that there was no town here until Soleiman, son of the Khalif 'Abd el-Melek, founded it in the beginning of the eighth century, after he had destroyed Lydda.

It became an important station at the junction of the great roads from Damascus to Egypt, and from Joppa to Jerusalem. It was occupied by the Crusaders in 1099, and a feast was held in honour of St. George, who was then adopted as their patron saint. It was the scene of many conflicts during nearly two centuries.

In 1177, the city was burned by Ivelin; in 1178 Baldwin IV. defeated Saladin here, but the Saracen monarch regained it in 1187 after the decisive battle of Hattîn (Rte. 22, A). In 1191, by the same prince's orders, the fortress of Ramleh was razed to the ground upon the approach of Richard Cœur de Lion. Until that time the city had been surrounded by a fortified wall, having twelve gates in it, the four principal ones being called respectively the Gates of Jerusalem, Nablûs, Jaffa, and Askalon. In 1204 Ramleh was given up to the Christians, but in 1266 it was finally captured by the Moslems under the Sultan Bibars.

[From **Ramleh** to **Lydda** is $2\frac{1}{2}$ m. along a sandy road between gardens and olive-yards. The railway from Jaffa is completed as far as Ramleh, and passes through Lydda, but it is not yet (1891) open for passenger traffic.]

[From **Ramleh** to **Gath** (Rte. 10, B) is 18 m., and occupies 5 hrs. riding. The road runs due S. at the W. base of the hills, and passes through Nâ'aneh, Mansûrah, Kezâzeh, and Dhenebbeh. None of these places are of importance, though it is possible that Nâ'aneh may be the site of *Naamah* (*Josh.* xv. 41).]

After leaving Ramleh we cross an undulating plain, and observe, 2 m. on the rt., a domed *Wely*, or Moslem tomb, called *Abu Shusheh*, on the top of a low hill. This hill is called a *Tell*, and we shall see many such during our tour through Palestine. These tells are, in general, partly natural, partly artificial. That is to say, the top has been levelled off into a plateau, and the excavated earth has been thrown on the sides, so as to make three of the four sides usually precipitous, access to the summit being practicable only on one side. On the summit of the tell stood the fortified city of ancient days. This particular hill is called *Tell Jezar*, and here was situated the royal city of **Gezer** (see Rte. 4). About 6 m. from Ramleh we pass *Kubâb*, a large village on the summit of a low ridge, surrounded by olive-groves and gardens with cactus-hedges. The road now winds down a steep incline into a broad valley, the Arabic name of which is *Merj Ibn 'Amîr*. It is, how-

ever, better known by its Biblical name, the "**Valley of Ajalon**" (*Josh.* x. 12). Across this plain, from N.E. to S.W., the Israelites chased the Amorites from Beth-horon (Rte. 10, c) to Makkedah (Rte. 4).

We cross the valley, and skirt along the S. base of a low hill, on which stands the village of

Latrôn, 3 m. from Kubâb. A small hotel has been erected here, as this place is just halfway between Jaffa and Jerusalem, and, as far as distances are concerned, may be more convenient than Ramleh for the division of the two days' journey. We cannot, however, recommend the accommodation, and, for those who study comfort, Ramleh is decidedly the preferable place for the night's rest.

On the summit of the hill are the ruined walls of a mediæval fortress, and vaults with pointed arches have been transformed into modern houses, where the inhabitants live. On the W. side of the hill, near the hotel, is a rock-cut Jewish tomb with nine *kokim*. A local tradition obtains that there is a subterranean passage from Latrôn to Sôba (see below). The situation of this village is a strong one, commanding the road to Jerusalem from the sea-coast; and it would appear that the situation has been always important. This probably suggested to Robinson the idea that Latrôn was the site of Modin, the residence and burial-place of the Maccabees, the latter being considered identical with the rock-cut tomb mentioned above. But the site of Modin has been proved to be Midieh (Rte. 1, B). The word *Latrôn* appears to have imbued the mediæval monks with the belief that it was derived from *latro*, the Latin for a "robber," and hence they called the place *Castellum Boni Latronis*, or "the Castle of the Penitent Thief"—a name by which Quaresmius mentions it in 1620. But the truth is that Latrôn has never been satisfactorily identified with any ancient site.

[Less than 1 m. N.E. of Latrôn, and in full view of the road, stands

'Amwâs, the name of which is evidently an Arabic corruption of the Greek *Emmaus*, though this is not to be confounded with the place of the same name mentioned by St. Luke (xxiv. 13). It is, however, the *Emmaus Nicopolis*, which was a place of importance during the wars of the Maccabees, and which was rebuilt by Julius Africanus in 220, who gave it the name of Nicopolis. Eusebius and Jerome frequently mention it as a place of note, by which to fix the positions of surrounding towns and villages. The principal object of interest in 'Amwâs is an ancient *Christian church*, of which the three E. apses are still traceable. Excavations were made here in 1882 by Captain Guillemot, of the French Engineers, and he discovered that a more recent building had been constructed (probably in the twelfth century) upon the foundations of an old Byzantine church. The building measured 95 ft. long by 55 ft. wide externally, and had five bays, a W. door, and two side doors N. and S. in the E. bay. The wall is 4 ft. thick. In the course of excavation a most interesting Ionic capital was found, having on one side between the volutes an inscription in the Archaic Hebrew-Samaritan alphabet, and on the other side another inscription in Greek. The latter was EIC ΘΕΟC, "One God;" and the former, ברוך שמו לעולם, "Blessed be His name for ever." This combination of languages is almost unique. The pillar has been now removed from 'Amwâs.

About 3 m. E. of 'Amwâs is *Yâlô*, the **Ajalon** of Scripture (*Josh.* xix. 42). One m. N. of this is *Beit Nûba*, called by the Crusaders *Betenuble*. Jerome incorrectly considered it to be the site of Nob (Rte. 12); but it is possibly the **Nebo** of Ezra ii. 29.]

From Latrôn the road descends into a valley, crosses the torrent-bed, passes *Bir Eyûb*, or "the Well of

Job," on the l. side of the way, and shortly afterwards reaches the wayside inn called **Bâb el-Wâd**, at the entrance to the mountain-range of Judah.

After the usual halt, we proceed up the pass, rising with a somewhat steep and very long gradient. On both sides of us are rocky banks and terraced slopes, thinly clothed with shrubs; whilst here and there are clumps of olive-trees. The wild glen up which we wind is called *Wâdy 'Ali*. About halfway up we come to a sacred Moslem *mukâm* or shrine, with a magnificent *terebinth* overshadowing it. It is this shrine which gives its name to the wâdy, being dedicated to a certain Imâm 'Ali. As we near the head of the pass, the village of *Saris* appears, perched on the summit of a hill to our rt. The road here turns sharply to the l., and soon afterwards, on looking back, we obtain a glorious view, over the hills and dales below us, of the Plain of Sharon and the Mediterranean in the distance. The road now descends through terraced fields and olive-groves, past the picturesque village of

Kuryet el-'Anab—"the Village of Grapes," as the name signifies. It stands on the rt. bank of a rugged but fertile and well-cultivated vale which descends to the E. into Wâdy Ghoreb, or "the Raven's Valley." This village has by many been incorrectly identified with Kirjath-jearim (Rte. 10, H); it is probably the site of **Kirjath** of Benjamin (*Josh.* xviii. 28). It is frequently known to the Arabs by the name of *Abu Ghôsh*, from a notorious family of robbers which for many years kept the whole country in terror during the former half of the nineteenth century. The descendants of this family still reside in the place.

The ruins of the *Church of St. Jeremiah* are to be seen in the valley at the foot of the village; and they are said to be almost the most beautiful specimen of Crusading work existing in the Holy Land. The building is remarkably unsymmetrical, the E. wall being $2\frac{1}{2}$ ft. longer than the W. The length of the church is 90 ft., and the width of the W. end 68 ft., exterior measurement. The side walls are 8 ft. thick; the lower part of the W. wall is 12 ft. thick, but it is twice set back in its height. There are three apses, the central being $13\frac{1}{2}$ ft. diameter, and the side apses each $11\frac{1}{2}$ ft. There are four bays, with square piers, $3\frac{1}{2}$ ft. each side. Underneath the church is a crypt, having also three apses. This occupies the two eastern bays, and galleries run W. from it, 20 ft. long and 3 ft. broad under the side-aisles of the church. The nave has a clerestory; and the total height of the church, including the crypt, is 70 ft., the crypt being 17 ft. high. There is a beautiful W. window in the clerestory, almost semicircular. From the character of the numerous mason's marks which have been examined on the stones, the building appears to have been erected about the year 1140, but there is no mention of it in any Crusading chronicle, and therefore the date is more or less a matter of conjecture (see *P.E. Mem.* iii. 132–134).

The road crosses the glen and descends gradually along the terraced slopes of its l. bank, till it reaches the bottom of Wâdy Ghoreb. Here on the l. is the Roman road, with portions of the pavement remaining; the single arch by which it spanned the torrent-bed is perfect, and its course up the opposite slope can be traced. We observe also on the summit of a conical peak, about 1 m. to the S., the village of

Sôba. It occupies the most commanding site in the whole region, and is doubtless ancient; its root-letters seem to suggest a connection with **Mizpah**, and it is possible that here was situated the town rendered so memorable by its connection with the prophet Samuel (but see *Neby Samwîl*, Rte. 10, c).

Down in the valley to our rt., as we begin to ascend from the bottom of the glen below Kuryet el-'Anab, we see some picturesque ruins nestling among foliage on the borders of a streamlet. These are the remains of an old convent called *Ikbâla*, and sometimes known as *Deir el-Benât*, or "the Convent of the Daughters." It is evidently a Crusading building, and appears to be of about the same date as the church at Kuryet el-'Anab. There is a curious Arabic legend connected with this spot. A Fenish (apparently *Philistine*) king once had two palaces, his summer one at Sôba, and his winter one at Latrôn ; and here, at Khurbet Ikbâla, he built a third palace for his favourite daughter, who communicated with her father by means of a wire, which stretched from this place to the palace at Sôba. As this must have been many ages before the days of the telegraph or telephone, it would be interesting to know how the communication was effected.

The road now ascends a rocky ridge for a mile or more, and, on reaching the top, the fortress-like village of **Kustul** appears a short distance on the rt., crowning a hill. The name suggests the Latin *Castellum*, and probably it was a Roman castle, built to command the road. The view to the northward is extensive, over glen and rugged hill-top. The most conspicuous object is Neby Samwîl, with its tall minaret (see Rte. 10, c).

We now descend by a well-engineered zigzag road into a deep valley, and in the distance to the rt. we see the large and well-built village of *'Ain Kârim*, the reputed birthplace of St. John the Baptist (Rte. 10, G). As we approach the bottom of the glen we see a small village clinging to the sides of a hill to our l., and below are some modern buildings, including two cafés, one on each side of the road, close to a handsome new bridge over the torrent-bed of the wâdy. This place is

Kolônieh, evidently an Arabic corruption of *Colonia*, and indicating a settlement in the time of the Romans. Here some have endeavoured to locate Emmaus, whilst others have asserted that this valley, now called *Wâdy Beit Hanîna*, was the Valley of Elah, where David fought Goliath. Both these sacred places were, however, many miles distant (see Rtes. 10, B ; 10, H). A short distance N. of Kolônieh is a ruin called *Khurbet Beit Mizza*, which seems to be the site of **Mozah**, a city of Benjamin (*Josh.* xviii. 26), probably the same as *Motzah*, spoken of in the Talmud as being in the neighbourhood of Jerusalem.

The only place of interest at Kolônieh is a small ruin immediately W. of the cafés, which seems to have been a monastery of the Byzantine period, and is called by the natives *Kusr Melek el-Yehûd*, or "Tower of the Jewish King." This strange title has not been explained.

We halt at Kolônieh to bait our horses, and afterwards proceed by a long, steep, winding road above the deep valley. The prospect is wild, barren, and majestic in the extreme. Across the valley we see the village of *Beit Iksa*, near which is the sacred tree of Neby Leimûn. The village is also called *Umm el-Ela*. The lofty peak of Neby Samwîl is a conspicuous object behind it. Winding round the hillside, we next come opposite to the flat-roofed village of

Lifta, which occupies a barren site on the hill-slopes N. of the valley. There are several rock-cut tombs and other indications of an ancient town here, and probably Lifta is to be identified with **Eleph** of Benjamin (*Josh.* xviii. 28).

Soon after passing Lifta we begin to catch sight of the roofs of the buildings which belong to the outskirts of Jerusalem. The first view of the Holy City from this approach is very disappointing; and the traveller must not expect to see much. The suburb which has sprung

up during the last thirty years on this side has now assumed proportions so large that the walls and battlements of the city itself are completely hidden from view. The first striking objects which meet our eyes are the buildings connected with the Russian Church, the rounded dome of the cathedral of which is often mistaken by visitors approaching Jerusalem for the first time for the beautiful dome of the Mosque of Omar. We drive rapidly down a long street, with modern houses on each side, the majority of them clearly belonging to Jews. The *Jewish Technical School* is passed on our rt., and nearly opposite to it is the entrance to the *Jerusalem Hotel*. Some distance farther on we come to an open space in front of *Howard's* and *Feil's Hotels*; and the walls of Jerusalem now rise up before us. Another 200 yards bring us to the Jaffa Gate, inside of which is the *New Grand Hotel*.

1 (B).

JAFFA TO JERUSALEM *viâ* LYDDA.

1st Day.

Miles.		H.	M.
11½	**Jaffa to Ludd**—*Lydda* .	3	0
4	**Jimzu**—*Gimzo* . .	1	10
5	**Midieh**—*Modin* . .	1	30
20½		5	40

2nd Day.

7½	**Beit Ur et-Tahta**—*Bethhoron the Lower* . .	2	10
2	**Beit Ur el-Fôka**—*Bethhoron the Upper* . .	0	35
6¾	**El-Jîb**—*Gibeon* . .	1	55
1¼	**Neby Samwîl**—*Mizpeh* (?)	0	25
5	**Jerusalem** . . .	1	30
22½		6	35

(From Jaffa to Beit Dejan, see Rte. 1, A.)

The road crosses the Plain of Sharon, passing through the village of *Sâfiriyeh*, which is doubtless the *Caphar Siphûriah* of the Talmud, called also *Kefr Siporiah* in the "Samaritan Chronicle." Here was a colony of Samaritans in the seventh century. About 3 m. hence we enter the extensive olive-groves and gardens which surround

Ludd, the ancient **Lydda**, called in the O.T. **Lod** (1 *Chron.* viii. 12; *Ezra* ii. 33; *Neh.* xi. 35). Lydda is chiefly memorable as the scene of St. Peter's cure of the sick man Æneas (*Acts* ix. 32–35). The Romans called the town *Diospolis*, or "the City of Jupiter," and by this name it is frequently mentioned by Eusebius and Jerome. Lydda was made the seat of a Greek bishop in the early ages of Christianity, and it remains so to the present day. The earliest calendars relate that St. George was born at Lydda; that he suffered martyrdom in Nicomedia, under Diocletian, near the close of the third century; and that his body was conveyed to his native town, where a church was erected in his honour. William of Tyre ascribes its erection to Justinian. In the beginning of the eighth century Lydda was laid in ruins by the Saracens, but the church and convent of St. George escaped. On the approach of the Crusaders the building did not fare so well—the Moslems in revenge razed it to the ground. Still the tomb of the saint was held by them in the highest veneration; the church was rebuilt; and the town made the seat of another (Latin) bishopric. But in less than a century Lydda and its church were again destroyed by Saladin on the approach of Richard of England. The church was restored—some say by King Richard himself, but this was impossible. It is a fine specimen of Crusading architecture, the total length of which is 150 ft. The nave and N. aisle are now transformed into a Greek church, two bays being restored. The original consisted of six bays, the remaining four being now used as the court of a mosque. The S. aisle is destroyed, and only the base of one column remains. The

side-chapel of St. James, which formerly stood to the S., is now a mosque. The church dates from about 1150, and contains a crypt where the tomb of St. George is shown.

[From Lydda there is a direct road due N. to Râs el-'Ain (Rte. 11), 12 m. distant.]

The road now crosses a fertile plain to

Jimzu, the ancient **Gimzo**, a town taken by the Philistines from the Israelites in the reign of King Ahaz (2 *Chron.* xxviii. 18). It is now a large village situated on an eminence; but there is nothing in it worthy of special notice, except the subterranean magazines used for storing grain.

[From Jimzu we may go to Jerusalem by a road passing through Wâdy Selmân, past Berfilya, Bîr M'aîn, Beit Likia, Beit 'Anân, and Kubeibeh (Rte. 10, D). The distance is a little shorter than the route we propose to take, but it is far less interesting. *Berfilya*, *Bîr M'aîn*, and *Beit 'Anân* were all fiefs (*Casales*) of the Holy Sepulchre in the twelfth century, under the respective titles of *Porphilia*, *Bermanaym*, and *Beithumen*. *Beit Likia* has been identified with **Eltekeh**, a town on the border of Dan (*Josh.* xix. 44). This is probably correct.]

About 4½ m. from Jimzu we diverge from the road to Beit Ur to the l. in order to visit

Midieh, a village of good size, situated in a peculiar position, across a broad valley beside a high conical knoll, on which is a *mukâm*, and in the sides of which are rock-cut tombs. Midieh is famous as being the site of **Modin**, the *home of the Maccabees* (1 *Macc.* xiii. 25). On the hill W. of the village are several groups of most interesting and remarkable tombs, amongst which are undoubtedly the "Tombs of the Maccabees." The site was first recovered by Dr. Sandreczki in 1869. The Arabic name for the principal group is *Kabûr el-Yehûd*, or "the Tombs of the Jews;" they are eighteen in number, nine in one line E. to W., four more in a second line, four in a group, and one pointing N. and S. A *structural tomb*, still partially standing, contains a chamber 6 ft. long, 5 ft. wide, and 8 ft. high, covered and floored with flat slabs. The sepulchre was below, and the chamber was once surmounted by a pyramid. The name, the site, and the style of the buildings unite in proving that these are the tombs of the Maccabees described by Josephus (*Ant.* xiii. 6, 6).

(A full and interesting account of the P.E. Survey's examination of these tombs is given in the *P.E. Mem.* ii. 341–352.)

The road from Midieh to Beit Ur winds up *Wâdy el-Kibleh*, or "the South Valley," between *el-Burj* on the rt. and *Suffa* on the l.

Beit Ur et-Tahta, or "the Lower Beit Ur," is a small hamlet, but there are some foundations and heaps of large stones now the only remains of **Beth-horon the Nether**. This town lay on the N.W. border of Benjamin; and it was separated from the upper town of the same name by a pass called the "Descent of Bethhoron," down which Joshua drove the Amorite kings (*Josh.* x. 11; see Rte. 10, c). Though on the border of Benjamin, Beth-horon belonged to Ephraim, and was allotted out of that tribe to the Levites (*Josh.* xxi. 22; 1 *Chron.* vi. 68).

A steep climb of 2 m. brings us to Beit Ur el-Fôka, or "the Upper Beth-horon," whence to Jerusalem see Rte. 10, c.

ROUTE 2

JAFFA TO NABLÛS.

Miles.		H.	M.
16	**Jaffa to Jiljûlieh**—*Gilgal*	4	20
13	**Funduk**—*Fondeka* . .	3	45
2½	**Kuryet Jît** . . .		45
6	**Nablûs**	1	50
37½		10	40

This is a long ride for one day; but, if necessary, a halt for the night can be made either at Funduk or at Kuryet Jît. The inhabitants of both villages are courteous and hospitable; and those who do not mind native accommodation will be fairly comfortably provided for, even if they have no tents.

We leave Jaffa by the Sarôna road; and, passing the German colony at the latter place, we cross the *Nahr el-Barideh*. A mile farther on we pass the small mud-village of *Jerîsheh* on our l., and then cross the river *'Aûjeh* by a bridge. On our l. is *Sheikh Mu'annis*. There is nothing to attract our interest during our long ride across the flat, dull plain. We pass through the small village of Bîr 'Adas, and after 1½ m. reach *Jiljûlieh*, where we cross the ancient Roman road from Jerusalem to Cæsarea (Rte. 11).

[There is another way from Jaffa to Jiljûlieh, through Selmeh, Fijja, and Râs el-'Ain, the ancient *Antipatris* (Rte. 11); and those who would like to visit this spot will probably choose this route.]

Two m. beyond Jiljûlieh we reach *Hableh*, an ancient site, surrounded with cisterns and tombs. The character of the latter appears to indicate that this was an early Christian settlement. In the distance stands Kalkilieh (Rte. 11). We now gradually ascend the oak-clad glen called *Wâdy 'Azzûn*, from the village of the same name which we see on the hill about ½ m. to our l. Near this village are several interesting old drystone towers, evidently anciently used as watch-towers for vineyards. The next place which we pass is *Kefr Lâkif*, a small stone village, on a knoll N. of the road.

Leaving Jinsâfût on high ground to our rt., and Bâka in a very conspicuous position on a bare ridge to our l., we next reach

Funduk. This has been identified with *Fondeka*, a Samaritan village, mentioned in the Talmud (*Jer. Demoi.* ii. 1). It may also be possibly a corruption of the Greek πανδοχεῖον ("an inn"), this having been the usual halting-place between Joppa and Neapolis. A mile to the E. of it stands *Amatîn*, or Matein; and close to the latter is *Fer'ata*, called in the "Samaritan Chronicle" *Ophrah*, and possibly identical with the home of Joash the Abi-ezrite, and of his famous son *Gideon* (*Judges* vi. 11). (But see *sub Taiyibeh*, Rte. 10, c.)

Kuryet Hajja, which we next see on high ground to our l., is mentioned in the "Samaritan Chronicle," and appears to be an ancient site; and *Kuryet Jît*, still farther to the E., has by some been identified with *Gitta*, said to have been the birthplace of Simon Magus (*Acts* viii. 9). The Vale of Barley, *Wâdy esh-Sha'îr* (Rte. 18), now begins to open before us, and a pleasant ride brings us to Nablûs.

ROUTE 3.

JAFFA TO HAIFA.

A carriage-road of very inferior quality connects these two towns, traversing the whole length of the Plain of Sharon; and conveyances may be obtained from the tourist agents, the Germans, or the native Arabs. The usual plan is to drive to the Jewish colony of *Zimmarin* (Rte. 18) the first day, and stay the night there, completing the journey to Haifa on the following day. This mode of travelling will, however, be found exceedingly fatiguing, entailing as it does at least a 12 hrs. drive from Jaffa to Zimmarîn.

We will, therefore, sketch out the trip for horseback, and divide the route into a three days' journey.

1st Day.

Miles.		H.	M.
10½	**Jaffa to Arsûf**—*Apollonia*	2	50
11	**Mukhâlid** . . .	3	0
21½		5	50

2nd Day.

13	**Cæsarea** . . .	3	30
8	**Zimmarîn** . . .	2	30
21		6	0

3rd Day.

22½	**Haifa**	6	10

[This is the most direct route, taking us nearly the entire way parallel to the sea-shore. Those who are desirous of visiting Antipatris and the Crusading castles of Kulunsaweh and Kakôn *en route*, can travel by the inland road. In this case the first night's halt might be made at Kulunsaweh. For the itinerary the traveller is referred to the loflowing routes: Jaffa to Râs el-'Ain—Antipatris (Rte. 2); Râs el-'Ain to Cæsarea (Rte. 11).]

The ride along the sand-dunes from Jaffa to Arsûf is tedious and uninteresting, and there is absolutely nothing to detain us on the way. Four m. from Jaffa we cross the mouth of the river 'Aûjeh by a ford, and 5 m. farther on we pass the mud-village of *El-Jelîl* on our rt. This is mentioned in the "Samaritan Chronicle" under the name of "Gelil by the Sea," as forming one of the boundary-marks between the provinces of Samaria and Judæa. We next reach the Moslem mosque of

El-Haram 'Ali Ibn 'Aleim, which has been a conspicuous object in front of us for many miles. This building was erected by the Sultan Bibars to commemorate the obstinate resistance offered to him, when besieging the adjacent town of Arsûf, by the general in command—'Ali Ibn 'Aleim. It is interesting as a record of a generous recognition of the valour of a foe; a noble quality more often, perhaps, to be found amongst Oriental nations than those of the West. Very little now remains above the surface of the once strong and well-fortified Crusading town of

Arsûf. Mounds of sand and dust cover the greater part of the foundations; but on the E. are the remains of a postern, with projecting piers for a drawbridge; and on the S. there appears to have been another postern with a path leading down to a spring on the sea-shore. The *Keep* stood directly above the harbour at the N.W. corner of the town, and a battu wall some 50 ft. high, supported it. A ditch surrounded it on three sides; and a ramp and drawbridge connected it with the outer *enceinte*. The *Harbour* was 300 ft. long and 120 ft. broad; and on the S. is a well-preserved jetty, at the extremity of which is a narrow opening, not more than 30 ft. wide, between the jetty and a reef of rocks. Several

ruined vaults and cisterns are to be found at various intervals.

Arsûf appears to be the site of **Apollonia**, called after Apollonius, son of Thraseas, who governed Cœle-Syria for Seleucus Antipater. Josephus mentions it as an ancient Phœnician settlement. The Romans found here a very old ruined city, and they rebuilt it in B.C. 57. We hear nothing more of it until the time of the Crusades, when Raymond of Toulouse and Godfrey de Bouillon both besieged it in vain. Baldwin I., however, afterwards took it, allowing the inhabitants to retire to Askalon. A great battle was fought between Richard Cœur de Lion and Saladin beneath the walls of Arsûf on Sept. 7, 1191, at which time the whole district in the neighbourhood was one vast forest, called *Assur*. This forest of oaks was mentioned by Strabo, and was also the celebrated grove immortalised by Tasso. Geoffrey de Vinisauf (iv. 12–24) gives a very vivid description of the crushing defeat which the Moslems sustained at the hands of the Christians, after a long and obstinate engagement. According to him, Saladin lost thirty-two officers of high rank and more than 7000 soldiers of inferior degree, whilst the Christians, he says, did not lose a tenth part of that number. Beha Eddin, the Moslem chronicler, gives a very different version of the affair, and even claims a complete victory for Saladin. So difficult is it to obtain a trustworthy account of historical events. At any rate, it is certain that, as a result of the battle, Arsûf remained in the hands of the Christians. Louis IX. repaired the fortifications in 1251; but in 1265 the place was captured by the Sultan Bibars (see above), and ever since then it has remained uninhabited.

M. Clermont Ganneau, in a very interesting pamphlet, "*Horus et St. Georges*," has traced out in a most ingenious manner the relation between the old legend of Perseus and Andromeda and that of St. George and the Dragon, both of which have their home in the triangular district included between Ashdod, Lydda, and Arsûf. He there shows that *Perseus* is merely the Greek form of the Phœnician **Reseph**, and that Reseph in his turn was the Egyptian *Horus*, who was called by the Greeks **Apollon**. Here, then, we have a clue to the derivations of both the Greek and Arabic names of this place; for "Arsûf" is simply a philological transformation of "Reseph," whilst "Apollonia" is thus seen to come from the Greek title of the Egyptian god corresponding to the same Phœnician "Reseph." It seems therefore highly probable that the worship of Reseph was originally cultivated especially here; and that this place, and not Jaffa, as is ordinarily supposed, must be selected as the legendary scene of the chaining of Andromeda to the rock and her rescue by Perseus (see *P.E. Mem.* ii. 138–140).

On leaving Arsûf, we ride for some distance a little more inland than hitherto, having a tract of sand varying from ¼ m. to ¾ m. between us and the sea. On our rt. hand lies an open woodland of oak, resembling the forest glade between Haifa and Nazareth (Rte. 21, D). This is the remains of the Forest of Assur, mentioned above.

Mukhâlid, or rather *Umm Khâlid* ("the Mother of Khâlid"), is a small village with a good supply of water, and famous for its water-melons, which are shipped at the tiny port called *Abu Zabûra*. Some old ruins are found here, the principal of which is a vaulted Crusading edifice, 82 ft. long, 22 ft. wide, and 20 ft. high. In the S.W. corner are the remains of a tower 21 ft. square, and projecting 5 ft. beyond the S. wall. In the N. wall of the vault is a door, with a flat-pointed arch. The masonry of the roof and walls resembles that at Cæsarea. Here the army of Richard Cœur de Lion halted and encamped, "on the banks of a salt creek close by" (Geoffrey de Vinisauf), previous

to their onward march to Arsûf (see above).

Our road now gradually approaches the sea again, which we reach at the ford over the *Nahr Iskanderûneh*, called the "Salt River" by Geoffrey de Vinisauf. Immediately N. of this river the sand-heaps blown in by the sea reach inland for more than 2½ m. We leave them on our rt. hand, and ride along the sea-shore to Cæsarea.

(From Cæsarea to Haifa, see Rte. 18.)

devoted to examining the important ruins of Askelon.

We leave Jaffa by a road passing in a S.E. direction through the extensive and beautiful orange-gardens, and we are obliged to make a considerable *détour* inland, in order to avoid the vast sand-dunes which stretch nearly 4 m. inland to the S. of Jaffa. We pass the buildings and grounds of the *Jewish Agricultural Society* on our l., and ride along a dreary and uninteresting road for many miles without seeing any objects of interest. At length we pass the villages of *Kubeibeh* and *Zernûkah* on our l., and soon afterwards reach

ROUTE 4.

JAFFA TO GAZA.

1st Day.

Miles.		H.	M.
14	**Jaffa to Yebnah**—*Jabneel, Jabneh, Jamnia* . .	3	40
9½	**Esdûd**—*Ashdod* . .	2	30
8	**Mejdel**	2	5
31½		8	15

2nd Day.

2½	**'Askalân**—*Askelon* . .		45
15½	**Ghuzzeh**—*Gaza* . .	3	50
18		4	35

So far as distance and time are concerned, this two days' trip would be more evenly divided by encamping the first night at Ashdod; but it is better to push on to Mejdel, for two reasons: (1) the accommodation at the latter place is much superior to that at the former; (2) more time can thus be

Yebnah, before arriving at which we cross the river *Rûbin*. This is the stream that comes down from the Wady es-Surâr, or Valley of Sorek (see Rte. 10, H), but it is dry in summer. Yebnah stands in a very conspicuous position on a gentle eminence. The only ancient relic of importance is an old *church* still called by the natives "el-Kenîseh," but now turned into a mosque. It is probably of Crusading origin. Besides this are another mosque called "Abu Hureireh," and two sanctuaries, dedicated to Sheikh Wâheb and to his sister Sâda. Yebnah has been a place of importance, however, from very ancient times. It was called **Jabneel** by Joshua (xv. 11), and afterwards *Jabneh* (2 *Chron.* xxvi. 6). In the time of the Maccabees it was known as *Jamnia* (1 *Macc.* iv. 15), and by the Crusaders as *Ibelin*. The latter imagined it to be the site of Gath, but the passage from 2 Chron. above quoted shows that this was impossible. During the Maccabæan wars the city was taken by Simon, and its port (now called *Minet Rûbin*) was destroyed by Judas. In 63 B.C. it was captured and desolated by Pompey, and in 57 B.C. it was repeopled by Gabinius, governor of Syria. In the time of Herod it was one of the wealthiest and most populous cities of the Jews, and that king presented

it to his sister Salome. Shortly before the destruction of Jerusalem it became the seat of the Sanhedrin, and a great rabbinical school sprang up here. By the time of Eusebius its size and importance had greatly diminished, although there was then a bishop belonging to the place. The Crusaders erected a fortress here, but it has never recovered from its gradual decay.

[From Yebnah an interesting excursion may be made to the *Caves of Makkedah* and to *Ekron*, the former of which lie 3 m. to the E., and the latter 2 m. beyond.

A low naked ridge filled with caves lies to the E. of the plain of Yebnah, and at its S. extremity stands the small village of

Mughâr, so called from the caves in front of which it is built. This interesting site is one of those which were satisfactorily recovered by the P.E. Survey. Warren being the first to suggest its identification with **Makkedah**. A full account of the arguments in its favour will be found in the *P.E. Mem.* ii. 411–413. These may be thus summarised: (1) The Syrian rendering of Makkedah (*Josh.* x. 10) is "*Mokor*," which, by a natural transition, becomes Moghâr; (2) Moghâr is 25 m. from Gibeon in a line down the Valley of Ajalon and on the ancient road from the hill country of Beth-horon, past Lydda, to Gaza; (3) it is the only site in the plain where ancient caves abound; (4) Makkedah is mentioned in Josh. xv. 41 in connection with Gederoth, Beth-dagon, and Naamah, all of which should therefore be in its neighbourhood. Now *Gederoth* is identified with *Katrah*, only 1 m. to the S. of Mughâr; *Beth-dagon*, with *Dejjûn*, a short distance to the W.; and *Naamah*, with *Nâ'aneh*, 5 m. to the N.E. Katrah is called *Kedron* in 1 Macc. xv, 39; (5) Azekah (*Josh.* x. 10) has been identified at *Khurbet Hazkeh*, 10 m. E. of Mughâr (Rte. 10, H). Thus the site seems exactly to answer all the requirements of the Bible narrative, and Josh. x. 1–28 should be read with interest here. It may be mentioned that, curiously enough, Conder found a cave here containing *five loculi* rudely scooped in its sides, a number corresponding to the *five kings* who were killed and buried here (ver. 16, 26, 27).

From Mughâr we travel in a N.E. direction to

'Akîr, undoubtedly the site of the great Philistine city of **Ekron**. There are few traces of antiquity in the small mud-village which now stands here, but the site has never been really lost. Ekron was first allotted to Judah as one of the landmarks of its N. border (*Josh.* xv. 11), though subsequently it appears to have been included in the tribe of Dan (*Josh.* xix. 43; *Judges* i. 18). The most remarkable incident in its history is connected with the *Ark*, which was sent hither from Gath (1 *Sam.* v. 10–12, vi.) Here, after the people had suffered from an epidemic which they attributed to its presence in their midst, it was placed in a cart, to which oxen were yoked, and they carried it off to Beth-shemesh. Any villager will point out the direction and position of *'Ain Shems* (Rte. 10, H), the opening of the valley leading up to which can be clearly distinguished, though the site itself is hidden by intervening ground. After the rout of the Philistines at the death of Goliath we hear no further account of Ekron.

From 'Akîr to Ramleh is a distance of 6½ m., and to Lydda 9 m. About 7 m. due E. of 'Akîr is

Tell Jezar, the site of ancient **Gezer**, the recovery of which most interesting site is due to M. Clermont-Ganneau (see *P.E. Mem.* ii. 429). Gezer was one of the most ancient cities of Palestine, having been a place of great importance before the arrival of the Israelites in the country. Its king, Horam, helped Lachish against Joshua's attack; and he and his army were utterly annihilated (*Josh.* x. 33).

Gezer appears to have been allotted to the tribe of Ephraim, who, however, failed to drive the Canaanites out of its possession (*Judges* i. 29). It is mentioned several times during the wars between David and the Philistines; and in Solomon's reign it was captured by one of the Pharaohs of Egypt, who presented it to his daughter as a portion of her dowry when she became the wife of Solomon. Gezer, under the name of *Gazara*, occurs in the history of the wars of the Maccabees; and John Hyrcanus made it his military residence. Eusebius placed Gezer 4 Rom. m. from Nicopolis (Amwâs), a distance which exactly corresponds to the position of Tell Jezar.

Some very interesting excavations and explorations were made here by the P.E. Survey, an account of which is to be found in the *Mem.* ii. 429-440. The *tell* is a sort of outpost of the low hills, its highest part being 250 ft. above the surrounding valleys. The main part of the ancient site extends 1800 ft. long and 200 ft. wide on the summit of the ridge. At the W. end is the *wely* of Sheikh Mohamed el-Jezâri, and at the E. end is a raised rectangular area 200 ft. across. The terrace walls are formed of large blocks of unhewn stone. The village of *Abu Shûsheh*, owned by Messrs. Bergheim, the bankers, of Jerusalem, is situated about 550 ft. from the wely. On the S. and S.E. the land is very rocky, but on the other side it is open plough-land. A very large quantity of ancient *rock-cuttings* have been discovered, chief amongst them being twenty-three winepresses and several tombs. On the E. the rock is extensively quarried. In the hill S. of the tell is a large cave called Mughâret Jâeihah, and near this are one or two tombs. Perhaps the most interesting discovery was that of four rock-cut *Inscriptions*, three of them found by M. Clermont-Ganneau and one by Dr. Chaplin. Two of these inscriptions were bilingual, in Hebrew and Greek; and, though very fragmentary and defective, the word גזר was clearly visible, this being the exact Hebrew form of "Gezer." This important site may also be visited from Kubâb (Rte. 1, A).]

Continuing our journey from Yebnah, we pass *Beshshît* at some distance on our l., and a few miles farther *Burkah*, in the same direction. The latter is called *Bareca* in the "Onomasticon." Beyond this to the E. stands *Yâsûr*, mentioned by Eusebius as *Asor*, and in the Records of Sennacherib as *Hazor*. Several other villages dot the plain in this direction; but none of them are of sacred or historic interest. We next reach

Esdûd, the site of the renowned Philistine city of **Ashdod**, called in the N.T. **Azotus**. The present village is a wretched collection of mud-huts, situated on the E. side of a low hill, covered with gardens, which are surrounded by cactus hedges. On the S.W. is a ruined khan, but there are scarcely any traces of ancient remains in the place.

Ashdod, called by Herodotus the "Great City of Syria," was a royal city of the Philistines, and fell to the lot of Judah (*Josh.* xiii. 3; xv. 47). Like Ekron, it is chiefly noteworthy in O.T. history on account of its connection with the *Ark*, which was brought here after its capture by the Philistines at the battle of Aphek (1 *Sam.* v. 1). The temple of Dagon probably stood on the summit of the hill. The Ark was sent away across the plain to Gath (1 *Sam.* v. 8). Three centuries afterwards Ashdod was dismantled by King Uzziah, who built some towns in the country round it (2 *Chron.* xxvi. 6); and at a still later period the prophets pronounced its sentence (*Amos* i. 8; *Zeph.* ii. 4; *Zech.* ix. 6). It is mentioned to the reproach of the Jews after their return from captivity that they married wives of Ashdod, and that their children spoke a mongrel dialect (*Neh.* xiii. 23, 24). But the most remarkable historical fact

connected with the city is the long siege it stood against Psamtek, or Psammetichus, king of Egypt, who during a period of *twenty-nine years* invested it (about B.C. 650). This is the *longest siege on record* (Herod. ii. 157). Ashdod was destroyed during the Jewish wars in the time of the Maccabees, but was again built by order of Gabinius, the Roman governor of Syria. It was included in the kingdom of Herod the Great, and was bequeathed by him to his sister Salome. Among the Greeks and Romans the city was called *Azotus*; and it was here Philip the Evangelist "was found" after the baptism of the Ethiopian eunuch (*Acts* viii. 40). In the early centuries of our era Azotus became the seat of a bishopric; and the see, after remaining dormant under the rule of the Saracens, was revived for a time by the Latin kings of Jerusalem.

[From Esdûd to Tell es-Sâfi (Gath) across the plain is 16 m., through Beit Durâs, Sûafîr esh-Shemalîyeh and Tell et-Turmus; but there is nothing of interest on the way.]

About 4 m. S. of Esdûd we branch off to the rt. from the main road, and, after traversing a white sandy district, we enter the olive-groves of *Hamâmeh*, and find ourselves in a scene of richness and beauty. The fields are cultivated with skill and taste, and the shade of the trees is most refreshing. We pass along a couple of miles of this agreeable scenery to

Mejdel, the most important modern town in the district, of which it is the capital. It contains a population of 2000 inhabitants, and a market is held here. There is a bazaar in the town, and rope-making is carried on as a trade. Altogether there is an air of industry and activity about the place in pleasing contrast to the indolent stagnation of most of the villages in Palestine. It has been suggested that this is the site of **Migdal-gad** (*Josh.* xv. 37), and it is probably the *Magdala* mentioned by Herodotus (ii. 159), where Pharaoh-necho conquered the Syrians. A fine palm-grove flourishes here.

We now turn to the W., and, ascending out of the fertile vale, we surmount a ridge, on the summit of which, covered for the most part by sand-drifts, are some vaults and broken walls, the remains of Ibrahim Pasha's barracks. We pass over the white, bare, sandy downs to *Jûrah*, called in the Talmud *Yagur*, and just beyond it we enter within the ruined walls of famous

Askelon,

now spelt 'Askalân. The fortress built by Richard Cœur de Lion in 1192 was encompassed by a chain of walls and towers, roughly semi-circular in form. The enclosure within measures 1100 yds. N. and S. on the sea-shore, and 660 yds. E. to W. in its widest part. The total circumference of the walls was $1\frac{3}{4}$ m.

The walls are almost entirely covered with sand, especially towards the S. It is said that the rolling sand encroaches upon the land in this district at the rate of a yard a year, and in some parts it already reaches nearly 5 m. inland. The site of Askelon is now covered with gardens, and the greater part of the ruins lies buried 10 ft. beneath the soil. In the gardens are thirty-seven wells, many of them over 50 ft. in depth. By each is a cemented reservoir, and wooden rollers for the ropes, which are fixed by marble pillars, near which are often to be seen handsome marble capitals. Columns, mostly of granite, exist in vast numbers in different parts of the ruined area, and hundreds of them may be seen projecting from the ruinous wall along the cliff over the sea, and half buried by the sands below. Huge masses of solid masonry are thrown from their places, and lie on the sides and at the base of the rocky bank. As at Cæsarea,

Athlit, and elsewhere, one can see the stupendous effects of devastating earthquakes. Nothing short of these awful convulsions of nature could have overthrown the massive structures, which, even in their ruin, attest so eloquently to the skill and industry of the Crusading builders. As is the case, moreover, with the above-named ruins, Askelon has served as a quarry from which materials have been taken to build the ramparts and fortifications and to adorn the mosques of Acre, Jaffa, and other places on the seaboard. Therefore, comparatively little now remains of the once magnificent fortress, and that little is for the most part concealed from our view. But enough can be seen of the walls and towers on the N. and E., and of the sea-gate and wall at the S.W. corner to give a faint idea of the glory and strength of Askelon when it was in its prime. Now the lonely desolation and death-like ruin of the place remind one irresistibly of the prophecy uttered by Zephaniah (ii. 4), and repeated by Zechariah (ix. 5): "Askelon shall be a desolation."

Systematic excavations are much needed here, and would doubtless produce many important results. When Guérin visited the ruins in 1854, before they were so covered with the sand as they are at present, he found within the enclosure: (1) The apse and side walls of a *Church* in the middle of the city, which faced to the E., and appeared to date from the Byzantine period; (2) *two upright Walls*, S.E. of this, more than 6 ft. thick, and of the same masonry as the former; (3) *Vaults*, which, he was informed, communicated with the sea-shore by subterranean passages; (4) a great *Circular Hole*, 13 paces in diameter, called *Bir Ibrahim el-Haurain*, and identified by him with the *Puteus pacis* mentioned by Antoninus Martyrus, and *Bir Abraham el-Khalil* spoken of by Benjamin of Tudela; (5) the remains of a second *Church* upon the site of a pagan temple, and converted into a mosque; (6) *Granite Columns*, dug up by Lady Hester Stanhope in 1815; (7) the foundations of a third *Church*, with three naves, in the W. part of the city; (8) a building, apparently a *Theatre*; and (9) a long wall, cisterns, and wells. The first church mentioned above is, perhaps, the one now to be seen at the N.W. corner of the enclosure, whilst the third church appears to be that on the cliff called *El-Khuderah*.

Askelon was one of the largest and most important of all the cities of the Philistines. Being allotted to Judah, it was captured by that tribe, but only held a few years (*Josh.* xiii. 3; *Judges* i. 18, iii. 3); and throughout the whole period of the Jewish monarchy it was in the hands of the Philistines (1 *Sam.* vi. 17; 2 *Sam.* i. 20). To judge by the many prophecies which were uttered against it (*Jer.* xlvii. 5, 7; *Amos* i. 8; *Zeph.* ii. 4; *Zech.* ix. 5), Askelon appears to have been a great thorn in the side of the Jews. After the conquests of Alexander the Great it shared the fate of Phœnicia and Judæa, and being a strong maritime city, near the borders of rival kingdoms, it was the scene of many a bloody battle—sometimes falling into the hands of the Ptolemies, and sometimes passing over to the Seleucidæ. From an early period Askelon was the seat of the worship of *Derceto*, or Syrian Venus. She was represented under the form of a fish with a woman's head, and was, doubtless, a female counterpart of *Dagon* (*Judges* xvi. 23; 1 *Sam.* v. 2). There was a "sacred lake" of Derceto, and this may perhaps be the "great circular hole" spoken of by Guérin.

Herod the Great adorned the city with baths, porticoes, and fountains, and after his death his sister Salome resided there in a palace her brother had built. Askelon suffered greatly during the wars between the Jews and Romans; for its inhabitants were noted for their hatred of the Jewish nation—a feeling they prob-

ably inherited from their Philistine forefathers. On one occasion 2500 Jews were massacred in the city. In the mediæval ages it was known by the name of *Maiumas Askelon*, or "Askelon by the Sea," to distinguish it from another Askelon among the hills above the Valley of Elah (Rte. 10, H), the site of which is now called *Khurbet 'Askalôn*. Both these Askelons were seats of separate bishoprics down to the seventh century, and in the Acts of the Council of Constantinople (536) the signatures of both bishops appear appended to a synodical letter.

Askelon played an important part in the history of the Crusades, and in the days of William of Tyre, who described the place, it was one of the principal fortresses in Palestine. At that time the walls had four great gates—(1) the *Jerusalem* Gate, on the E. side; (2) the *Gaza* Gate, on the S.; (3) the *Sea* Gate, on the W.; and (4) the *Joppa* Gate, on the N. Saladin obtained possession of Askelon, and after his defeat by Richard Cœur de Lion near Jaffa he utterly destroyed the fortress, lest it should fall into the hands of the Crusaders. Beha Eddin, his historian, relates the grief which the demolition of this fair and noble city caused the Sultan, who exclaimed to those around him, "As God lives, I would sooner lose my own sons than touch a stone of this goodly city; but what God wills, and the good of Islam requires, must be done." An army of 30,000 men was employed for fourteen days in the work of destruction, "amid the most heartrending misery and confusion," says Beha Eddin, "that I ever witnessed." The ruin was completed by fire, the great tower of the Hospitallers being the only edifice that resisted the flames and the exertions of the destroyers. "Every heart was filled with sorrow and mourning at the sight of the scorched and blackened ruins of the once beautiful Askelon. The city was very elegant, and, in truth, exquisitely lovely; its stupendous fortifications and lofty edifices possessed a majesty and grandeur which inspired one with awe" (Beha Eddin, ch. 120). The Crusaders, under Richard I., rebuilt the walls, and, in some measure, restored the fortifications; but the days of Askelon's prosperity had drawn to a close, and it was once again utterly destroyed by the Sultan Bibars in 1270.

It never possessed a real harbour, though a jetty, which still remains at the S. end of the sea-wall, offered a slight protection to small coasting vessels. The whole neighbourhood about Askelon has always been noted for its fertility, and *onions* were, even in olden times, extensively grown here, as they continue to be at the present day. One particular species, familiar to us as the *Shallot*, derives its name from the Norman *Escallion*, which itself was a corruption of the Latin *Ascalonia*, from this very city of Askelon. (In addition to Beha Eddin, quoted above, the following authorities may be consulted upon Askelon: Geoffry de Vinisauf, *Itin.*; Reland, *Palestina*; Ritter, *Erdkunde*; Will. Tyr. *Hist.*)

There is little to interest us in our ride to Gaza until we reach its extensive and magnificent olive-groves. We leave the sea and ride in a S.E. direction to *N'alia*, on the S. of which is a conspicuous white *mukâm*. At *Burberah*, $1\frac{1}{2}$ m. farther on, where there is a fine mosque, we rejoin the main road from Jaffa to Gaza. A mile to our l. is *Ejjeh*, on the E. of which is a drinking-fountain, and about 3 m. farther off in the same direction stands the good-sized village of *Beit Tîma*, with two sacred places in it.

It is curious to remark, as we ride along, the contrast between the country on either side of us. On the E. all is verdure—green cactus-hedges, fig-orchards, olive-groves, gardens, and fields; on the W. nothing but white sand-heaps. We leave the small mud-village of *Beit Jerjah* $\frac{1}{2}$ m. to our l., and the large village of *Herbieh*, the mediæval *Furbia*, $1\frac{1}{2}$ m. to our

rt. The next place through which we pass is *Deir Sineid*, with gardens and a pond, near to which, on the S.E., is *Tumrah*, called also Beit Dimreh. After 2½ m. we reach Beit Hanûn, whilst 2 m. to the W. of us stands *Beit Lahi*, called by Sozomen (*Hist. Eccl.* v. 15) *Bethelia*, and in his time containing a handsome temple.

We now enter the olive-groves of Gaza, which we traverse for nearly 5 m., passing a short distance to our rt. the villages of *Jebâlieh* and *Meshâherah*, which are well supplied with water. Signs of life and busy activity increase on our view, and soon afterwards we find ourselves threading the narrow streets of

Gaza, now called Ghuzzeh.

This flourishing town—the only ancient Philistine city still retaining its importance—contains a population of 25,000 inhabitants, all Moslems, with the exception of about 1400 Christians.

A mission station in connection with the C.M.S. has been established here since 1878. It is now in charge of the Rev. J. Huber. Attached to it is a successful Medical Mission, under the care of the Rev. R. Elliott, L.R.C.S.E. This was started in 1886, and a hospital with ten beds was opened in 1891. A trained English nurse is in charge of the hospital. Over 12,000 attendances are registered annually amongst the outdoor patients.

There is also an excellent *Girls' School* belonging to the C.M.S., at which the average attendance is 110; and there is a small *Boys' School*.

Formerly Gaza was considered one of the most fanatical Moslem towns in Syria; but the inhabitants have of late years considerably improved in this respect, and now Gaza is far superior to Hebron or Nablûs in enlightened toleration.

Dr. Elliott will be glad to welcome and entertain any visitors to Gaza, and to render them any assistance in his power.

Gaza is situated about 3 m. from the sea, with an intervening belt of naked sand-hills. On the S.E. and N. are extensive gardens hedged by prickly pear, and abounding with apricot, mulberry, and palm trees. The rich soil gives splendid crops of melons, cucumbers, and other vegetables. On the N. and N.E., beyond the gardens, is the olive-grove. On the E. a line of bare hills divides this fertile tract from the great plain; and the highest point is crowned with a wely called *'Ali el-Muntâr*. The traveller should visit this wely, as it is only ½ hr. walk from the town, and commands a noble view. From the summit the eye takes in the straggling town, stretching out its suburbs among orchards; the white sandy downs beyond, threatening to swallow up all vegetation and all life; and the Mediterranean away on the horizon. On the S. is seen the road to Egypt—trodden by the Pharaohs thousands of years ago—running on, a white meandering line, till it disappears in *Wâdy Sheri'ah*. This wâdy we can trace by the mounds on its banks, and the dark depressions of its bed, far across the desert toward *Beer-sheba*; and we remember that in the pasture-lands along its side the patriarchs Abraham and Isaac fed their flocks, as the Bedouin do still, while they pitched their tents at **Gerar** (*Gen.* xx. 1-16, xxvi. 1, 17).

The latter place has been identified with the ruined site called *Khurbet Umm Jerrâr*, on the summit of a hill 5½ m. S.S.W. of 'Ali el-Muntâr as the crow flies, and 6½ m. from Gaza by road. 'Ali appears to be the modern Arabic name for Samson, and there can be little doubt that the hill on which 'Ali el-Muntâr is situated is that to the top of which Samson is said to have carried the gates of Gaza (*Judges* xvi. 1-3). At the present day Gaza possesses neither gates, walls, nor fortifications of any kind, although one would have thought that from its position it had more need of them than almost any other town in Syria. Tradition still points

out the position of the gates which Samson carried off, on the E. side of the town, below an old burial-ground. Not far from it is the wely called *'Ali Merwan*, which the Moslems say is *Samson's Tomb*. The building and masonry are, however, modern. Towards the S., near the Quarantine, is a Moslem graveyard called *Bâb ed-Darîm*, with seven marble pillars, on one of which is an Arabic inscription 780 years old. The ancient city is said to have extended a considerable way beyond this, and also to have included 'Ali el-Muntâr. The *Meidan ez-Zeid* is a flat plot of ground, and was originally a Saracenic racecourse. The angles are marked by pillar-shafts, that at the S.W. corner having a Greek inscription, 20 in. high and 17 in. broad. It appears to have been a mortuary inscription. The pillar-shafts are 2000 yds. apart from E. to W.

The object of greatest archæological interest in Gaza is, however, the ancient *Church*, now transformed into a mosque called *Jami'a el-Kebîr*, or "the Great Mosque." The original building appears to date from the twelfth century, but only four bays are now visible, the apses having been destroyed or hidden behind a modern wall, on which stands the minaret. The total length is 108½ ft. interior measure, the nave being 21½ ft. wide, and the aisles 13 ft. The S. wall has been destroyed and rough piers built instead, and beyond them is a modern wall. The style of architecture is severe, and the ornamentation very plain. The nave has a clerestory, with a second order of pillars on the cornice above the capitals of the lower order. On one of these upper pillars, on the S. side of the nave and on the pier nearest the E. end, is a curious design representing the seven-branched candlestick inside a wreath, with a Greek inscription on a winged tablet beneath. The W. door is a beautiful specimen of twelfth-century Italian Gothic, and the fine groined roof is entire. The church was formerly dedicated to St. John the Baptist.

In the interior of the Greek church are two Byzantine columns, said to be over fourteen centuries old.

The *History of Gaza* dates back almost to prehistoric times, the city vying with Damascus and Shechem in age.

Even before Abraham left his fatherland, Gaza stood on the southern border of Canaan (*Gen.* x. 19). The aboriginal inhabitants—*Avim* (see *Introduction*) — were dispossessed by the Caphtorim, an Egyptian tribe allied to the Philistines (*Gen.* x. 13, 14). Gaza, called also **Azzah** (*Deut.* ii. 23; 1 *Kings* iv. 24; *Jer.* xxv. 20), became one of the five royal cities of Philistia, and the home of a family of giants, descendants of Anak, whose formidable stature and warlike character alarmed the Hebrew spies. Joshua extended his conquests to Gaza, but did not subdue this remarkable people. "There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod there remained" (*Josh.* xi. 21, 22). The city was afterwards taken by the tribe of Judah (*Judges* i. 18); but the warlike Philistines soon recovered possession, and in their turn subdued and enslaved Israel. After forty years of oppression (*ibid.* xiii. 1) Samson appeared as the avenger of his people; and the tragic close of his life has given Gaza an imperishable fame (*ibid.* xvi. 21-31).

The next important event in the history of Gaza is its siege and capture by Alexander the Great. It was then garrisoned by a force of Arab mercenaries. The Greek engineers confessed themselves unable to invent engines sufficiently powerful to batter its massive walls. Mounds of earth were raised on the S. side of the town, and battering-rams placed on these were directed against the upper parts of the ramparts. But the garrison made a vigorous *sortie*, burned the engines, routed the be

siegers, and were only checked by Alexander in person at the head of his choicest troops. In this action the king received a severe wound in the shoulder, which well-nigh terminated his career. During his slow recovery the engines that had been used at the siege of Tyre were sent for; and after nearly four months' toil a practicable breach was made. The brave defenders fought till not a man remained (Arrian, ii. 26).

The position of Gaza on the military road between Syria and Egypt often exposed it to the calamities of war. To the Egyptians it was the key of Palestine; to the Syrians it was the key of Egypt. It was twice laid in ruins during the first century before our era. A Christian church was early established in it; yet a majority of its inhabitants long retained their idolatry, for in the fifth century there were eight temples dedicated to heathen deities. By the influence of Eudoxia, wife of the Emperor Arcadius, the Christian bishop Porphyry received a commission to destroy them all, and was, besides, furnished with means to erect a magnificent church, which was dedicated on Easter Day in the year 406. This is probably the building now used as the Great Mosque.

In the year 634 Gaza was captured by the Moslems; and it has become celebrated in Arab history as the birthplace of Esh-Shâfa'y, the founder of one of the most distinguished Mohamedan sects. The Crusaders found it ruined and deserted; and in 1152 they erected a fortress on the hill, the defence of which was entrusted to the Knights Templars. Towards the close of the twelfth century it again fell into the hands of the Arabs, and its history since that time presents nothing of interest.

Gaza had a port called *Majuma*, some few traces of which may be seen along the shore.

[Those who wish to visit the *River of Egypt* (*Numb.* xxxiv. 5; *Isa.* xxvii. 12), and thus to reach the southernmost limit of Syria and Palestine, will do well to secure the services of a Bedouin escort and guide. The route is uninteresting and tedious, and the object to be achieved seems scarcely worthy of the fatigue, time, and risk which the undertaking involves. The distance from Gaza is over 40 m. and could only be traversed in one day by a hard and wearying ride. It can be divided into a two days' trip, with a halt for the night at Reifah.

The road runs parallel to the sea-coast, and 5 m. S. of Gaza crosses Wâdy Ghuzzeh. Close to this is a mound called

Tell el-Ajjûl, around which are several artificial caves and tombs. Here, in 1880, a magnificent marble statue of Jupiter was discovered by the peasants; and, owing to the exertions of the Rev. A. W. Schapira, who was then the C.M.S. missionary at Gaza, it was preserved from destruction, and is now in the museum at Constantinople. Among the eight heathen temples existing at Gaza in the fifth century (see above) was one dedicated to "*Marna*"—*i.e.* "Our Lord"—and said to contain the finest statue in the world. It has been thought probable that the statue discovered at Tell el-'Ajjûl is the identical one here referred to. Conder mentions a curious local tradition connected with this mound (*P.E. Mem.* iii. 254), the name of which signifies the "Hill of the Calves." It is possible that other statues and relics are buried here, and the place would doubtless repay a careful excavation.

The next village farther S. is *Deir el-Belah*, the mosque in which is said to stand on the site of a large monastery. It is certainly an ancient Christian church, for Maltese crosses with the sacred monogram are to be seen on a slab in the floor; and there is a modern cenotaph, dedicated to *Mar Jirjis*, or *el-Khudr*, both of which are titles of the Christian St. George. About 5 m. S. of this is Khan Yûnus, with a mosque dating from the Sultan

Barkûk. A few miles E. of this is Khurbet el-Jerrâr, the site of **Gerar** (see above). Our way now lies across the barren desert.

Reifah, formerly called **Raphia**, is passed on our rt., lying on the sea-shore; then *Sheikh Zuweid*, and a ruined tower, *Khurbet el-Burj*; 9 m. beyond which we reach the palms of

El-Arîsh, the so-called "River of Egypt." It is in reality no river, but a mere torrent-bed called Wâdy Finmâra. The village, a collection of miserable clay huts, stands between the desert and the sea, 1¼ m. distant from the latter. A ruined fortress erected by Sultan Selim dominates it, and at the entrance to the wâdy, by the sea-shore, near a wely dedicated to Neby Jasar, are the remains of some ancient houses, one of which has seventeen rooms on the ground-floor. In the winter and early spring the wâdy becomes full of rushing water, but at all other seasons of the year it is quite dry. This is the boundary-line between Syria and Egypt, and hence a track runs across the desert to Cairo. The actual boundary of the Turkish province of Syria lies, however, at Reifah (see above), where two ancient pillars mark the limits of the territory.

From el-Arîsh, a two days' journey to the E. across a weary desert will bring us to Beersheba.]

ROUTE 5.

GAZA TO HEBRON *viâ* LACHISH, LIBNAH, AND BEIT JIBRÎN.

1st Day.

Miles.		H.	M.
16	**Gaza to Tell el-Hesy**—*Lachish* . . .	4	10
5½	**'Arâk el-Menshîyeh**—*Libnah* . . .	1	30
21⅓		5	40

2nd Day.

8	**Beit Jibrîn—Bethogabra**—*Eleutheropolis* . .	2	15
7	**Idhnah**—*Dannah* . .	2	0
4⅔	**Tuffûh**—*Beth-tappuah* .	1	20
3⅓	**Hebron**	1	0
23		6	35

We leave Gaza by the Jaffa road, and after traversing the olive-groves for about 2⅓ m. we turn off to the rt., nearly opposite the village of Jebâlieh. Passing through Beit Hanûn (Rte. 4), we leave Tumrah on our l., and soon after leave *Nejed* on our rt. and *Simsim* on our l. Continuing in an E. direction across the plain, we come to

Bureir, a large mud-village on flat ground. We notice the peculiarity of all the villages in this part of the country, that they are built of sun-dried bricks made from the mud of the plain. Excavations at Tell el-Hesy (see below) and elsewhere show that the same custom prevailed in this district from the most ancient times.

We now enter the great Wâdy el-Hesy, leaving about 1 m. to our l. the ruined site of *Umm Lâkis*, which was considered by Robinson and his successors to be the site of Lachish. The P.E. Survey, however, have satisfactorily proved that no city could have existed here before the return from the Captivity. About 1½ m. E. of Umm Lâkis is *Khurbet 'Ajlân*,

until lately supposed to have been the site of Eglon. The same remarks, however, apply to this place as to Umm Lâkis (see below).

S. of Khurbet 'Ajlân, immediately rising from the bottom of the valley, at its junction with Wâdy Muleilah, and on the W. of the stream, stands

Tell el-Hesy, a conspicuous mound about 100 ft. high. For over 60 ft. of its height successions of ruined town walls and houses have been discovered by Flinders Petrie and Bliss. The excavations which have been made prove, almost beyond a doubt, that this is the true site of **Lachish**. The root-letters of the Hebrew and Arabic titles are similar; and even before the excavations were commenced the P.E. Survey suggested this identification. The results obtained by Petrie, though apparently small, were nevertheless full of instruction and interest. He found that the latest signs of occupation on the top strata were about the date 450 B.C., and that the earth had accumulated over the various strata at about the rate of five feet per century. Thus the lowest city would be about the date 1650 B.C., and this would be probably the Amorite town. Phœnician pottery was found of dates ranging from 1400 to 800 B.C. The various stages in the history of the ancient city were traced from the different walls which were excavated, and the results indicated thereby marvellously agreed with the Biblical record.

Lachish was founded in the middle of the seventeenth century B.C., at a time of comparatively great civilisation. It was destroyed by the Israelites under Joshua (x. 31–33), its monarch, Japhia (ver. 3), being one of the five kings who attacked the Gibeonites and were slain by Joshua at the Cave of Makkedah (Rte. 4). During the time of the Judges it appears to have remained in ruined desolation. Rehoboam, however, restored and fortified it (2 *Chron.* xi. 9) about 974 B.C. It seems to have fallen again into disrepair, for Jehoshaphat rebuilt it about 910 B.C. (*ibid.* xvii. 2, 11). Amaziah was slain here in the year 810 B.C. (2 *Kings* xiv. 19). Uzziah attacked the Philistines (2 *Chron.* xxvi. 6) and strengthened the walls of Lachish in 800 B.C. It was destroyed by Rezin and Pekah about 735 B.C. (2 *Kings* xvi. 5), and another wall was built by Ahaz.

At the approach of the invading army of the Assyrians under Sennacherib, Hezekiah fortified Lachish more strongly than ever before, but the city was nevertheless destroyed by the enemy in 701 B.C. It was during this siege that the stirring incidents occurred which are so graphically related in 2 Kings xviii., xix., and Isaiah xxxvii. Manasseh appears to have once more rebuilt Lachish, together with other cities of Judah, about 660 B.C. (2 *Chron.* xxxiii. 14), but it was finally destroyed by Nebuchadnezzar in 590 B.C. (*Jer.* xxxiv. 7).

After the Captivity the descendants of the former inhabitants of Lachish returned to settle in their country; and then it was, probably, that they founded the new city 2 m. N. of the old site, and called it *Umm Lâkis* (see above). About 3½ m. S. of Tell el-Hesy, and in the same valley, is the mound called

Tell Nejileh, containing remains which indicate the site of another very important city of antiquity, which we have no doubt was **Eglon**. This city of the Amorites was, like Lachish, destroyed by Joshua (x. 34–37); and, like Lachish, it afterwards revived and became a city of Judah (*ibid.* xv. 39). The remains show that Eglon was finally deserted several centuries before Lachish, and this agrees with the Biblical account. The inhabitants of Tell Nejileh probably removed to 'Ajlân (see above) after the return from the Captivity.

The remains of ancient dams are to be seen at Tell Nejileh and at Tell el-Hesy, where also are the only springs in the neighbourhood.

[The nearest way to Beit Jibrîn from Tell el-Hesy lies through *Khurbet es-Sukrîyeh* and *near Kubeibeh*, the latter of which is probably the site of **Cabbon** (*Josh.* xv. 40). Close to this is *Khurbet el-Lahm*, which appears to be the site of **Lahmam** (*ibid.*) The whole country around is full of *khurbehs*, or ruined sites, showing how densely populated this part of Palestine was in olden times. Little, however, is now visible, except shapeless heaps of stones, and there is nothing on the way to attract our attention or interest. We therefore make a slight *détour*, for the purpose of visiting an ancient site of great importance.]

About 5½ m. N.E. of Tell el-Hesy stands the village of

'Arâk el-Menshîyeh. The word *'arâk* signifies a "cliff," and the village takes its name from the remarkable *white* chalk cliff, 250 ft. high, partly natural, partly artificially scarped, which rises behind it to the N. That this is the site of some very important city of ancient times is evident, and, considering its position relatively to Eglon and Lachish (see above), as also the whiteness of the rocks and cliffs around, we have no hesitation in fixing this as the true site of **Libnah**, which word in the Hebrew signifies "milk-white" (cf. *lebn*, the Arabic name for curded milk). Libnah, like Eglon and Lachish, fell before Joshua's irresistible attack; and, like them, it was allotted to the tribe of Judah (*Josh.* x. 29, xv. 42). Hither Sennacherib and his army marched from Lachish; and here, apparently, that mighty host was stricken by the marvellous midnight pestilence, so admirably described in Byron's well-known poem, "The Destruction of Sennacherib."

The 18th and 19th chaps. of 2 Kings should be read with interest here.

[About 4⅓ m. N.W. of 'Arâk el-Menshîyeh is the village of *Keratîya*, which perhaps retains in its modern name an indication that it was formerly a city of the **Cherethites** (2 *Sam.* viii. 18, xv. 18). It is probable that the word Cherethites signifies *Cretans* and refers to the original descent of the Philistines (see *Introduction*). Here is a conspicuous tower on a mound, called *Kul'at el-Fenish*, or "the Philistines' Castle." A church formerly existed here, of which a font and some marble pillars still remain.]

Between 'Arâk el-Menshîyeh and Beit Jibrîn there are many ruined cities, but none of them have been identified with ancient names. A few miles from the latter place we see the wely of *Sheikh 'Amr* in the fields to our l., and in the far distance we catch sight of the prominent mound of Tell es-Sâfi, the ancient Gath (Rte. 10, H).

Beit Jibrîn, *Bethogabra*, or **Eleutheropolis**, is situated in a sheltered position on the E. slope of a green valley surrounded by low hills, and with open ground on the N. and W. The position is not naturally a strong one strategically, and yet there are many indications that this was formerly a place of great importance. The ancient ruins are of considerable extent: they consist of the remains of a strong fortress, standing within an enclosure encompassed by a wall of large square stones uncemented. The greater part of this wall is ruinous; but the N. side is still several feet high. Along it on the inside is a range of vaults, with round arches, of the same age. They are now nearly covered by accumulations of rubbish, though some of them are occupied as stores and dwellings. The length of this enclosure is about 600 ft., and its breadth was perhaps the same. Within the area thus formed are the ruins of a castle of the same age, but subsequently repaired. An Arabic inscription over the gateway bears the date A.H. 958 (A.D. 1551). The castle is nearly 200 ft. square. The interior is filled with arches and vaults. Along

the S. side are the walls and part of the groined roof of a chapel. Several marble shafts and heaps of hewn stones encumber the interior and the surrounding area. The houses of the village lie close to the castle on the W. and S. A few of the houses are large and substantial, belonging to a family of sheikhs called Beit 'Azâzeh. This family ruled the district for centuries, but were greatly humbled by Ibrahim Pasha in consequence of their connection with the rebellion of 1834.

Going up the ravine eastward for 200 yds., we find other foundations along the S. bank; and a well, apparently of the Roman age, opposite them on the N. bank. It still contains water, though at a depth of 60 or 70 ft.

Such are the remains of the old city itself; but we have other antiquities before us far more interesting. The main valley comes down from the S. between ridges of soft limestone. The bottom is covered with green fields, dotted with olives. A guide from the village will conduct us a few hundred yards up this valley, and then point out on the western bank the entrance to most remarkable **Caves**—unique in character, and unequalled in extent by any in Syria.

There are fourteen in all, and each has a separate name, as follows: Abu Mizbeleh, el-Asalmeh, el-Fenish, Ferhud, Hâla, Heleil, el-Kheil, ed-Mâ, el-Muktâ, esh-Shârah, esh-Sheikh, esh-Sherif, Shôbak, and ez-Zâgh. Of these the most remarkable is the cavern called *el-Kheil*, into which a passage leads, 75 ft. long and from 25 ft. to 30 ft. wide. In this passage are three doors—one at the end, another on the rt., and the third on the l. There is also a recess with arched roof near the entrance on the rt., and another 10 ft. square at the back on the l. Through the l. doorway another passage leads with arched roof, 60 ft. long and 7½ ft. wide, to a large-domed cavern, 30 ft. high, and of rough irregular square form, each side being about 45 ft. At the S. end is an arched recess, 37 ft. long and 20 ft. wide. This again has smaller recesses in its sides. The door to the rt. of the main passage leads into another passage more carefully hewn than the rest of the cave. It is 50 ft. long and 17 ft. 10 in. wide, the roof being a barrel vault. A sculptured frieze in bas-relief runs along the sides of the passage beneath the arch. The passage opens into a domed cavern of rough circular shape, 50 ft. in diameter, and leading into other caverns beyond.

The doorway at the end of the main passage leads into a large and irregular cavern, divided into four chambers with domed roofs, about 50 to 60 ft. in diameter. Rough rock pillars support the roofs. The cave is used as a shelter for goats, and is dirty and dark.

The other caverns are all much of the same description, consisting of chambers connected by passages, and having domed roofs, many of which have fallen in. Crosses and Cufic inscriptions occur in all the caves at a low level and within reach. Niches for lamps are found in many of the caves, as well as *Columbaria*. A cavern to the N. of the village has 240 *columbaria*, arranged in six horizontal rows. To the E. of this cavern is a tomb with four *kokim* in the back walls, two on the rt., and one on the l. There are other Jewish tombs about, some of which have been cut away in the course of enlarging the caves. This, together with the Cufic and Christian inscriptions on the walls, and the mediæval character of the sculpture in the cavern el-Kheil, serves to indicate that the caves, at any rate in their present state, are of comparatively recent date. They were, however, probably merely enlarged by the Crusaders, and in their original condition may be extremely ancient.

Near the head of the valley, about 1 m. from Beit Jibrîn is the **Church of St. Anne**, of which only the E. end now remains, though the entire foundations can be traced. St. Anne is

traditionally said to have been born here.

Dr. Thomson (*The Land and the Book*) endeavoured to identify Beit Jibrîn with Gath, but the indications are unsatisfactory and insufficient. It is probably the site of an ancient Hebrew city called *Beth Gubrin*, which the Talmud gives instead of **Seir** (*Gen.* xxxiii. 16). Seir was the capital of the *Horites*, or "dwellers in caves," and the wonderful caverns which we have already described may in all probability have been habitations of the Horites. Jerome says that the Horites were called *free*-men (*liberi*) on account of their abnormal mode of life; and hence it may be that Beth Gubrin, or *Bethogabra*, as Ptolemy called it, received the Greek name of **Eleutheropolis**, or "the Free City," in later times. Eusebius is the first writer who mentions the place under this latter name, and in his time it was the capital of a large province, and the seat of a bishop. Important privileges were conferred upon it by Septimius Severus in the beginning of the third century, and upon his coins it is called Eleutheropolis, more than 100 years before Eusebius wrote. It is probable that the Roman emperor, attracted partly by its old fame and partly by its central position, actually made it into a free Roman city. In the Peutinger Tables (393) it is still called *Beto Gabra*. William of Tyre speaks of it under the name of *Gibelin*, and a castle with that title was erected here by King Fulke of Anjou in 1134. Previous to this (in 796), Eleutheropolis had been destroyed and abandoned. Then it was, doubtless, that, like so many other places in Palestine, its Greek name became lost, whilst its more ancient Semitic name remained.

After the fâtal battle of Hattîn, and the capture of Askelon by Saladin in 1187, Beit Jibrîn fell into the hands of the Saracens. It was retaken by King Richard of England, and remained fifty years in the hands of the Franks. It was finally subdued by Bibars; and has since crumbled to ruin under the blight of Mohamedan rule.

About ¾ m. S.W. of Beit Jibrîn is the ruin of *Khurbet Mer'ash*. This is, undoubtedly, the site of **Mareshah**, where the army of Judah, under Asa their king, routed the mighty host of the Ethiopians (2 *Chron.* xiv. 9–15). The "Valley of Zephathah" (ver. 10) is that now known as the *Wâdy el-Afranj*.

[Beit Jibrîn stands at the central point of many ancient roads, of which the principal are—

(1) To Jerusalem, *viâ* Adullam, Shochoh, and the Valley of Elah (see Rte. 10, H). From Beit Jibrîn to Adullam is 9 m.

(2) To Tell es-Sâfi (Gath), *viâ* Dhikerîn, the distances being, to Dhikerîn 4½ m., to Tell es-Sâfi 8 m.

(3) To Beersheba, by Dawâimeh, the latter being 5⅓ m. and the former 32 m. from Beit Jibrîn, along a dreary and most uninteresting road.

(4) To Askelon, *viâ* 'Arâk el-Menshîyeh and Keratîya (see above), the distance to Askelon being 24 m.

(5) To Hebron, *viâ* Terkûmieh, the ancient *Tricomias*. We, however, take a more S. route, and]

Passing up the valley by the old church of St. Anne, we leave the small village of *Deir Makh Khâs* perched on a high, steep hill to our l. This may possibly be the site of **Ir-nahash** (1 *Chron.* iv. 12). We observe traces of the ancient road as we ride along, and after 4 m. we pass on our l. the ruined site of *Beit 'Alâm*. This has been identified with **Holon** (*Josh.* xv. 51), called also **Hilen** (1 *Chron.* vi. 58). We now wind up a glen and across a ridge to *Idhnah*, the ancient **Dannah** (*Josh.* xv. 49), mentioned in the "Onomasticon" under the name of *Jedna*. The whole road, here as elsewhere, is studded with ruins; and on our way we pass, undoubtedly, many ancient sites whose identifications have been lost. We wind up a steep and narrow

ravine with rocky banks, called the *Wâdy el-Afranj*, or "Valley of the Europeans" — doubtless connected in some way with the Crusaders—to *Tuffûh*, the ancient **Beth-tappuah** (*Josh.* xv. 53). The village of Dûra (Rte. 7) stands on a prominent eminence 3 m. S. by W., and Terkûmieh (see above) about the same distance N. by W. We now gradually ascend to one of the highest points in Palestine proper, whence we descend again into the *Valley of Eshcol*, and, passing by Abraham's Oak (Rte. 10, B.), we soon reach Hebron.

ROUTE 6.

GAZA TO BEERSHEBA.

The distance between these two places is 30 m., and the time occupied by the journey is about 8½ hrs. There is absolutely nothing of interest on the way, a few old ruined sites being the only objects passed. These comprise *Khurbet Sihân*, 6 m. from Gaza; *Resm el-'Atawineh*, 1½ m. farther on; *Khurbet Abu Jerrah* on our l., and *Tell Abu Hareireh*, on our rt., 4½ m. from the latter, and just before we cross the Wâdy Bashkah; *Khurbet Kâuwûkah*, after another 3 m., and *Khurbet Abu Samârah*, 7½ m. from Beersheba.

The whole district is infested with Bedouins, and an escort will be necessary.

Beersheba, now called *Bîr es-Seb'a*, is one of the most ancient sites on record. It took its name from the well which Abraham dug, and the oath by which he confirmed his treaty with Abimelech (*Gen.* xxi. 31). Here the patriarch planted a grove—a kind of natural temple in which to worship God; here, too, he received, as he supposed, the command to sacrifice Isaac, and hence he set out to execute that mission (*ibid.* xxi., xxii.) Here Jacob obtained his brother's birthright and blessing (*ibid.* xxvii.), and here he offered sacrifices on setting out with his family for Egypt (*ibid.* xlvi.) Here Samuel made his sons judges (1 *Sam.* viii.); and hence Elijah, when he fled from Jezebel, wandered out into the southern desert (1 *Kings* xix.) And here was the border of Palestine proper, whose extent was "from Dan to Beersheba." This city was occupied by the Jews after the Captivity (*Neh.* xi. 27); but its name does not again appear in history till the fourth century of our era. It was then a Roman garrison; and it became an episcopal see.

The modern Arabic name signifies the "Well of the Seven," and Tristram speaks of finding seven wells here. Robinson describes only two; Guérin also describes the same two, but says that others have been dug, but are now filled up; Palmer and Van de Velde also seem to have seen the other five wells. The P.E. Survey found three; the principal one 12¼ ft. in diameter, and with 28 ft. of the depth lined with masonry; the second, to the W. of this, 5 ft. in diameter, and 40 ft. deep, the masonry of dark limestone; the third, 9 ft. 2 in. in diameter, and 23 ft. deep. The last-named was dry and partially filled up with stones; the first two contained an abundance of good water. On the N. side of the valley are extensive ruins, the material being chiefly of hard flint stones. The remains of a tesselated pavement are to be seen near the dry well; and the foundations of a church with an apse are still distinguishable. There is no doubt about the identity of the site.

ROUTE 7.

BEERSHEBA TO HEBRON.

1st Day.

Miles.		H.	M.
18½	**Beersheba to Dhâherîyeh** —*Debir* . . .	5	45

2nd Day.

14	**Hebron**	4	0

This journey can be accomplished in *one* day, by hard riding; but it is better to divide it into two days, with a halt for the night at Dhâherîyeh.

The road to the latter place from Beersheba lies over an undulating plain covered with a light soil, and affording excellent pasturage. This was the favourite haunt of the patriarchs; and over it roamed their flocks and herds, while they themselves pitched their tents by the wells and fountains of water, just as the Bedouin do at the present day.

There is nothing to detain us on the way, until we reach

Dhâherîyeh, which is in all probability the site of the ancient **Debir**, one of the Canaanitish cities taken by Joshua during his raid in Philistia and Southern Judæa (*Josh.* x. 38, 39, xi. 21, xii. 13). It was one of the towns on the border-line of the tribe of Judah (*ibid.* xv. 7, 49), and was captured by Caleb (*ibid.* ver. 15; *Judges* i. 11). Its former name appears to have been *Kirjath-sepher*, or *Kirjath-sannah* (*Josh.* xv. 15, 49). Debir was afterwards allotted to the Levites, being assigned to the children of Aaron (*ibid.* xxi. 15; 1 *Chron.* vi. 58). It is always mentioned in connection with Hebron, to the S.W. of which it apparently was. Thus Dhâherîyeh corresponds with the situation, and the meanings of the Arabic and Hebrew words are the same—*i.e.* "back," referring to its position on the ridge.

The modern village is composed principally of ancient materials, and there is an old tower in the middle of it, which appears to date at least from Roman times. The village is undermined with caves, and there are a great number of rock-cut cisterns and tombs all around. To the S. by the threshing-floor is a *mukâm*, with two large trees, and here is an excellent camping-ground.

About 6 m. to the E. of Dhâherîyeh is *Semû'a*, supposed to be the site of *Eshtemoh*, or **Eshtemoa** (*Josh.* xv. 50, xxi. 14), an ancient Levitical city. Between these two villages is a cluster of ruins, called *Khurbet Shuweikeh*, probably the **Socoh** of Josh. xv. 48. Other ancient sites are also in the neighbourhood, amongst which may be named **Anim** (*ibid.* xv. 50), at *Ghuwein*, 3⅓ m. S. of Semû'a; **Zanoah** (*ibid.* xv. 56), at *Khurbet Z'anûta*, 3 m. S.E. of Dhâherîyeh; **Jattîr** (*ibid.* xv. 48), at *Khurbet 'Attîr*, 1½ m. S.E. of the last-named; **Anab** (*ibid.* xv. 50), at *'Anâb*, 2½ m. S.W. of Dhâherîyeh; **Shamir** (*ibid.* xv. 48), at *Khurbet Sômerah*, 2 m. N.W. of the same place; **Baalah** (*ibid.* xv. 29), at *Umm Baghlah*, 1 m. N.W., and **Beth-birei** (1 *Chron.* iv. 31) at *Bîreh*, 1 m. N. of Sômerah.

It will thus be seen that all the places mentioned in the Bible as being in the neighbourhood of Debir can be recognised in sites around Dhâherîyeh, making the identification almost complete. Still further, Biblical names may be recognised in the ruined sites near the road hence to Hebron. Thus, on our l. hand, 1½ m. after leaving Dhâherîyeh, we come to *Dômeh*, which is the ancient **Dumah** (*Josh.* xv. 52); whilst 1 m. to our rt., a short distance farther on,

is *Khurbet Rabiyeh*, the site of **Arab** (*ibid.*) Close to this is *Es-Sîmia*, probably **Eshean** (*ibid.*); and 4 m. farther E. is the village of *Yutta*, identified with **Juttah** (*ibid.* xv. 55). A few miles farther on we see on our l., 2 m. from the road, the large and flourishing village of *Dûra*, above which is the tomb of *Neby Nûh*. This is the ancient *Adora*, or **Adoraim**, one of the cities of Judah fortified by Rehoboam (2 *Chron.* xi. 9).

There is, thus, scarcely any neighbourhood in Palestine where ancient sites are more thickly clustered together; and the whole route from Dhâherîyeh to Hebron is full of interest.

ROUTE 8.

BEERSHEBA TO MASADA.

1st Day.

Miles.		H.	M.
14½	**Beersheba to Ar'ârah** — *Aroer*	4	0
7	**Tell el-Milh** — *City of Salt*	2	0
21½		6	0

2nd Day.

8	**Tell 'Arâd**—*Arad* .	2	15
18	**Sebbeh**—*Masada* . .	5	0
26		7	15

This route lies over a wild and uninteresting tract of country; but there are one or two important sites on the way.

We first travel eastward from the wells of Beersheba, and in 2½ m. reach the Arab cemetery at *Tell es-Seb'a*, a mound conspicuous from every side, on the top of which are ruins. In the valley to the N. are remains of an ancient masonry dam of rough construction.

We now follow the Wâdy es-Seb'a, turning afterwards to the S., up the *Wâdy Ar'ârah*, till we reach the ruins of that name, indicating the site of the ancient **Aroer**. This must not be confounded with the place of the same name on the E. of the Dead Sea (Rte. 15). This one is mentioned among the towns whither David sent the spoil which he took from the Amalekites (1 *Sam.* xxx. 28). Two of David's "valiant men" were natives of this place (1 *Chron.* xi. 44).

We now turn in a N.N.E. direction, and after a couple of hours' ride we reach *Tell el-Milh*, a large and important mound, the summit of which is covered with Arab graves. There are several smaller mounds with traces of ruins to the S. The word "milh" signifies salt, and here we have undoubtedly the site of the **City of Salt** (*Josh.* xv. 62), one of the six cities in the wilderness allotted to the tribe of Judah. Tell el-Milh was identified by Robinson and Porter with Moladah (*Josh.* xv. 26); but neither on topographical nor philological grounds can this identification be admitted. It is, however, certainly the *Malatha* of the "Onomasticon," near Jattir and 'Arâd (see below). The valley overlooked by the tell is called *Wâdy el-Milh*, or "the Valley of Salt," and it was probably in this neighbourhood that Abishai, the son of Zeruiah, commanding David's army, routed and destroyed 18,000 of the Edomites (2 *Sam.* vii. 13; 1 *Chron.* xviii. 12); and here Amaziah, two hundred years afterwards, gained a similar victory over the same people (2 *Kings* xiv. 7; 2 *Chron.* xxv. 11).

There is a well here which is never dry, and we may encamp here for the night.

[An ancient road leads from Tell el-Milh to Hebron through Jattir,

Eshtemoa, and Juttah, the distances being—Attir (Jattir), 10 m.; Semû'a (Eshtemoa), 15 m.; Yutta (Juttah), 19 m.; and Hebron 25½ m. respectively from el-Milh.]

We now follow the border-line between Judæa and the southern desert to *Tell 'Arâd*, a large rounded hill with traces of ruins upon it, and evidently an ancient site. This is, doubtless, **Arad**, an old Canaanitish city, the king of which took his name from the place (*Numb.* xxi. 1, xxxiii. 40; *Josh.* xii. 14; *Judges* i. 16).

[From Tell 'Arâd a road runs to the N. to Hebron, and we may, if we please, pursue it, instead of going on to Masada. The itinerary would be as follows:

Miles.		H.	M.
11½	**Tell 'Arâd to Tell M'aîn**—*Maon*	3	15
1½	**Kurmul**—*Carmel* . .		25
4½	**Tell ez-Zîf**—*Ziph* . .	1	20
4	**Hebron**	1	10
21½		6	10

Maon. The remains of this ancient town stand to the W. of a hillock 100 ft. high, and consist principally of caves, cisterns, and the foundations of a tower 20 ft. square, the masonry of which is large and old-fashioned. Maon was one of the cities of Judah (*Josh.* xv. 55), and it was in the wilderness to the E. of this place that David was pursued by Saul, from whom he was rescued by an invasion of the Philistines (1 *Sam.* xxiii. 24–28). Here lived Nabal, the husband of Abigail (*ibid.* xxv. 2), whose romantic connection with David's history is chiefly associated with the name of

Carmel, which adjoins Maon to the N., and where was situated the main part of Nabal's property. The whole of the 25th chap. of 1 Sam. should be read here. Carmel is also mentioned as a town of Judah (*Josh.* xv. 55), and hither came Saul on his way to Gilgal from the slaughter of the Amalekites. Here he erected "a place" (1 *Sam.* xv. 12), a sort of *mukâm*, or shrine, in commemoration of his victory. The Crusaders pitched a camp here in 1172, and several very important Crusading ruins are still visible. The chief of these are a *Castle* and *two Churches*. The castle is 63 ft. long by 48 ft. wide, and the N. and E. walls are still standing to the height of 24 ft. The walls are 7 ft. thick, and in the thickness of the N. wall is a staircase leading to the roof from the recess of a window. On the E. are three windows, small and square outside, and with arched recesses within. The arches are pointed, as also the vault of the staircase. The tower stands in an area 180 ft. long by 73 ft. wide, on a terrace with masonry slopes, and apparently once surrounded by a moat. N. of this enclosure are the foundations of a round tower, 28 ft. in diameter, the walls of which were 4 ft. thick. A covered way connected this tower with the main enclosure.

To the N.E. of the tower is one church 77 ft. long by 40 ft. wide, interior measurement, and with apse 15 ft. in diameter. Pillar-shafts and lintel-stones lie among the ruins. The second church stood about 300 yds. S. of the tower, and measured 70 ft. by 40 ft. On the W. was a porch 90 ft. long, and at the E. was an apse. Nothing but the foundations of these two churches now remains. A fine masonry *reservoir*, 117 ft. long by 74 ft. wide, stands in the valley below the town.

Ziph, the next place on the road to Hebron, without doubt occupied the site of the present *Tell ez-Zîf*. It is mentioned in the list of the towns of Judah (*Josh.* xv. 55). In the cavernous mountain-recesses around Ziph David hid from Saul, having escaped from Keilah — now Khurbet Kîla — before he removed to Maon (1 *Sam.* xxiii. 14–24), after having been betrayed by the men of Ziph. It has been well pointed out

by the P.E. Survey that the Hebrew word translated "wood" (ver. 15) is "*khoresh*," and that 1½ m. due S. of Tell ez-Zîf, to the l. of the road from Kurmul, there still exist some ruins called *Khoreisa*, which doubtless mark the exact spot where David hid. There are several caves around (*P.E. Mem.* iii. 312, 356). It was whilst David was lying concealed here that he composed the 54th Psalm (see title). Ziph was one of the cities fortified by Rehoboam (2 *Chron.* xi. 8). On the N. of the mound is a quarry, and on the S. are tombs, one of which has a porch in front, supported by two square rock-cut piers.]

There is little that calls for notice on the weary route from Tell 'Arâd to

Sebbeh, which stands in a marvellously strong and commanding situation, 1700 ft. above the Dead Sea, which it immediately overlooks. Near the top of the hill on the W. side is a fountain of excellent water, and as this is the only drinkable water in the neighbourhood it would be well to encamp as near to it as possible. The rock upon which **Masada**, as the great fortress of Sebbeh was formerly called, stands is separated from the adjoining mountains by ravines on the N. and S., and attached to them on the W. by a narrow neck. It projects considerably beyond the line of cliffs, which it also overtops, so that its boldness and grandeur are enhanced by its being in a great measure isolated. On the seaside it rises, in some places perpendicularly, to the height of 700 ft.; and in others, where the ascent is more gradual, access to the summit is cut off by belts of cliff from 20 ft. to 100 ft. high. The top is slightly pyramidal, and looks as if it had been scarped. The rock is separated from the sea by a delta of sand and detritus upwards of 2 m. wide.

The ascent of Sebbeh can be made in about ¾ hr. from the beach. The path, narrow and winding, runs up the face of the cliff beyond the ravine on the N. side. We thus reach the top of the ridge W. of the rock; and then, descending a little, we cross the narrow neck. The pyramidal summit is still above us, and both hands and feet must be occasionally used ere we gain its brow. But, once there, we feel repaid for the toil. The chasms on each side, the precipice in front, the purple-tinted peaks and cliffs around; the Dead Sea unfolding itself before us from the mouth of the Jordan to the salt-hills of Usdum; the mountain-range of Moab rising in broken masses from the bosom of the sea on the E., and running along the horizon rt. and l. like a gigantic wall—these make up a picture of grandeur unequalled.

There is also an ascent to the summit on the E. side, called by Josephus "the Serpent," but this is even more difficult and impracticable than the former.

We enter by the gateway on the W. edge, which has a pointed arch. The gateway faces S. There are numerous niches in the wall N. of the gate. The plateau on the summit is nearly level, and the enclosure surrounded by the ancient walls is roughly elliptical or pear-shaped.

The buildings appear to belong to two periods: (1) *Herodian*; (2) *Christian*. The masonry of the earlier period consists of large undressed blocks; that of the latter of dressed masonry of smaller size. The N. end of the fortress is occupied by a block of buildings, the walls of which are standing only to the height of two or three feet. This block measures 320 ft. by 96 ft., and includes twelve long, narrow passages 96 ft. long and 10 ft. wide. N. of this block is a second like it, with a narrow lane dividing the two. This second block had seven of these long parallel passages. Farther N. still, in the very angle of the enclosure, is a mound with the foundations of a tower, rounded on the N. side, and about 80 ft. square without the apse. Directly on our rt. hand, as we enter the enclosure, is

a large block of ruins 200 ft. long by 160 ft. broad, which occupy the precise position of **Herod's Palace**, as described by Josephus. Towards the S. part of the plateau are the foundations of a curious semicircular tower, and several other ruins are dotted about as shown in the plan, including six rock-cut *birkehs*, or tanks, those near the S. angle being of masonry, with steps leading down into it. All the remains above described appear to belong to the *Herodian* period.

The *Christian* remains include a *Chapel* and a *Cave*. The chapel stands in the S.W. corner of a courtyard, immediately facing us as we enter the enclosure. The courtyard measures 80 ft. by 52 ft., and the chapel 50½ ft. by 22 ft. On the W. is a vestibule, and on the E. an apse 13½ ft. in diameter. There are doors on the W. and S., and on the N. are two windows. The inside of the chapel is cemented with mosaic-like fragments of pottery. The roof of the apse still remains, and is a half-dome in shape. The cave is situated about 150 yds. S.E. of the chapel, the entrance being from the E. There are two chambers cut in the rock, the outer being 15 ft. square, and the inner 10 ft. by 6 ft. On the back wall of the outer chamber to the rt. of the door is a Christian inscription in red paint, with crosses.

In the N. face of the rock are many caves, now inaccessible. All round the fortress can be traced the wall erected during the Roman investment, and two large camps, E. and W. of the plateau respectively, are still almost perfect. The length of the investing wall is 3000 yds. On the N.E., N., and N.W., the line runs in the plain; on the W., S., and E. it is carried along the brink of precipices. The E. camp is near the plain; the W. is on a bank above it.

The *Fortress of Masada* was first built by Jonathan Maccabæus in the second century B.C. Herod the Great added to it so greatly as to render the place impregnable—intending it as a refuge for himself in case of danger. The description given of it by Josephus is accurate. Besides the fortification and cisterns, Herod built on the N. and W. sides a palace and baths, adorned with columns and porticoes. The interior was left free for cultivation, so that the garrison might be able in some measure to raise their own food. The jealous and timid monarch laid up in the fortress immense stores of arms and provisions.

Not long before the siege of Jerusalem by Titus, the *Sicarii* got possession of Masada and its treasures by stratagem. The Sicarii ("Robbers," "Freebooters," something like the Spanish guerilla bands during the Peninsular war) were Jews, who devoted their lives to the avenging of their wrongs upon the Romans, at all times, and by all possible means. As evils accumulated on their unfortunate country they became reckless, so that the separating line between friend and foe was not very distinctly marked. The whole country was laid under contribution, and trembled at their name. After the destruction of Jerusalem, the fortresses of Masada, Herodium, and Machærus, all in the hands of the Sicarii, were the only places that held out against the Romans. The two latter soon surrendered to the general Lucilius Bassus; and his successor Flavius Silva at length laid siege to Masada. The fortress was commanded by Eleazer, a skilful and intrepid soldier. The Romans first encircled the cliff by a wall, so as to prevent all possibility of escape or succour. Encampments were fixed at the most convenient points (see below). The attack was directed against the western side, where alone the fortress was assailable. A tower on the eastern side of the isthmus, which defended the pass, was first taken. Behind it, on the N., may be observed a projecting ledge; here the Romans raised a mound of earth and stones, and then constructed on the top of it an iron-cased tower,

which commanded the adjoining walls of the fortress. The Jews were thus driven off the ramparts on the western side; and battering-rams played upon the walls. But before a practicable breach could be made, the besieged had formed an inner defence of wooden beams and earth, upon which the engines could make no impression. Silva, therefore, ordered his soldiers to hurl against this new wall lighted torches. It soon caught fire. An adverse wind, however, blew the flames in the faces of the besiegers, threatening with destruction all their military engines. Retreating in confusion, the Romans began to despair, when, just at that moment, "as if by divine interposition," says the Jewish historian, the wind changed, and blew strong in an opposite direction. The new wall was soon a mass of ruins, and the fortress open to assault. Rejoicing in their success, the Romans retired for the night to their camp, resolved to storm the place on the following day. Every precaution was taken to prevent a single soldier of the garrison from effecting his escape. But such vigilance was unnecessary.

The garrison consisted of only 967 persons, including women and children. They had exhausted every resource in the hope of baffling the Romans. Driven to despair, Eleazer assembled the bravest of his band and urged them to put their wives, their children, and themselves to death, rather than submit to the Romans.

But nature and affection were more powerful than the eloquence of Eleazer. The hearts of the soldiers recoiled from the thought of slaying those dearer to them than life. Eleazer, however, followed up his speech with one still more stirring. Inspired with the determination to gain his object, he adopted a more elevated strain, mixing the bitterest invectives with the loftiest hopes.

His words drove the garrison to frenzy. They embraced their wives and children—for a moment lavished on them every term of endearment, and then plunged their swords into their hearts. This scene of carnage finished, they heaped up all the treasures of the fortress in one pile and burned them to ashes. Ten of their number were next chosen by lot to kill the rest. The victims calmly laid themselves down, each beside his fallen wife and children, and clasping their corpses in his arms, presented his throat to the executioner. The remaining ten now drew lots for one who, after killing his companions, should destroy himself. The nine were slain, and he who stood singly and last, having inspected the prostrate multitude to see that not one breathed, fired the palace, drove his sword through his body, and fell down beside his family!

Even after the lapse of eighteen centuries we can scarcely look on the scene of such a fearful tragedy without a thrill of horror. The deluded garrison believed that all should thus perish together; but they were deceived—there remained a few to tell the awful tale. An elderly woman, and another of superior education (a relative of Eleazer), with five children, had concealed themselves in the vaults, and escaped. The Romans, ignorant of what had occurred, were under arms by break of day, and advanced to the attack. They anticipated a fierce resistance, and prepared for a still fiercer onset. But on reaching the summit no enemy appeared—no sound was heard save the crackling of the flames amid the palace-walls. They raised a shout, and the women hearing the noise came out from their retreat and told them the sad tale (Jos. *Wars*, vii. 8, 9).

After this tragedy the name of Masada entirely disappeared from history.

ROUTE 9.

MASADA TO JERICHO, ALONG THE WESTERN SHORES OF THE DEAD SEA.

1st Day.

Miles.		H.	M.
16½	**Masada to 'Ain Jidy**— *Engedi*	5	30

2nd Day.

21	**'Ain Ghuweir** . . .	7	0

3rd Day.

10	**'Ain Feshkhah** — *Gomorrah (?)*	3	20
12½	**Jericho**	3	45
22½		7	5

This trip will give the traveller an excellent idea of the Dead Sea, and from many points on the way there are splendid and extensive views. The journey is, however, tedious and fatiguing, and, except in springtime, is hardly practicable. A Bedouin escort will be necessary, and arrangements must be made with the Ta'âmirah tribe, to whom this district belongs.

We descend from the plateau of Masada to the plain on the sea-shore, and cross the mouth of Wâdy Seiyâl. The plain gradually becomes much narrower. We cross in succession Wâdies Sufeisif, Khasheibeh, and Khuberah, and a short distance N. of the last-named we reach a large natural depression near the shore, called *Birket el-Khalil*, or "Abraham's Pool." It is a salt marsh, flooded during the high sea in spring. When the water subsides the Arabs collect the salt sediment which is left behind. Pieces of sulphur and bitumen are seen along the shore. The cliffs vary from 1200 ft. to 1500 ft. in height immediately above us to the l., the water of the lake being about 1300 ft. below the level of the Mediterranean. We pass some hot sulphur-springs, and reach the mouth of *Wâdy el-'Areijeh*, where is a small tower of no very ancient date. An aqueduct cut in the rock is visible above it, and in the gorge to the W. are ancient rock-cut tombs.

We ascend a *nukb*, or artificial winding path, to a plateau 610 ft. above the Dead Sea and 1340 ft. below the top of the precipice. Here, on a terrace projecting beyond the face of the cliff, a copious spring gushes out from under a huge boulder. This is

'Ain Jidy, better known as **Engedi**. Below the spring is a large mound, called *Tell el-Jurn*, and at the spring is a modern mill in ruins. Just N. of this is a remarkable square building 13⅓ ft. side and 3 ft. high, built of large undressed blocks. The remains of old garden-terraces can be traced on the slopes of the bank below the stream. The water is clear and fresh, its temperature being generally about 82° Fahr. It rushes down the steep descent over rock and crag, hemmed in with bushes of acacia, mimosa, and lotus. On reaching the plain the brook runs across it in nearly a straight line to the sea, between thickets of cane. The banks are cultivated to some extent by the Rashâideh Arabs, who generally encamp in the neighbourhood. The soil is fertile, and in this climate, with culture and irrigation, it might be made to produce the rarest fruits of tropical climes.

The original name of Engedi appears to have been *Hazaza-Tamar*, or "Pruning of the Palm," doubtless on account of the palm-trees which formerly flourished here. At that time it was a city of the Amorites (*Gen.* xiv. 7; 2 *Chron.* xx. 2). Its later name, Engedi, signifies "Spring of the Kid," and is probably derived from the "wild goats" (1 *Sam.* xxiv. 2), called in Arabic *beden*, which then, as now, frequented the district around. Under this name it is mentioned as a city of Judah (*Josh.* xv. 62), and hither David fled from Saul (1 *Sam.* xxiii. 29). It was in a cave in this neighbourhood that the former spared the latter's life, when he might have slain him during his sleep. At a later period Engedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and afterwards fell in the valley of Berachah (2 *Chron.* xx. 2).

The vineyards of Engedi are celebrated by Solomon: "My beloved is unto me as a cluster of camphire in the vineyards of Engedi" (*Song of Sol.* i. 14), and the palm-groves and balsam by Josephus and Pliny. But the vineyards no longer clothe the mountain-side, and neither palm-tree nor balsam is seen on the plain. In the fourth century of our era there was still a large village here; not long afterwards, however, it appears to have been abandoned.

On the Plain of Engedi the traveller will be able to illustrate for himself a remarkable passage of Josephus relative to the fruit called *Apples of Sodom*. After speaking of the conflagration of the plain, and the supposed remaining marks of the fire from heaven, he adds: "There are still to be seen ashes reproduced in fruits, which resemble eatable fruits in colour, but, on being plucked by the hands, are dissolved into smoke and ashes" (*Wars* iv. 8, 4). Here, beside the rivulet, a tree still grows with a singular fruit. Its Arabic name is *'Osher*, and botanists call it *Calotropis procera*. The stem is 6 in. or 8 in. in diameter, and the height of the tree is from 10 ft. to 15 ft. It has a greyish cork-like bark, and long oval leaves, which when broken off discharge a milky fluid. The fruit resembles a large smooth apple, hanging in clusters of two or three, and having a fresh, blooming appearance; when ripe it is of a rich yellow colour. But on being pressed or struck it explodes like a puff-ball. It is chiefly filled with air. In the centre a slender pod runs through it from the stem, and is connected by delicate filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it burns freely without sulphur.

We encamp beside the spring, having a fine view over

The Dead Sea,

called in Arabic *Bahr Lût*, or "the Sea of Lot." This will be, therefore, perhaps, the best place to discuss at length this most remarkable of all inland seas in the world. It lies in the lowest part of that ravine which extends from the base of Hermon to the Gulf of 'Akabah. A section of the ravine, more than 100 m. in length, is below the level of the sea, and the depression of the surface of the Dead Sea is no less than 1312 ft. The cavity of the Dead Sea was coeval in its conformation with the Jordan valley on the N. and the 'Arabah on the S. The breadth of the whole valley is pretty uniform; the mountains on each side run in nearly parallel lines from Hermon to 'Akabah; but on the western side there are two or three projecting spurs, the most conspicuous of which is Kurn Sartabeh. The Dead Sea, therefore, occupies a section of the valley which only differs from the rest in being deeper and covered with water. On the E. and W. it is shut in by cliffs of bare white or grey limestone, dipping in many places into its bosom without leaving even a footpath along the shore. Its

length is 40 geographical m., and its greatest breadth 8½ m., narrowing to 5 m. at the northern extremity.

Lying in this deep cauldron, encompassed by white cliffs, and exposed during the long summer to the unclouded beams of a burning sun, nothing could be expected on the shores of the Dead Sea but sterility; and nothing else does the traveller find, save where, here and there, a brackish fountain, or mountain streamlet, creates a little thicket of willow, tamarisk, and oleander. Around these, however, birds sing sweetly as in more genial climes, and the Arab pitches his tent, like his brethren on the eastern plateau; and a luxuriant harvest rewards the labours of the husbandman — all showing that the stories so long current about the deadly exhalations are fabulous. It is true that the heat causes immense evaporation, which often renders the atmosphere heavy and dark, and the marshes of the Ghôr give rise in summer to intermittent fevers, so that the proper inhabitants are a feeble and sickly race; but this has no necessary connection with the Dead Sea. The marshes of Iskanderûn, on the shore of the Mediterranean, are much more unhealthy than any part of the Ghôr. It has been proved by the scientific explorations and researches of recent years that there never could have been any communication between the Red Sea and the basin of the Jordan. M. Lartet, in a very able essay on the subject, the translation of which may be seen in the appendix to Ritter's *Palæstina*, shows that the formation of the Jordan valley, including the Dead Sea basin, must have been coeval with that physical convulsion which upheaved the mountain-chains of Syria; and he accounts for the valley in this way: that at some remote period a fracture took place in the upper strata in this region, extending in a direction N. and S. In consequence of the unequal strength of the strata, the western side of the fracture sank downwards, occasioning the abrupt dip of the strata along the W. side of the valley and the great depression of the valley itself; while the eastern side of the fracture remained *in situ*, showing at various places on the eastern shore of the Dead Sea a vertical section through the thick strata of limestone and sandstone. Consequently the basin of the Dead Sea has been at all periods since its formation a reservoir for the rainfall; and its saltness originally proceeded from the constitution of the environs of the lake, and has greatly increased under the influence of incessant evaporation.

M. Lartet found that deposits of great depth have accumulated in the valley since its formation. They are composed of numerous thin beds of gypsum, marl, flint, and alluvium. These beds, which cover the whole valley, are analogous to those now in process of formation at the bottom of the Dead Sea. They show that at one period the Jordan valley must have been under water. Its gradual depression he attributes to three main causes: (1) An increase of temperature; (2) the rise of a vast sea-bottom in the track of the winds which pass over the Dead Sea, which have been thereby dried up owing to the substitution of burning sands for the water from which they formerly derived their humidity; (3) the formation, in the track of the same winds, of a chain of mountains sufficiently high to cause a condensation of their vapours, and thus to retain their humidity.

The same scientist discovered evidences that volcanic eruptions of a date long posterior to the formation of the valley have taken place to the N.E. of the basin, producing important *coulées* of basalt, some of them extending as far as the Jordan valley itself. Other eruptions of less importance took place directly E. of the lake, of which three reached its eastern shore near the Wâdies Ghuweir and Zerka Ma'în, and the south end of the little Plain of Zarah.

"Hot and mineral springs, bitu-

minous eruptions, similar to those which accompany and follow volcanic action, and earthquakes—which are still frequent in the district—were the last important phenomena by which the basin of the Dead Sea was affected."

Tristram spent much time and labour in examining critically the waters and environs of the Dead Sea, and he has described some remarkable physical phenomena which indicate similar eruptions and disturbances within comparatively historic times. Speaking of the S. section of the sea, he says that the sulphur springs which stud the shore, and the enormous quantity of sulphur which is strewn over the adjacent plains, together with the bitumen which is deposited with gravel on the beach, or oozes through the fissures of the rock, all point to some convulsion of nature. And further, "the kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain; so that the smoke of the country would go up like the smoke of a furnace."

To the S. of the Dead Sea are the remarkable salt-hills known as *Jebel 'Usdûm*, or "Mountain of Sodom," and to the N. of this a wâdy falls into the shallow bay which forms the S. portion of the Dead Sea. Exposed on the sides of this wâdy, which is called *Mohawât*, Tristram found "large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over a hot coal. Many blocks of the bitumen have been washed down the gorge and lie scattered over the plain below.

"The layer of sulphurous sand is generally evenly distributed on the old limestone base: the sulphur evenly above it, and the bitumen in variable masses. In every way it differs from the ordinary mode of deposit of these substances as we have seen them elsewhere. Again, the bitumen, unlike that which we pick up on the shore, is strongly impregnated with sulphur, and yields an overpowering sulphurous odour; above all, *it is calcined, and bears the marks of having been subjected to extreme heat*."

The conclusion at which he arrives is that the *Cities of the Plain* were probably situated in this neighbourhood: "So far as I can understand this deposit, if there be any physical evidence left of the catastrophe which destroyed Sodom and Gomorrah, or of similar occurrences, we have it here."

Later investigations, however, seem rather to indicate that the Cities of the Plain stood near the N. end of the Dead Sea (see below).

The investigations of the P.E. Survey have shown that the contour of the Dead Sea is very irregular, especially on the W. shore, where there are long promontories and deep bays. The sea is divided into two sections by the curious peninsula on the S.E., called by the Arabs *el-Lisân—i.e.* "the Tongue." The N. section is much deeper than that to the S., the greatest depth, 1308 ft., being between *'Ain et-Trâbeh* and *Wâdy Mojib* (River Arnon)—*i.e.* about midway to the N. section. The greatest depth between el-Lisân and the W. shore is only 13 ft., and no part of the S. section is more than 12 ft. deep. There are two fords across the sea, one from el-Lisân to the mainland, and one from Wady Mohawât to the S.E. point of the "Tongue."

The water of the Dead Sea is intensely salt, analysis showing that it contains 26 per cent. of saline matter. This renders it fatal to animal life, though it is a popular error to suppose that birds drop down dead when flying at a height above it. Its specific gravity is so great that the human body cannot sink in it. Most travellers like to undergo the strange

experience of a bathe in its waters; but the after-sensation is not pleasant, as the salt causes every portion of the body to tingle, and not unfrequently produces an eruption, known as the "Dead Sea rash." Those who do bathe in it should hasten afterwards to the Jordan and remove the saline effects by a second bath in its muddy but refreshing waters.

The geological formation of the cliffs along the W. shore of the Dead Sea is limestone, similar to that on the neighbouring hills of Judæa; it only varies in its shades of colour, being mostly white, but occasionally changing to a yellow and even a reddish hue. Along the base of the cliffs are several brackish and tepid springs; and at the N.W. angle of the sea are salt-marshes, amid which pieces of *pure sulphur* are met with.

The remarkable salt-hills of 'Usdûm at the S.W. angle, which have been already mentioned, are the principal causes of the extreme saltness of the water. On the S.E., beyond the marshy ground of the Ghôr, are sandstone mountains, a continuation of the Edom range; these give place to limestone in the Valley of Kerak, but northward the sandstone again appears in thick strata below the limestone mountains of Moab. The promontory *el-Lisân* is a post-tertiary deposit of carbonate of lime and sandstone disintegrated, intermixed with sulphur and gypsum. Near the mouth of Wâdy Zerka Ma'în are the warm springs of Callirhoe (see Rte. 15), to which Herod the Great went in the hope of being cured of his loathsome disease. Here, between lofty cliffs of red sandstone, a copious stream of warm water flows into the lake. N. of this the cliffs bordering on the shore are composed of sandstone, over which limestone lies in places; and dykes and seams of old trap-rock also occur.

The first **Historical Notice** of the Dead Sea occurs nearly 4000 years ago, when the herdsmen of Abraham and Lot disputed over the pasturage; and, from the heights above Bethel, Lot beheld the Plain of Jordan and of the cities, and, attracted by the fertility of the district, removed his camp to Sodom (*Gen.* xiii. 5–13). This is a strong indication in favour of locating Sodom and Gomorrah at the N. end of the Dead Sea; for the S. portion would be quite invisible from the neighbourhood of Bethel. The plain in which the doomed cities stood was called the "Vale of Siddim," and according to the Biblical record it was "full of slime-pits" (*ibid.* xiv. 3, 10). Anyone who has ridden from Jericho to the Dead Sea after rainy weather will know how exactly that district answers to the above description.

The next account which we have in connection with the Dead Sea is that which records the destruction of the cities and the salvation of Zoar. The precise manner in which this destruction was wrought is not stated; but it was probably the result of volcanic action. The houses of the cities were most likely constructed of calcareous bitumen, and cemented with something very like pure asphalte; and the fire from the volcanic eruption would soon seize upon these buildings, and the whole plain would in a short time be enveloped in a sulphurous cloud, "as the smoke of a furnace" (*ibid.* xix. 28). Whether the sites of these doomed cities were submerged beneath the waters of the sea is still a matter of controversy and dispute; but it would be no uncommon effect of a convulsion of nature, such as that described in the Scriptural narrative, either so to upheave the bottom of the ancient lake as to make its water cover the burnt-up vale, or so to depress the vale itself as to bury it beneath the overflowing sea. Those who are acquainted with the Oriental character will have no difficulty in reconciling the Bible account with the simple results of a physical eruption.

We now resume our journey from

'Ain Jidy, and here we are compelled to leave the shores of the Dead Sea, and to traverse the steep and difficult mountainous region. From the summit of a ridge, about ¾ hr. above 'Ain Jidy, we obtain one of those commanding views of the Dead Sea, and the scenery round it, which give this tour its greatest charm. The pyramidal rock of Sebbeh stands out boldly on the S.; and far beyond it, blue-tinted by the distance, is the salt-range of 'Usdûm. The peninsula of Lisân is there on the E. side, low and white. Beyond it are the ravines that furrow the Moab mountains; and high up in one of them the eye catches the town of *Kerak*, perched on its rock. The river Mojib, the ancient *Arnon*, falls into the sea just opposite us, dividing the grey cliffs to their bases. The northern section of the sea and the Jordan valley are hid behind the promontory called *Râs el-Mersed*, not far distant from the place where we stand.

[From the top of this pass a road leads to Tekoa and the *Frank Mountain* (Rte. 10, F), up the Wâdy Husâsah, the distances being, Tekoa 22 m., 7½ hrs.; Frank Mountain 25 m., 8½ hrs.]

We skirt the W. base of the conspicuous peak called *Râs esh-Shukf*, which stands up 2520 ft. above the level of the Dead Sea. Our road now lies over the tableland of Husâsah, the whole region being bleak and desert—a few half-withered shrubs appear here and there, but nothing approaching to vegetation or verdure can be seen. Rain-water is occasionally found in little rock-basins among the cliffs, and in natural pools in the valleys, but fountains are unknown.

About 4 hrs. from the pass of 'Ain Jidy we reach the brink of *Wâdy Derajeh* ("the Valley of the Staircase"), whose name indicates its character. It is a ravine 100 ft. or more in depth, with rugged banks. The descent is difficult and dangerous, and the ascent on the other side is no better. Wâdy Derajeh is a continuation of Wâdy Khureitûn (Rte. 10, F). The next wâdy we come to is *Ta'âmirah*, so called from the Arab tribe whose territory extends along it; it commences at Bethlehem. About ½ hr. beyond it a road branches to the rt., leading down the steep pass of Nukb et-Trâbeh to a fountain of the same name on the margin of the Sea. Tristram walked on foot from 'Ain et-Trâbeh to Engedi in 7½ hrs. along the shore. He had thus a good opportunity of mapping the coast-line, which is deeply indented, and of observing the terraces and deposits which mark the former levels of the water. At one place he saw no less than eight gravel terraces. He also discovered beds of bitumen, and a hot sulphur-spring (95° Fahr.), near the mouth of Wâdy Shukf. This shore road is impracticable for animals; and even on foot it is difficult and fatiguing. Those who wish to examine minutely the geological features of the cliffs, and the detritus at their base, may descend from the upper road to 'Ain et-Trâbeh and proceed along the coast to *'Ain Ghuweir*, 1½ hr. distant; where, beside the fountain of warm but sweet water, good camping-ground will be found, which it will be as well to make use of for the night.

Thence the path still follows the margin of the lake (1 hr. 40 min.) to the mouth of *Wâdy en-Nâr*, where it again ascends to cross the promontory of *Râs Feshkhah*.

Those, however, who do not care particularly for geology, and who would prefer pure air, commanding views, safety, and comfort, will do better to follow the path along the summit of the cliffs. They may then encamp for the night on the heights above 'Ain Ghuweir, and the Arab attendants will be able to discover some pools of rain-water, sufficient to supply all necessary wants.

A fatiguing ride of about 2¼ hrs. from the cliff above 'Ain Ghuweir

brings us to Wâdy en-Nâr, the *embouchure* of the Kedron, and of the gorge in which is situated the Convent of Mar Sâba (Rte. 10, E).

The name of this wâdy ("Valley of Fire") is appropriate and descriptive; for it looks as bare and scorched as if it had participated in the doom of Sodom.

Near its mouth, the Wâdy en-Nâr is joined by the Wâdy 'Amrîyeh, and the great bluff at the point of junction is called *Tubk 'Amrîyeh.*

Conder has suggestively pointed out that this word 'Amrîyeh is radically identical with **Gomorrah**; and here we may possibly have some clue to the vexed question of the identification of the sites of the "Cities of the Plain." Near it, on the shores of the Dead Sea, is the important spring of *'Ain el-Feshkhah*, with a smaller spring called 'Ain et-Tannûr not far off. The water comes out from beneath the cliffs into a pool surrounded with canes, and then runs over a shingly beach into the Dead Sea. The spring is perennial, and the supply of water copious, though the smell is sulphurous and the taste brackish. Here Conder and De Saulcy proposed to fix the site of Gomorrah itself.

Before we reach this spring we climb the promontory of *Râs Feshkhah*, which stands 1000 ft. above the sea, which washes the cliff at our feet.

The view is most commanding, embracing the whole northern section of the lake and a large portion of the Jordan valley. Nearly opposite to us is the ravine of Zerka Ma'în, cutting through the Moab mountains. At its mouth are the warm springs of Callirhoe. The rock of Râs Feshkhah is dolomite, or magnesian limestone, of a close firm texture and a delicate grey colour. The sides and base are covered with a coating of conglomerate of large and small fragments from the upper cliffs—not very thick, but so closely joined to the rock as to lead at first to the impression that the interior of the mountain is a solid bed of this material. Bituminous limestone also occurs here and there.

A difficult and dangerous descent brings us to 'Ain el-Feshkhah, from which point we may either leave the sea and follow the base of the hills to *Ertha*, the modern Jericho, or, sending the baggage by this route, we may make a *détour* to *Rujm el-Bahr* (Rte. 13), and thence ride across the plain to Erîha.

In the former case, we pass *Khurbet Kumrân* 2½ m. N. of 'Ain el-Feshkhah. This is a collection of ruins on a natural platform, 300 ft. above the Dead Sea. On the W. side is a wall, but on the S. and E. the slopes are very steep. The chief cluster of ruins, now little more than mere heaps of stones, lies at the N. end of the wall. Outside the wall on the W. is a small reservoir, with a flight of steps leading down the side. An enormous number of graves, in regular rows, occupies the plateau and eastern slope, and this cemetery is very remarkable. The direction of the graves shows that they are not Moslem. The absence of any religious sign or emblem in the interior of the tombs which have been examined shows that they are not Christian. They have, however, been very carefully constructed, and the graves themselves are made of sun-dried bricks, supported by a projecting ledge, and covered over with loose stones neatly arranged. The cemetery probably belonged to some ancient Arabic tribe.

Between 2 and 3 m. N. of this, to the l. of the road, is a peculiar crag, somewhat resembling a human figure, jutting out from the cliffs. It is called *Kurnet Sahsul Hameid*, or "the Peak of Hameid's Fall," from a tradition that an Arab boy of that name fell over it. Some of the earlier Christian travellers, Irenæus and Antoninus Martyr amongst the number, appear to have considered this the petrified remains of Lot's wife! Close by is *Hajr el-Asbah*, a large block of stone, cracked in the middle, and evidently fallen from the cliffs above, and sup-

posed by Clermont-Ganneau to be the "*Stone of Bohan*," which formed one of the boundary-marks between the tribes of Judah and Benjamin (*Josh.* xv. 6). It appears to us, however, much more probable that Kurnet Sahsul Hameid, above described, is the true "Stone of Bohan." The word "*bohan*" signifies "thumb," as also does the Arabic *asbâ'a*, which seems allied to "Asbah," but is not really so. But the shape of the peak as seen from the N. is very suggestive of a fist with the thumb raised (see *P.E. Quar. Statement*, 1874, pp. 80–83), and this may easily have given rise to the Hebrew name. The situation is very striking, marking the spot where the mountains change their direction, and projecting like a cape head in the direction of the sea. It was just one of those landmarks which would have been selected in the olden days.

We now reach the mouth of *Wâdy el-Kaneiterah*, and on the heights to the l. we see the minaret of *Neby Musa*, a mosque built by Edh-Dhahr Bibars in the year 1290, and containing a cenotaph said by the Moslems to be the tomb of Moses. Hither is made a grand pilgrimage by the Mohamedans every year at the time of the Christian Easter.

We now turn a little to the rt., away from the mountains, and strike off across the plain to our camping-ground at Eriha.

ROUTE 10.

JERUSALEM.*

Abraham's Chapel . . 78
Absalom's Tomb . . 68
Abyssinian Convent . 49
Aceldama . . . 60
'Ain Silwân . . . 64
—— Umm ed-Deraj . 63
Akra 58
el-Aksa 98
Altar of Burnt-Offering. 94
Ancient City . . . 54
—— Gates . . . 56
—— Hall . . . 92
—— Walls . . . 54
Anglican Church . . 49
Antonia, Castle of . . 85
—— Tower of . . 86
Aqueducts . . . 66
Arch, Ecce Homo . . 106
—— Robinson's . . 89
—— Wilson's . . 91
Area of Temple . . 93
Armenian Convent . 48
Ashkenazim Jews . . 49
Bâb el-'Amûd . . 50
—— el-Asbât . . 86
—— el-Atâm . . 85
—— ed-Daharieh . 86
—— ed-Dawatâr . 85
—— el-Gharbeh . 96
—— el-Ghawanimeh . 92
—— el-Hadid . . 92
—— Hytta . . . 85
—— el-Jenneh . . 96
—— el-Khalîl . . 50
—— el-Kibleh . . 96
—— el-Kotonin . . 85
—— el-Mathara . . 92
Bâb el-Mughâribeh . 50
—— en-Nazir . . 92
—— en-Neby Dâûd . 50
—— es-Sala'am . . 91
—— es-Serai . . 92
—— es-Silsileh . . 91
—— Sitti Miriam . 50
—— et-Taubeh . . 86
—— ez-Zaheri . . 51
el-Baka'at el-Baidha . 100
Baldwin's Tomb . . 83
Balneum Christi . . 101
Barclay's Gate . . 90
Baris 85
Barracks . . . 85
Bath of Healing . . 66
—— Patriarch's . . 65
Bathsheba, Pool of . 65
Benjamin, Gate of . . 57
Bethesda, Pool of . . 64
Bethso 55
Bezetha 59
Bir el-Arwah . . . 97
—— el-Aswad . . 65
—— Eyûb . . . 60
—— er-Rummâneh . 66
—— el-Waraka . . 65
Birket Israel . . . 85
—— Mamilla . . . 60
—— es-Sultân . . 60
Bishop Gobat's Schools. 107
Black Well, the . . 65
Blood, Field of . . 60
Bridge across the Tyropœon Valley . . 89
British Ophthalmic Hospital 47
el-Burâk 86
Caiaphas, House of . 106
Calvary 75
Castle of Antonia . . 85
—— Goliath's . . 50
—— of Zion . . . 52
Causeway, the Great . 91
Cave, the Noble . . 97
Caverns, the Royal . 71
Centre of the Earth . 82
Chain, Dome of the . 95
—— Gate of the . . 91
Chair of David . . 95
—— of St. James . 48
Chapel of Abraham . 78
—— of Adam . . 83
—— of the Apparition . 80
—— of the Crucifixion . 83
—— of the Elevation of the Cross . . . 83
—— of Golgotha . . 82
—— of Helena . . 82
—— of the Invention of the Cross . . . 82
—— of the Mocking . 82
—— of the Ointment-bearers . . . 77
Cheesemongers, Valley of the 59
Christ Church . . 49
—— Tomb of . . . 73
Christian Street . . 51
—— Tombs . . . 75
Church of the Ascension 109
—— of the Flagellation. 106
—— of the Forty Martyrs 77

Church of the Holy Sepulchre . . . 76
—— of Justinian . . 98
—— of St. Anne . . 107
—— of St. James . . 48
—— of St. John . . 78
—— of St. John the Forerunner . . . 104
—— of St. Maria Maggiore 103
—— of St. Mary . . 78
—— of St. Michael and All Angels . . . 78
—— of St. Paul . . 46
—— of St. Stephen. . 75
—— of the Syrians . 80
—— of the Trinity . 77
Cistern of Helena . . 63
Cisterns under the Temple Area . . . 65
City of David . . . 52
—— the Lower . . 58
—— the Upper . . 58
Climate 51
Cœnaculum . . . 105
Cœnopolis . . . 59
Column of the Flagellation 81
—— Gate of the . . 59
Convent, Abyssinian . 49
—— of Abraham . 78
—— Armenian . . 48
—— Coptic . . . 49
—— Greek Orthodox . 48
—— Latin Catholic . 48
—— of the Sisters of Zion 106
—— St. Salvador . 48
—— Syriac . . . 48
Coptic Convent . . 49
Corner Gate . . . 56
—— Tower . . . 56
—— the White . . 100
Cotton Gate . . . 85
Course, the Great . . 88
Court-house . . . 91
Cradle of Jesus . . 101
Cufic Inscription . 97
Cup, the 98
Damascus, Gate of . 50
—— Street . . . 51
Darkness, Gate of . . 85
David, Chair of . . 95
—— City of . . . 52
—— Street . . . 51
—— Tomb of . . . 67
—— Tower of . . 54
Deir es-Sultân . . 49
Distant Mosque, the . 98
Dives, House of . . 106
Dome of the Ascension . 98
—— of the Chain . 95
—— of Judgment . 95
—— of Mohamed . 102
—— of Moses . . 101
—— of the Rock . 95
—— of Spirits . . 98
—— of St. George . 102
Door of the Chain . . 96
—— of Paradise . 96
—— South . . . 96
—— West . . . 96
Double Gate . . . 88
Double Tunnel . . 100
Dragon Well . . . 63
Dung Gate . . . 57
Ecce Homo Arch . . 106
English Cemetery . 107
Enrogel 65
Ephraim, Gate of . . 57
Essenes, Gate of the . 56
Eternity, Gate of . . 86
Evil Counsel, Hill of . 63
Field of Blood . . 60
Fish Gate . . . 56
Flower Gate . . . 51
Footprint of Jesus . 100
—— of Mohamed . 97
Forum 55
Fountain Gate . . 57
—— of the Virgin . 63
Fuller's Tomb . . 56
Garden of Gethsemane . 109
Gate, Barclay's . . 90
—— of Benjamin . 56
—— of the Chain . 91
—— of the Column . 50
—— Corner . . . 56
—— Cotton . . . 85
—— Damascus . . 50
—— of Darkness . 85
—— Double . . . 88
—— Dung . . . 50
—— of Ephraim . 57
—— of the Essenes . 56
—— of Eternity . 86
—— Fish . . . 56
—— Flower . . . 51
—— Fountain . . 57
—— Gennath . . 55
—— Golden . . . 86
—— Hebron . . . 50
—— Herod's . . 51
—— Horse . . . 57
—— Huldah . . . 100
—— of the Inspector . 92
—— Iron . . . 92
—— Jaffa . . . 50
—— of my Lady Mary . 50
—— Miphkad . . 57
—— of the Moors . 50
—— New . . . 50
—— Old 56
—— of the Palace . 92
—— of Peace . . 91
—— Prison . . . 56
—— of the Prophet David 50
—— of Rain . . . 92
—— of Repentance . 86
—— of the Secretary . 85
—— Sheep . . . 57
—— Single . . . 88
—— St. Stephen's . 50
—— N. Suburban . 85
—— S. Suburban . 90
—— of the Tribes . 86
—— Triple . . . 88
—— Valley . . . 57
—— Water . . . 57
—— Zion . . . 50
German Colony . . 111
—— Protestant Chapel. 104
Gethsemane, Garden of 109
—— Monastery of . 105
Giants, Valley of the . 62
Gihon, Lower Pool of . 64
—— Upper Pool of . 63
Godfrey, Tomb of . . 83
Golden Gate . . . 86
Goliath's Castle . . 50
Great Causeway . . 91
—— Course . . . 88
—— Passage . . . 67
—— Sea 65
Greek Orthodox Convent 48
Grotto of the Agony . 108
—— Jeremiah's . . 73
Hak el-Dum . . . 60
Hall, Ancient . . 92
Hammâm el-Batrâk . 65
—— esh-Shefa . . 66
Handprint of Gabriel . 97
Haram esh-Sherîf . . 84
Hâret el-Dubbaghûr . 103
Hebron Gate . . . 50
el-Heidhemiyeh . . 73
Helena, Cistern of . . 63
—— Monument of . 56
—— Tomb of . . . 71
—— Well of . . . 80
Herod, Cloister of . . 103
—— Gate of . . . 51
—— Palace of . . 55
—— Tomb of . . . 73
Hezekiah, Monument of 68
—— Pool of . . . 65
Hill of Evil Counsel . 63
Hinnom, Valley of . 60
Hippicus, Tower of . 56
History of Jerusalem . 51
Holy Fire . . . 83
—— of Holies. . . 94
—— Place . . . 103
—— Rock . . . 96
—— Sepulchre . . 80
—— —— Church of . 76
Horse Gate . . . 57
Hospital, Ophthalmic . 47
—— of St. John . . 103
House of Abu Sa'îd . 90
—— of Caiaphas . . 63
—— of Dives . . . 106
—— of Veronica . . 107
Huldah Gate . . . 100
Inscriptions on Christian Tombs. . . 75
—— on the Haram Wall 89
—— on the Pool of Siloam 64
—— on the Temple Area 102
Inspector, Gate of the . 92
Iron Gate . . . 92
Jaffa Gate . . . 50
Jami'a el-Omar . . 100
Jebel Abu Tor . . 60
—— Baten el-Hawa . 63
—— Sonneik . . . 71
—— et-Tûr . . . 61
Jebus, Ancient . . 52
Jebusite Wall, Rock-scarp of . . . 107
Jehoshaphat, Tomb of . 59
—— Valley of . . 59
Jeremiah's Grotto . . 73
Jewish Community . 49
—— Industrial Workshop 49
—— Place of Wailing . 91
—— Society, London 49

Jewish Technical School 10
—— Temple . . . 102
Judges, Tombs of the . 71
Justinian's Church . 98
Kabûr es-Salatân . . 71
Kalawûn. . . . 93
Karaites 49
el-Kâs 98
Kedron, Valley of . . 59
Kefr et-Tûr . . . 51
King's Gardens . . 60
—— Pool . . . 64
Kings, Tomb of the . 71
Knights Templars . . 98
Kubbet el-Arwah . . 98
—— el-Khudr. . . 102
—— el-Mirâj . . 98
—— en-Neby . . 102
—— es-Sakhrah . . 95
—— es-Silsileh . . 95
el-Kuds esh-Sherif . 49
Kula't Jalûd . . 50
Kurm esh-Sheikh . 73
Lady Mary's Gate, My . 50
Largest Stone in Haram Wall 87
Latin Catholic Convent 48
Leaf, Well of the . . 65
Little Sakhrah, the . 102
London Jews' Society . 49
Longest Stone in Haram Wall 89
Lower City . . . 58
—— Market . . . 58
—— Pool of Gihon . 64
Mahkama . . . 91
Malcuisinat . . . 104
Mariamne, Tower of . 55
Market, the Lower . 58
—— the Upper . . 58
Mawazin. . . . 98
Melchizedek, Tomb of . 83
Mihrab of John and Zechariah . . . 100
—— of Moses. . . 100
—— of Omar . . . 100
Minaret of Omar . . 104
Minbar Omar . . 100
—— es-Saif . . . 98
Miphkad Gate . . 57
Mohamed's Footprint . 97
—— Pillar . . . 86
Monastery of Gethsemane 105
Montefiore Institution . 111
Monument of Helena . 56
—— of Hezekiah . . 68
Moors, Gate of the. . 50
Moriah, Mount . . 58
Mosque of el-Aksa . . 98
—— el-Burak . . 91
—— Distant . . . 98
—— of the Forty Martyrs 100
—— Old 100
—— of Omar . . . 95
Mount of Light . . 61
—— Moriah . . . 58
—— of Offence . . 63
—— of Olives . . 61
—— Scopus . . . 50
—— Zion . . . 57
Muristân. . . . 103
el-Mûsjid el-Kadim . 100
Neby Da'ûd . . . 105
New Gate . . . 50
Noble Cave . . . 97
—— Sanctuary . . 84
Offence, Mount of . 63
Old Gate 56
—— Mosque . . . 100
Olives, Mount of . 61
Omar, Mihrab of . 100
—— Minaret of . 100
—— Minbar . . 100
—— Mosque of . 95
Ophel 58
Ophla 58
Oratory of the Copts . 80
Ornan's Threshing-floor 58
Palace of Caiaphas . 106
—— Gate of the . 92
—— Herod's . . 55
Palmer Street . . 51
Parbar 85
Pasha's Residence . 93
Passage, Great . . 67
—— Secret . . 92
Paternoster Chapel . 109
Patriarch's Bath . . 65
Peace, Gate of . . 91
Pharaoh's Peak . . 69
Phasaelus, Tower of . 55
Philip d'Aubigny, Tomb of. 78
Pilgrim Street . . 77
Pillar of Mohamed . 86
Place of Wailing . 91
Plain of Rephaim . 62
Pomegranate, Well of the 66
Pool of Bathsheba . 65
—— of Bethesda . 64
—— el-Burak . . 91
—— of Gihon, Lower . 64
—— of Gihon, Upper . 63
—— of Hezekiah . 65
—— King's . . . 64
—— of Siloam . . 64
—— Sparrows' . . 67
Pools, Twin . . . 65
Population . . . 46
Prison Gate . . . 56
Psephinus, Tower of . 56
Pulpit, Summer . . 98
Quarries, Solomon's . 107
Rain, Gate of . . 72
Repentance, Gate of . 86
Rephaim, Plain of . 62
Robinson's Arch . . 89
Rock-scarp of Jebusite Wall 107
Rotunda 78
Royal Caverns . . 71
Russian Buildings . 56
—— Church . . 61
—— Hospice . . 56
—— Tower . . . 61
Sakhrah 96
—— Little . . . 102
Sanctuary, Noble . . 84
Sanhedrin, Tombs of the 71
Schools 46
Scopus, Mount . . 50
Sea, Great . . . 65
Sebil Kayat Bey . . 102
Secret Passage . . 92
Secretary, Gate of . . 85
Sephardim . . . 49
Serai 93
Serpent Well . . . 63
Sheep Gate . . . 57
Siloam 60
—— Pool of . . 64
Silwân 60
Simon the Just, Tomb of 72
Single Gate . . . 88
Solomon's Quarries . 107
—— Reservoir . . 64
—— Stables . . 100
—— Temple . . . 102
—— Throne . . . 102
Sons of Aaron, Tomb of 100
Souls, Dome of . . 98
—— Well of . . . 97
Sparrows' Pool . . 67
St. James, Tomb of . 69
St. Salvador, Convent of 48
St. Stephen's Gate . 50
Stoa Basilica . . . 103
Stone, Largest in Haram Wall . . . 87
—— Longest in Haram Wall 89
—— of Unction . . 78
—— of Zoheleth . . 65
Street of the Chain . 92
—— Christian . . 51
—— of the Cotton Merchants 84
—— Damascus . . 51
—— David . . . 51
—— of the Palace . 51
—— Palmer . . . 51
—— Pilgrim . . . 77
—— of the Tanners . 103
—— Zion . . . 51
Strouthion . . . 67
Suburban Gates . . 90
Sûk el-Kotonîn . . 84
el-Lehhâm . . 104
Sultans, Tombs of the . 71
Syriac Convent . . 48
Tancred's Towers . . 56
Tanners, Street of the . 103
Tantûr Far'on . . 69
Tarik es-Silsileh . . 92
Temple Area . . . 93
—— of Herod . . 103
—— of Solomon . 102
Templum Domini . . 97
Solomonis . . 98
Throne of Solomon . 102
Tomb of Absalom . . 68
—— of Baldwin . . 83
—— of Christ . . 73
—— of David . . 67
—— Fuller's . . . 56
—— of Godfrey . . 83
—— of Helena . . 71
—— of Herod. . . 73
—— of Jehoshaphat . 69
—— of Melchizedek . 83
—— of Philip d'Aubigny 78
—— of Simon the Just . 72
—— of the Sons of Aaron 100
—— of St. James . . 69
—— of the Virgin . . 108

Tomb of Zacharias . 69
Tombs, Christian . . 75
—— of the Judges . 71
—— of the Kings . 71
—— of the Prophets . 70
—— of the Sanhedrin . 71
—— of the Sultans . 71
—— in the Valley of Hinnom . . . 70
—— in the Valley of Kedron . . . 68
Topography . . . 49
Tower of Antonia . . 86
—— of David. . . 54
—— of Hippicus . . 55
—— of Mariamne . . 55
—— of Phasaelus . . 55
—— of Psephinus . . 56
—— of Tancred . . 56
Tribes, Gate of the . 86
Triple Gate . . . 88
Twin Pools . . . 65
Tyropœon Valley . . 59
Unction, Stone of . . 78
Upper Chamber . . 105
—— City . . . 58
—— Pool of Gihon . . 63
Valley of the Cheesemongers . . . 59
—— Gate . . . 57
—— of the Giants . . 62
—— of Hinnom . . 60
—— of Jehoshaphat . 59
—— of the Kedron . 59
—— Tyropœon . . 59
—— Walnut . . . 72
Veronica, House of . 107
Via Dolorosa . . . 106
Virgin's Fountain . . 63
—— Tomb . . . 108
Wâdy Beit Hanina . 50
—— el-Jôz . . . 72
Wâdy en-Nâr . . . 60
—— Rabâbeh . . . 60
Walls, Ancient . . 54
—— Haram . . . 85
—— Modern . . . 50
Walnut Valley . . 72
Water Gate . . . 57
Well, Dragon . . . 63
—— of Helena . . 80
—— of the Leaf . . 65
—— of the Pomegranate 66
—— Serpent . . . 63
—— of the Souls . . 97
White Corner, the . . 100
Wilson's Arch . . 91
Xystus 55
Zeboleh 65
Zion Gate . . . 50
—— Mount . . . 57
—— Street . . . 51
Zoheleth, Stone of . . 65

I. General Statistics.

(*a*) Population.

The following are the approximate numbers living in Jerusalem in 1891. During the pilgrimage season the population is considerably increased.

1. *Christian.*	
Greek Orthodox	3,800
Latin Catholic	3,650
Greek Catholic	100
Armenian	660
Syriac	40
Copt	100
Abyssinian	50
Protestant	400
	8,800
2. *Jewish*	42,000
3. *Moslem*	7,700
Total	58,500

(*b*) Schools, &c.

	Founded	Boys	Girls
1. *Anglican.*			
(*a*) *Church Missionary Society*—			
Bishop Gobat's Boarding School	1851	50	—
Preparandi	1875	20	—
Day School for girls	1870	—	90
Day School for boys	1888	120	—
(*b*) *London Jews' Society*—			
Boarding School for girls	1848	—	36
Day School for girls	1848	—	30
Boarding School for boys	1857	40	—
Day School for boys	1879	20	—
2 *German.*			
(*a*) Talitha Kumi, Boarding School for girls	1851	—	110
(*b*) Orphanage for boys	1860	120	—
(*c*) Day School for boys and girls	1873	18	12
(*d*) German Colonists (Templists) School	1878	—	—

	Founded	Boys	Girls
3. *Greek Orthodox.*			
Day School for boys	1848	—	—
Day School for girls	1862	—	—
4. *Latin.*			
(*a*) Franciscan Boarding School for boys	1700	50	—
(*b*) Sisters of Joseph, Day School for girls	1848	—	100
(*c*) Patriarchate School	1860	40	—
(*d*) Sisters of Zion, Day School for girls	1865	—	100
(*e*) Sisters of Zion, Boarding School for girls	1865	—	90
(*f*) Ratisbon Boarding School for boys	1878	40	—
(*g*) Franciscan Boarding School for girls	1878	—	50
(*h*) Frères Chrétiens, School for boys	1879	135	—
(*i*) St. Anne's School for boys	1882	40	—
5. *Armenian.*			
(*a*) The College Boarding	1866	40	—
(*b*) Day School for boys	1876	35	—
(*c*) Day School for girls	1878	—	28
6. *Greek Catholic.*			
Day School for boys	1882	15	—
7. *Jewish.*			
(*a*) Baron Rothschild's Day School for girls	1867	—	100
(*b*) Hertsberg's Boarding School	1879	—	—
(*c*) Alliance Israelite Industrial Boarding School for boys	1882	20	—
(*d*) Alliance Israelite Industrial Day School for boys	1882	60	—
(*e*) Sephardim Community Day School	Statistics not given.		
(*f*) Mughrabee Community Day School			
(*g*) Ashkenazim Community Day School			

Besides these, there are about thirty-five Talmudic Day Schools in private houses.

8. *Moslem.*

There are seven Day Schools for boys, in which are taught writing and the reading of the Korân.

(*c*) Hospitals.

There are, in all, 8 hospitals, of which 2 are English, 1 French, 1 German, 1 Greek, 1 Russian, 1 Jewish, and 1 (military) Turkish. Of these the most noteworthy is, perhaps, the *British Ophthalmic Hospital*, belonging to the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England. The Prince of Wales is its patron, and the committee consists exclusively of members and associates of the order, Sir E. Lechmere, M.P., being amongst the most active supporters of the institution. Dr. W. E. Cant is the resident medical officer and superintendent of the hospital. In accordance with the principles of the order, the institution is purely unsectarian, and the system of non-intervention with the religion of the patients is producing excellent results. The hospital building is on the Bethlehem road, and has beds for twenty in-patients, of which one is endowed by the Orthodox Greek Patriarch of Jerusalem, and another by the Anglican

bishop in Jerusalem. Large and increasing numbers of out-patients, chiefly Jews and Arab fellahîn, are treated daily with much success. The hospital thoroughly deserves a visit.

(*d*) Convents, &c.

1. *Greek Orthodox.* The Convent of *Constantine* stands on the W. side of the Church of the Holy Sepulchre, and is connected with it by an arched passage over Christian Street. It is the official residence of the patriarch, who is the head of the Greek Church in Palestine. There is a good library, containing some curious and interesting old Greek and Arabic MSS. The most valuable is a copy of the Book of Job, in folio, about the date of the twelfth century. It is written in large letters, surrounded with *scholia* in a smaller hand; and almost every page contains one or more miniatures. The patriarch, priests, and monks are mostly foreigners, generally from the Greek islands. The main body of the Greek Orthodox community in Jerusalem are, however, native Syrians.

2. *Latin Catholic.* The Convent of *St. Salvador* stands on high ground near the N.W. angle of the city. It formerly belonged to the Georgians, but was bought and enlarged by the Latins about 1561, when they were driven out of the Cœnaculum. The *Church* is dedicated to St. John the Divine. The *Casa Nuova* is the hospice of the convent, which is in the hands of Franciscans. They are called *Fratres Minores ab Observantiâ*, and are under the superintendence of a warden having the rank of abbot, and styled "Guardian of Mount Zion and Keeper of the Holy Land." There are numerous Franciscan convents throughout the country, and all are subject to his jurisdiction. The spiritual oversight of the other members of the Latin Church in the Holy Land is in the hands of the Latin *Patriarch*, an office which was established in Jerusalem in 1847.

3. *Armenian.* The Armenian Convent on Mount Zion is the largest in the city, and its buildings are the most commodious and comfortable. It formerly belonged to the Georgians, who founded it in the eleventh century; but, being unable to meet the expenses of the convent and the Turkish taxes, they sold it to the Armenians early in the fifteenth century. The *Church* is dedicated to St. James, and is said by an unreliable tradition to stand on the site of that apostle's martyrdom. Its decorations and sacred vestments are very rich; but there is an air of barbaric tawdriness everywhere. The so-called *Chair of St. James* is shown to visitors. Adjoining the church is a small old chapel said to be built on the site of the palace of Annas, the high priest; and in it is shown the place where our Lord is reported to have been confined. The college, library, and printing-press are not without interest. In the convent is the residence of the Armenian patriarch. His authority extends over Palestine and Cyprus, and he is subject only to the *Catholicus* of Etchmiazine. The Armenian sect separated themselves from the Orthodox Church in 491, on account of the decrees of the Council of Chalcedon, which pronounced their Monophysite doctrine heretical. The members of the Armenian Church and nation are spread far and wide throughout the Ottoman empire.

4. *Syriac.* The Syriac Convent of *St. Mark* is in a narrow street on the N.E. side of Mount Zion, and is one of the oldest in Jerusalem. It is the reputed home of St. Mark; and amongst the monkish relics here shown are the font in which the Virgin was baptized, the well from which she drank, and the door at which St. Peter knocked (*Acts* xii. 13). The *Syriac* Church is really the original mother-church of the country; and, strictly speaking, it ought to claim precedence over all

other Christian churches in Palestine. It is now under the protection of the Armenians.

5. *Copt and Abyssinian.* These possess two convents: one, called *Deir es-Sultân*, on the N. side of the Pool of Hezekiah; the other on the E. of the Church of the Holy Sepulchre.

(*e*) The Anglican Church.

The *Anglican* Church is represented in Jerusalem by the Right Rev. Bishop Blyth, whose jurisdiction extends over Syria and Palestine, Cyprus, and Egypt. Strictly speaking, however, Bishop Blyth has no territorial see. A private chapel is attached to the bishop's residence, and here the Holy Communion is celebrated daily.

The *London Jews' Society* has a considerable sphere of work in Jerusalem; and their excellent and interesting *Industrial Workshop*, to the N. of the city on the road to Mount Scopus, is well worthy of a visit. They have also a shop in the square near the Tower of David, where all sorts of olive-wood articles can be bought at a reasonable price. The *Church* attached to the Society was built in 1842–43, the foundation-stone being laid by Bishop Alexander. It stands in the square, and is called *Christ Church.*

The *Church Missionary Society* have also a church of their own, dedicated to *St. Paul.* It is situated outside the walls of the city, near to the extensive Russian buildings on the N.W. side of Jerusalem.

(*f*) The Jewish Community.

The *Jews* are divided into three sects: Sephardim, Ashkenazim, and Karaites. The *Sephardim* are of Spanish origin, having been driven out of that country in 1497 by Ferdinand and Isabella. Though they have long been resident in Jerusalem, only a few of them speak Arabic, a corrupt Spanish being their language. They are subjects of the Sultan, but are permitted to have their own rabbinical laws. Their chief rabbi is recognised by the Turkish Government under the title of *Khakham Bashi*, and his principal interpreter has a seat in the *Mijlis*, or Town Council, of Jerusalem. The *Ashkenazim* are chiefly of Russian, Polish, German, and Roumanian origin; and are subdivided into several sects, the most numerous of which are the *Perushin* or Pharisees, and the most fanatical are the *Khasidim* or Pious. Although the Ashkenazim far outnumber the Sephardim, and have a chief rabbi of their own, they are not officially recognised by the Turkish Government. The *Karaites* form a small, but distinct, community. They reject the Talmud.

II. Topography.

Jerusalem is called by the Arabs *El-Kuds esh-Sherif* ("the Holy, the Noble"), or, more shortly, *El-Kuds* simply. It stands in the midst of a mountain district, extending from the Plain of Esdraelon on the N. to the desert of Beersheba on the S., and dividing the valley of the Jordan from the Plains of Sharon and Philistia. It is 33 m. distant from the Mediterranean as the crow flies, and 15 m. from the Dead Sea, to which there is a descent of 3870 ft. Its position is 31° 46′ N. latitude, and 35° 18′ E. longitude. The following elevations are taken from the Ordnance Survey:

	ft.
N.W. angle, at Kulat Jalûd— highest point of modern city	2581
Jaffa Gate	2528
Armenian Convent on Zion	2550
Tyropœon at S.W. angle of Haram	2382
Platform of Kubbet es-Sakhrah	2435
Damascus Gate	2473
Highest point of ridge within the city north of Haram	2528
Kedron at N.E. angle of city wall	2300
Kedron at Gethsemane	2272
,, at S.E. angle of Haram	2193
,, at Bîr Eyûb	1979
Mount of Olives	2643
Ridge N.W. of Russian hospice	2660

Jerusalem stands on a ridge between two deep valleys, that of *Jehoshaphat* or the *Kedron* (2 *Sam.* xv. 23) on the E., and that of *Hinnom* (*Josh.* xv. 8) on the W. and S. The ridge itself is divided by another valley, called the *Tyropœon*, which runs with a slight curve from the N.W. to the S.E., and falls into the Kedron a little above its junction with Hinnom. Of the two portions into which the ridge is thus divided, that on the W. is the larger and loftier, and comprises *Zion* and *Akra*; that on the E. is *Moriah*. All around the site of the Holy City are other hills, overtopping Zion and Moriah from 50 to 200 ft., and fulfilling the description given by the Psalmist, "the hills stand about Jerusalem" (*Psa.* cxxv. 2). On the E. is the *Mount of Olives*; on the S. the so-called *Hill of Evil Counsel*; on the W. the brow of *Wâdy Beit Hanîna*; and on the N. the hill of *Scopus*. Thus, the situation of Jerusalem, isolated by its deep ravines, and yet sheltered by its surrounding hills, is one eminently adapted to the unique historical position which it has been called upon to hold.

The **Walls** of Jerusalem are irregular in form; but they may roughly be said to be quadrangular, with sides facing the cardinal points. They were erected by Sultan Suleimân, in the year 1542, on the site of the walls of the middle ages, from the ruins of which they were constructed. The S. and E. sides of the *Haram* enclosure are, however, of far earlier date (see below). The circuit of the walls is nearly 2½ m. The N.W. angle is the highest point in the city, and hence is a fine panoramic view. On the outside the rock has been cut away to some depth, and on the inside are massive foundations of an ancient tower, called *Kul'at Jalûd*, or "Goliath's Castle." Hence, the wall runs in a N.E. direction, crossing the valley in which is the Damascus Gate; after which it takes an E. course, over two ridges of rock, considerably excavated on the outside, to the N.E. angle of the city. The E. wall runs in a straight line along the brow overlooking the valley of the Kedron. The wall S. of the Haram runs nearly due W., after which it proceeds in a series of zigzags, across the Tyropœon and up the slopes of Zion, to the S.W. angle at Bishop Gobat's School. The W. wall dominates the brow overlooking the Bethlehem road, to the Jaffa Gate, whence it turns N.W. to Kul'at el-Jalûd. There are at present *six* open

Gates in the walls of Jerusalem, and they all occupy ancient sites. (1) The *Jaffa Gate*, called by the Arabs *Bâb el-Khalîl*, or "the Gate of Hebron." All the roads from the country S. and W. of the city converge to this gate, which may be said now to be the principal entrance. (2) The *New Gate*, near the N.W. angle of the walls, which has only recently been re-opened. (3) The *Damascus Gate*, called in Arabic *Bâb el-Amûd*, or "the Gate of the Column," whence runs the great N. road to Nablûs, Galilee, and Damascus. It is the most ornamental of all the gates, and is picturesque and imposing, with its turrets, battlements, and machicolations. (4) *St. Stephen's Gate*, called by the Christian natives *Bâb Sitti Miriam*, or "the Gate of my Lady Mary," and by the other Arabs *Bâb el-Asbât*, or "the Gate of the Tribes." This is on the E. side of the city, and opens on the road leading down into the valley of the Kedron, and thence over the Mount of Olives to Bethany and Jericho. It is a plain gateway with lions sculptured over it. (5) The *Dung Gate*, or *Bâb el-Mughâribeh* ("the Gate of the Moors"), a small portal, little used, on the S. side, near the Tyropœon valley, whence a path leads down to the village of Silwân. (6) *Zion Gate*, called in Arabic *Bâb en-Neby Dâûd*, or "the Gate of the Prophet David," on the summit of the ridge of Zion, between the Armenian convent and the so-

called Tomb of David. Besides these are two gates, now walled up: (1) *Herod's Gate*, or *Bâb ez-Zaheri* ("the Gate of Flowers"), midway between the Damascus Gate and the N.E. angle of the city; (2) the well-known *Golden Gate*, in the E. wall of the Haram (see below).

The **Streets** of Jerusalem are narrow and indifferently paved; and, with one or two exceptions, they are very dirty. There may be said to be two main streets, running almost at rt. angles to each other through the heart of the city, and dividing Jerusalem into four quarters. These are *David Street*, which traverses the city from the Jaffa Gate on the W. to the Temple area on the E.; and *Damascus Street*, or *Zion Street*, which runs from the Damascus Gate on the N. to a little eastward of Zion Gate on the S. The N.W. is the Christian quarter; the N.E. the Moslem; the S.E. the Jewish; and the S.W. the Armenian. A street runs northward from David Street through the Christian quarter, passing between the Greek convent and the Church of the Holy Sepulchre. This is called *Christian Street*. About the centre of it, a narrow lane and a flight of steps lead down on the rt. to the area in front of the Church of the Holy Sepulchre; and through a doorway at the E. is a road, called *Palmer Street*, leading to the *Muristan* (see below). Another street commences at the Latin convent, passes down through gloomy archways to the bed of the Tyropœon, crosses Damascus Street, where it divergcs to a parallel line a little to the N. of its former course; then, passing under the arch of the "*Ecce Homo*," it proceeds to St. Stephen's Gate on the E. This is the well-known "*Via Dolorosa*" of the monks, erroneously held by them to have been the route trodden by our Lord on the way to crucifixion. The natives call it the "Street of the Palace," because it passes in front of the Turkish serai.

III. Climate.

The climate of Jerusalem is not particularly healthy; and the water-supply is often very bad. In consequence, typhoid fever, small-pox, and other epidemics are not unfrequent, and the dangers of these diseases are increased by a total want of sanitation. Most of the houses are destitute of sewerage and badly ventilated; the cisterns and reservoirs are allowed to become stagnant and foul, and all kinds of vegetable and animal refuse are left to decay in the open places and streets. Visitors to Jerusalem are strongly advised to avoid drinking water as much as possible, and to see, at least, that it has been boiled and filtered beforehand. The pleasantest season in Jerusalem is from the end of March to the beginning of June. The winters are often unpleasantly cold, and snow is sometimes seen as late as March. The siroccos in spring and autumn are often very trying and oppressive. In summer there is generally a breeze; but the scorching rays of the sun upon the bare white hills cause even the breeze itself to be often like the "breath of a furnace." No rain falls between the middle of May and the middle of October. Altogether, Jerusalem is not particularly pleasant as a place of permanent residence.

The great interest attaching to Jerusalem is, of course, connected with its

IV. History.

The sacred history of Jerusalem may be said to begin with David; though it is possible that, in the earlier portions of the Biblical record, we have two incidents connected with the place. Melchizedek, king of Salem, is held by many, Josephus amongst the number, to have lived here; though it is more likely that the Salem referred to in *Gen.* xiv. 18 was the city near Shechem, the site of which remains to the present day in the modern village of Sâlim

(Rte. 19). Again, it is generally supposed that the Hill of Moriah, upon which Abraham offered up Isaac (*Gen.* xxii. 2), was that upon which the Temple area stands; but here again there is a difference of opinion, Dean Stanley and several other authorities inclining to the claims of Mount Gerizim (Rte. 12). The earlier name of Jerusalem was *Jebus*, its inhabitants being called Jebusites (1 *Chron.* xi. 4). At the same time, we read that the "king of *Jerusalem*" was one of the native princes who resisted the advance of the Israelites into the land under Joshua (*Josh.* xii. 10). David captured the "Castle of Zion" in B.C. 1048, Joab being the first to enter the city, which was destined from that time forward to occupy a foremost place in the history of the world (1 *Chron.* xi. 4–8). David erected his palace on the ruins of the Jebusite castle, and Zion was henceforth called the "City of David." The foundations of the Temple were laid thirty-seven years afterwards on the site of Ornan's threshing-floor on Mount Moriah, and Jerusalem thus became the sacred as well as the civil capital of the whole Jewish nation. Zion may, therefore, be said to represent the *temporal*, and Moriah the *spiritual*, supremacy of the chosen people of God.

Jerusalem attained its greatest power during the reign of Solomon, a great measure of its importance being lost when the kingdom was divided by the revolt of Jeroboam; Shechem, Tirzah, and Samaria, in succession, rivalling its claims as the metropolis of Israel. It passed through many changes of fortune until, in B.C. 588, it was plundered and destroyed by Nebuchadnezzar, king of Babylon. During the captivity of the Jews, Jerusalem remained a desolate heap of ruins, until Cyrus allowed the people to return, under Ezra and Nehemiah. Then the city and Temple were rebuilt, amidst every demonstration of rejoicing and delight, B.C. 518. From this time till the Grecian power became paramount in Western Asia, Syria and Palestine were governed by a Persian satrap in Damascus; but the Jewish high priest was made deputy at Jerusalem, and the city, in consequence, enjoyed a large amount of liberty.

In B.C. 333, after the battle of Issus, Palestine fell under the dominion of Alexander the Great. That illustrious monarch appeared before Jerusalem, on the heights to the N.W., where the Russian buildings now stand. A solemn procession met him, headed by the high priest, arrayed in his pontifical robes. As soon as Alexander saw him, he advanced towards him, and, reverently saluting the Sacred Name inscribed on his mitre, he exclaimed, "I adore not the man, but the God with whose priesthood he is honoured. When I was at Dios, in Macedonia, pondering how to subdue Asia, I saw this figure in a dream, and he encouraged me to advance, promising to give me the Persian Empire. I look upon this as an omen, therefore, that I have undertaken the expedition by divine command, and that I shall overthrow the Persian Empire." He then granted the inhabitants of Jerusalem many important immunities and privileges.

After the death of Alexander, Jerusalem fell into the power of the Ptolemies of Egypt, under whose mild rule it remained for 250 years. In B.C. 170 Antiochus Epiphanes plundered Jerusalem, and defiled the Temple. Two years afterwards he sent his general, Apollonius, to complete the work of destruction. On the Sabbath day the soldiers were let loose, the general knowing that the Jews would not fight on that day. All the able-bodied men were slaughtered, the women and children being sold into slavery. Apollonius placed a garrison on Mount Zion, and neither priest nor layman was permitted to approach the sacred precincts of the Temple. The sacrifice and oblation ceased, and

Jerusalem was desolate. The Temple was dedicated to Jupiter Olympus, and the altar polluted by idolatrous sacrifices. Then arose the priestly family of the Asmoneans to revenge the injuries to their country and to vindicate the honour of their God; and for twenty-six years Judas Maccabæus and his brothers carried on a contest with the Syrian monarch, until they succeeded in establishing the independence of their country and the supreme authority of their house. The year B.C. 143, when this was accomplished, became a new era for the Jewish nation, and it was used by Josephus and in the first book of the Maccabees.

In B.C. 34 the last prince of the Asmonean line was murdered by the Roman prefect of Syria, and Herod the Great was made king of the Jews. Herod was an Idumæan by birth, ambitious, unscrupulous, and cruel; and he ruled the Jews with an iron sceptre, while he shocked their religious feelings by the introduction of idolatrous rites. At the same time he did much to promote the material prosperity of the country, and he built and beautified many cities, his greatest architectural work being the restoration of the Temple at Jerusalem. This was commenced in the eighteenth year of his reign; and though the principal parts were completed in about nine years, the whole was not finished until after the lapse of forty-six years (*St. John* ii. 20). The beauty and magnificence of this Temple were notorious (*St. Matt.* xxiv. 1, 2).

In A.D. 70 the Romans stormed the city, massacred more than a million of Jews, and razed the Temple to the ground. The three great towers, *Hippicus*, *Phasaelus*, and *Mariamne*, were, by the order of Titus, left standing to protect the garrison and to show the strength of the fortress which the Romans had won. Several Jewish families clung to the ruins, but in 130 they were banished by the Emperor Adrian, who rebuilt the city and named it Ælia Capitolina, the former after his own prænomen and the latter in honour of Jupiter Capitolinus, to whom a fane was erected on the site of the Jewish Temple. Previous to this, Jerusalem had been wrested for a few short months out of the Roman hands by *Barcochebas*, the "son of a star," who was, however, finally defeated at Bether in 135.

From the time of Adrian till that of Constantine little is known of the history of Jerusalem; but Christianity appears to have been tolerated in the pagan city, though Jews were rigidly excluded from it. When the Christian religion was established by Constantine, a stimulus was given to pilgrimages to the Holy Land, especially by the Emperor's mother, Helena, who, at the age of eighty, visited the so-called "Holy Places," and caused churches to be erected at Bethlehem, on Olivet, and elsewhere. To this pilgrimage of Helena is to be traced the source of many traditional sites, and, it is to be feared, of many egregious fallacies and mistakes. In that age of ignorance and superstition, pilgrims demanded fixed localities for almost every sacred scene, and the monks and clergy gratified their wishes only too readily, holy sites being found or invented as soon as they were desired and sought for. The most notorious instance of this kind of invention is, perhaps, the Church of the Holy Sepulchre (see below). Under Constantine the Jews were allowed to visit Jerusalem, and in the reign of Julian the Apostate they even commenced the rebuilding of the Temple But, according to contemporary authors, they were stopped by unearthly and ominous portents in 362; and, upon the death of Julian, they were forbidden to enter the city, except once a year to weep over the ruins of the Temple. This was the origin of the "Place of Wailing."

Jerusalem was raised to the dignity of a patriarchate by a decree of the Council of Chalcedon. Justinian, whose reign commenced in 529, built a church in honour of the Virgin,

in the S. part of the Haram. In the beginning of the seventh century, Khosru (Khosroes) II. took Jerusalem by storm, massacred thousands of the inhabitants, including clergy, monks, and nuns, destroyed the Church of the Holy Sepulchre, and carried off the Patriarch into captivity. Before many years had passed the church had been rebuilt, and the Patriarch had returned to Jerusalem in triumph. In 636 the Moslems, under the Khalif Omar, captured the city, the inhabitants surrendering on condition that their lives, their property, and their churches were secured to them. Omar gave orders for the erection of a mosque above the famous "Rock" on Mount Moriah, which was said to be the site of the Jewish Temple, and in 686 the Khalif Abd el-Melek erected the present *Kubbet es-Sakhrah*, or "Dome of the Rock" (see below). Justinian's Church of the Virgin was, at the same time, converted into a mosque and called *el-Aksa*.

Jerusalem remained in the power of the Khalifs of Damascus and Baghdad, who respected the rights of the Christians, and did not interfere with pilgrimages. About 967 the Fatimite monarchs of Cairo gained Jerusalem, oppressed the Christians, burned the Church of the Holy Sepulchre, and committed the Patriarch to the flames. Hâkim, the third Fatimite khalif, an insanely vicious prince, who is notorious in connection with the history of the Druses (see *Introduction*), persecuted the Christians, and attempted to destroy the reputed Sepulchre of Christ itself. The church was demolished, but was rebuilt and completed in 1048. About this period the Seljûks extended their conquests over Western Asia, and in 1083 Ortok obtained possession of Jerusalem, and inflicted all kinds of barbarous outrages upon the Christian residents and pilgrims. This gave rise to the *First Crusade*, organised by Peter the Hermit, who, having visited the city and witnessed the barbarities, aroused the indignation and chivalry of Europe by his eloquent zeal. Jerusalem was taken by the Crusaders in 1099, and the shrines and churches were purified from Moslem defilement. The city remained in the hands of the Christians for eighty-eight years, until it was captured by Saladin in 1187. The walls of the city were pulled down, with the exception of those of the Haram and citadel, lest the Franks should again take possession of Jerusalem. In 1229 the city was delivered by treaty to the Crusaders, who endeavoured to rebuild the walls; but they were attacked and driven out by the Emir of Kerak. In 1243 the Christians again obtained possession, but after a few months they were finally expelled, and the Holy City has ever since remained under Moslem sway.

V. Ancient Jerusalem.

To most travellers the topography of ancient Jerusalem will be one of the most interesting and profitable studies. A general idea of the city may be gained in the first place by taking a map and surveying the scene from the most prominent points of view. The roof of the "Tower of David;" the N.W. corner of the walls; the crest of the hill above Jeremiah's Grotto; the top of St. Stephen's Gate; the S.E. angle of the Haram; the S. brow of Zion; and, lastly, the Russian tower on the summit of the Mount of Olives—these should be selected in turn; and from these vantage-grounds the hills and valleys of Jerusalem should be carefully studied. This done, and the general outlines thoroughly mastered, the traveller should trace the lines of the

(*a*) **Ancient Walls.** These were three in number, built at different periods to enclose separate quarters of the city. The *first* encircled Zion; the *second*, Akra; and the *third*, Bezetha. An immense amount of controversy and difference of opinion has existed

concerning the precise directions of these walls, especially with regard to the second wall, upon the identification of which greatly depends the question of the claims of the Church of the Holy Sepulchre. It is impossible in these pages to enter at any length into these discussions; but the traveller is referred to the writings of Robinson, Sepp, Williams, Fergusson, Warren, Wilson, and others, and, more particularly, to the volume on "Jerusalem" (pp. 95–97) in the *P.E. Memoirs*, and to Conder's *Tent Work in Palestine*. We will content ourselves with indicating the directions of the walls, according to the opinion which we have formed after a careful consideration of the matter. As regards the *first* wall, the description given by Josephus leaves little doubt about its direction. Beginning at the Tower of *Hippicus*, the site of which is almost certainly the present Tower of David, it ran S. along the brow of the Hill of Zion, through a place called *Bethso*, to the *Gate of the Essenes*. Both these places are unknown, but the wall probably followed the course of the present one as far as the S.W. corner, where, in the grounds of Bishop Gobat's School and of the English Cemetery, the rock-scarps can still be clearly seen. It then stretched downwards to the Pool of Siloam, whence it proceeded northward to the S.E. angle of the Haram. The foundations of the wall near this point were discovered by Sir Charles Warren in the course of his Jerusalem excavations. Hence it followed the line of the present E. wall of the city as far as the N.E. angle of the Haram. From the N.W. angle of the Haram, the wall ran across the Tyropœon and along the N. brow of Zion, almost in a direct line to the Tower of Hippicus. Close to the latter, and based on the same rocky crest, stood two other towers, called *Phasaelus* and *Mariamne*. They were built by Herod the Great, and named, the former after his brother, and the latter after his wife.

In connection with the N. wall of Zion and its three great towers, Josephus mentions *Herod's Palace*. It stood on the site of that founded by David, and was renowned for its magnificence. All around were cloistered courts, the columns in each being different. The open courts were clothed with verdure, and shady alleys, lined by deep conduits, passed through them. Fountains with bronze figures were studded about; and a wall 30 cubits high, with ornamental towers at equal intervals, enclosed the whole. This wall probably skirted the W. brow of the Tyropœon, enclosing the *Xystus*, or Forum, attached to the E. side of the palace, which was connected at its S. end with the Temple court by a bridge over the valley. The open square at present included between the Grand New Hotel, the Tower of Herod, the Barracks, and Christ Church, was occupied by a portion of Herod's palace. The wall running along the W. brow of the Tyropœon valley, together with those already described on the N., W., and S., enclosed the ancient city of *Jebus*, afterwards called the "City of David" (*Josh.* xv. 63; 2 *Sam.* v. 7–9), and apparently corresponded to the walls rebuilt by Nehemiah after the Captivity (*Neh.* iv.)

The *second* wall, which formed the boundary of the city in the time of Christ, was identical with the first on the W., S., and E. from the "Gate Gennath" to the "Tower of Antonia." Its only divergence was on the N. side of the city. The main point to be decided is the exact position of the "Gate Gennath," which is almost universally admitted to have been somewhere in the N. wall of the Upper City, and not very far from the Tower of Hippicus. The rock levels, taken with exceeding care and accuracy by the P.E. surveyors, have shed a great light upon the vexed question in dispute. They are fully described by Conder (*Tent Work*, chap. xii.) Assuming the maxim which he lays down, "fortresses stand on hills, not in deep ravines,"

the second wall must have started from the first in the immediate neighbourhood of the present New Grand Hotel. Here existed a narrow saddle of high ground, separating the valleys on the E. and W. From this neck of elevated land the wall *circled* round to Antonia, as Josephus expressly tells us. In other words, it had no zigzag lines, sharp angles, or corners, but swept round in one continuous curve. In this case it must inevitably have included within the city the site of the Church of the Holy Sepulchre. Its northern gate occupied almost the same position as the present Damascus Gate, though the ground at this point was then considerably lower than now; for the top of the arch of the ancient gate can be seen at the present day, just inside the city and in the walls of the Damascus Gate. Its keystone stands only two or three feet above the surface of the ground now. Close beside are the massive walls of the ancient tower or guard-house which protected the gate.

The *third* wall, built by Agrippa about ten years after the Crucifixion, enclosed the suburbs N. of the city. It started from the Tower of Hippicus, and stretched northwards "as far as the Tower of *Psephinus*. It passed thence opposite to the monuments of Helena, and, extending through the royal caverns, it turned at the Corner tower near the place known as the Fuller's Tomb, and, connecting itself with the old wall, terminated at the Valley of Kedron" (Jos. *Wars*, v. 4).

The "Tower of Psephinus" stood on the elevated ground now occupied by the Russian hospice and buildings to the N.W. of the city. The "monuments of Helena" are identical with the so-called "Tombs of the Kings" (see below). The "Fuller's Tomb" is not identified, but the "Corner tower" near it probably stood on the bold projecting angle of the hill, E. of the Tombs of the Kings, round which the Valley of Kedron sweeps to the S. Thus we can with tolerable accuracy define the outline of the third wall, from the Tower of David to the Russian buildings, thence to the Tombs of the Kings, and then following the brow of the hill above the Kedron valley, until it joined the old wall on the E. of the city. It is only right to add that some of the more recent authorities suppose that the Tower of Psephinus stood on the site of the present Kul'at Jalûd, which was known in the twelfth century as *Tancred's Towers*. Those who hold this opinion make the third wall to coincide generally with the present N. wall of the city. But this appears to us to be wrong.

The directions which we have indicated for the three walls of ancient Jerusalem are those which commend themselves to us after mature consideration of the best opinions and arguments; but the matter will always remain more or less undecided until more thorough excavation shall bring to light the actual foundations of the walls.

Still more vague and uncertain are the exact positions of the

(*b*) **Ancient Gates** of Jerusalem. Nehemiah enumerates several of these gates, but it is impossible to tell which were outer gates in the walls of the city, and which were inner entrances to the Temple enclosure. The descriptions of these gates occur in Neh. ii. 13–15, iii. 1–20, xii. 31–40; and in addition we have casual references made to some of them in other books of the Old Testament. Thus in 2 Kings xiv. 13 the "Corner Gate" is mentioned, and in Jer. xxxvii. 13 we read of the "Gate of Benjamin;" whilst Josephus speaks of the "Gate Gennath" and the "Gate of the Essenes" (see above). The list, as given by Nehemiah, includes the following: Sheep Gate, Fish Gate, Old Gate, Valley Gate, Dung Gate, Fountain Gate, Water Gate, Horse Gate, and Gate Miphkad; also the Prison Gate and the Gate of Ephraim. Some incidental notices assist us to locate cer-

tain of these gates. It is evident that in the list given in Neh. iii. 1–20 the gates are mentioned in order. Now, the Fountain Gate is said to have been close to the Pool of Siloam, from which it no doubt received its name; and from Jer. lii. 7 we conclude that it stood at the S.E. angle of the first wall, at the foot of the Tyropœon valley, and just where the wall turned upwards towards the corner of the Haram enclosure. The Water Gate, Horse Gate, and Gate Miphkad appear to have been situated in the E. wall of the city, and probably opened into the Temple courts from the brow of the Kedron valley. The Sheep Gate seems to have been near the Pool of Bethesda; and, if the latter be correctly placed in the grounds of the Church of St. Anne (see below), the Sheep Gate probably occupied the site of the present Gate of St. Stephen. The Valley Gate is said to have stood "before the dragon well" (*Neh.* ii. 13). This has generally been supposed to have been the *Birket Mamilla*; in which case the gate itself would have been at or near the present Jaffa Gate. Warren and Conder, however, identify the "dragon well" with *'Ain Umm ed-Deraj*, the so-called "Virgin's Fount;" and, if this be correct, the Valley Gate must have been on the E. side of the city. The Dung Gate appears to have been situated between this and the Fountain Gate (*ibid.* ii. 13, iii. 13–15), and would either have been near the S.W. brow of Zion or on the E. slope of Ophel, according to the position which we assign to the Valley Gate. *Bethso*, mentioned by Josephus (see above), signifies the "Dung House," and is expressly said to have been on the S. brow of Zion, between the Tower of Hippicus and the Gate of the Essenes, and this, perhaps, helps us to identify the position of the Dung Gate, and militates against Warren's and Conder's theory. The Prison Gate we know nothing about, but the "Gate of Ephraim" and the "Gate of Benjamin" were probably one and the same, opening out towards the N., as their names would appear to indicate, and in all probability occupying the position of the Damascus Gate of the modern city.

The next point of interest with regard to ancient Jerusalem is the position of the

(*c*) **Hills** on which it stood. The first in importance, as in height and size, is

(1) *Mount Zion.* About the identity of this hill there is now but very little question or doubt. It occupies the S.W. section of the city, extending considerably farther S. than Moriah and Ophel (see below). The W. and S. sides rise abruptly from the Valley of Hinnom, and the S. brow of Zion is bold and prominent. Its position, separated from other heights and overhanging deep valleys, makes it appear loftier than any other portion of the city, though it is in reality lower than the ground at the N.W. angle of the walls. It stands 300 ft. above the Valley of Hinnom, where it bends to the E., and is 500 ft. higher than the junction of the two valleys of Hinnom and Kedron at Bîr Eyûb. On the E., Mount Zion descends gradually to the Tyropœon valley towards the S., but as we proceed northward the descent is steeper, until, nearly facing the S.W. angle of the Haram, there is a precipice of rock from 20 ft. to 30 ft. high. The N. limit of Zion may be marked roughly by the course of David Street, which runs above the bed of the ancient Tyropœon. Zion was called the "Upper City," and consisted of a level tract extending in length from the citadel to the Tomb of David—about 600 yds.—and in breadth from the city wall to the E. side of the Armenian convent—about 250 yds. It was the first spot in Jerusalem occupied by buildings. Upon it stood the stronghold of the Jebusites, who so long defied the Israelites, until the hill and its fortress were at length captured by King David (*Numb.* xiii. 29; *Josh.* xv. 63; *Judges* i. 21; 2 *Sam.*

v. 5–8). Upon this hill David built his palace, and here for more than 500 years the kings of Judah lived. David and fourteen of his successors on the throne were buried on Mount Zion. The "Upper City" was the last to hold out against the Romans under Titus; and it was not until some time after the rest of Jerusalem had been laid in ashes, and the Temple courts had been occupied by the enemy, that the remnant of the Jews upon Mount Zion fell to the attacks of the Romans, and perished around the palaces and tombs of their kings.

(2) *Mount Moriah.* There is no doubt about the position of this hill, upon which the threshing-floor of Ornan the Jebusite once stood, on the site afterwards chosen for the Temple of Solomon. The excavations and researches of Sir Charles Warren and the other members of the Jerusalem Survey have revealed beyond all question the foundations of the Temple. Moriah presented originally the appearance of a conspicuous bare mound of rock in the centre of a ridge, breaking down abruptly on every side, and having on its summit a narrow platform. The substructions which have been erected for the support of the level plateau, now known by the name of the *Haram*, have completely hidden from view the natural contours of the hill. Beneath the "Dome of the Rock," however, is still to be seen the naked surface of the former crest of Moriah. The hill itself is a section of the long ridge which extends along the W. brow overhanging the valley of the Kedron. It was separated from Zion by the Tyropœon valley, and was bounded on the N. by a small declivity, probably occupying the site of *Birket Israel* (see below), which divided it from the rest of the ridge.

Moriah is supposed by most authorities to have been the scene of the sacrifice of Isaac by Abraham (but see Mount Gerizim, Rte. 12). It is next mentioned in connection with Ornan, or Araunah, the Jebusite (see 2 *Sam.* xxiv. 16–25; 1 *Chron.* xxi. 15–30; 2 *Chron.* iii. 1), and with the building of Solomon's Temple.

The section of the ridge which extended S. from Moriah to the junction of the Tyropœon and Kedron valleys at the Pool of Siloam was called

(3) *Ophel*, or Ophla. The top is broad, but there is a rapid descent, till it terminates in a cliff overhanging the Pool. The whole is now cultivated in terraces like Zion, and is planted with olives and fruit-trees. Its N. end, at the base of the Haram wall, is 50 ft. lower than the top of Moriah. Thence to its termination is 520 yds., and the breadth of its summit is about 300 ft.

Ophel is first mentioned by name in 2 *Chron.* xxvii. 3, when Jotham repaired the walls around it. Manasseh again restored and fortified them about fifty years later (*ibid.* xxxiii. 14). After the return of the Jews from captivity Nehemiah rebuilt this wall, and allotted Ophel to the Nethinims, or Temple servants (*Neh.* iii. 26, 27). Sir Charles Warren discovered the foundations of this wall from the S.E. angle of the Haram as far as the Pool of Siloam.

(4) *Akra* is called by Josephus the "Lower City," or "Lower Market," to distinguish it from Zion, the "Upper City," or "Market." It was separated from the latter by the Tyropœon valley, or, rather, by that part of it which ran from W. to E. along the course of the present David Street. Thus Akra was situated to the N. of Zion, and was the ridge extending from the N.W. angle of the modern city almost as far as the W. side of the Haram. It thus embraced the present Christian quarter, including the site of the Church of the Holy Sepulchre. The best general view of this hill is obtained from the top of the governor's house. Its slopes can also be discerned in going up from the Jaffa Gate to the Latin convent; and, again, in descending from the convent to the Damascus Gate. Akra is not mentioned by name in the Bible, but Josephus frequently speaks

about it. According to his account, the hill was once considerably higher than it is at present, but its summit was levelled in the time of the Asmoneans, in order that the Temple might appear above it (*Wars*, v. 4, 1). He also tells us that in his time there was an approach from Akra to the Temple area, "by many steps down into the valley, and from this up again on the other side" (*Ant.* xv. 11, 5). Its E. boundary was formed by a "broad valley," which is now in a great measure filled in, its course being marked by Damascus Street. The ancient gate leading from the Temple court to Akra probably corresponded in position to the present *Báb el-Kotonîn*, or "Gate of the Cotton Merchants."

(5) *Bezetha* appears to have been the ridge N. of Moriah, or the Temple area, and extending from the Birket Israel as far as the road to Jericho, near Jeremiah's Grotto. Like Akra, it is not mentioned in the Bible, and Josephus alone supplies us with the means of identifying its name and locality. He tells us that it was "separated from Antonia," and "overshadowed the Temple on the north" (*Wars*, v. 5, 8). He also says that "it lay over against Antonia, from which it was separated by a deep fosse, purposely excavated to cut off the communication between the hill and the foundation of Antonia" (*ibid.* v. 4, 2). There is little doubt that this "deep fosse" is none other than the Birket Israel. Bezetha was originally a suburb of Jerusalem, and its name, so Josephus informs us, was identical with *Cœnopolis* ("the Empty City"), probably because it was less densely populated than the other quarters. Bezetha is a broad, irregular ridge. Its E. side descends by rocky declivities into the valley of the Kedron. Its W. boundary is Damascus Street, and on the N. is a deep fosse with a rocky mound beyond. A good idea of the formation of Bezetha can be gained by walking round along the top of the city wall from the Damascus to the St. Stephen's Gate. At the time of Christ the greater part of Bezetha lay outside the walls of Jerusalem, in the confines of which it was not included until Agrippa built the *third* wall. Its breadth near the Haram is 450 yds., but it gradually expands towards the N. until it is more than double that breadth.

Having now described the hills of Jerusalem, we proceed to speak of its

(*d*) Valleys.

(1) The *Tyropœon*, called also the "Valley of the Cheesemongers," has been clearly defined by the rock-levels taken by the P.E. Survey. As already stated, it swept round two sides of Mount Zion, commencing at the Jaffa Gate, and running E. for 500 yds., then turning at rt. angles, and running S. to the Pool of Siloam. The Tyropœon is not mentioned in Scripture; but, both from the accounts given by Josephus and from the rock-level survey, it is evident that the valley was once much deeper than at present, especially at its N. end, where it has been almost completely filled up by the *débris* of the walls, palaces, houses, etc., of the ancient City of Zion.

(2) The *Kedron*, or *Valley of Jehoshaphat*. The latter name is the one by which this valley is generally known to the Jews, who believe that here will be held the final Judgment. This belief is based on the passages, *Joel* iii. 2, 12, though there is nothing to show that the prophet was alluding to the valley of the Kedron in these passages. Notwithstanding this, both Moslems and Christians have adopted the tradition of the Jews; and both sides of the valley are crowded with cemeteries, the slopes to the W. beneath the Haram wall being appropriated by the Moslems, whilst those on the E., on the side of Olivet, are filled with Jewish graves. The head of the Kedron valley commences about $1\frac{1}{2}$ m. N.W. of the Damascus Gate, the depression at first being shallow, and the valley deepening gradually as

it proceeds farther S. For the first ½ m. it runs towards the city, then it sweeps round to the E., being crossed by the Damascus road, near the Tombs of the Kings (see below). After continuing its E. course for about ½ m. it turns S., opening up a wide basin, which is crossed by the road to Anathoth and Michmash. As it advances S. the valley becomes narrower and deeper. Opposite St. Stephen's Gate the depth is 100 ft. and the breadth 400 ft. A zigzag path descends from the gate and crosses the valley to the Mount of Olives. It is here joined by the new carriage-road to Jericho. Below the bridge the valley contracts, and traces of a watercourse appear. Except in winter and early spring the brook Kedron is merely a dry stony bed. On the l. is a group of rock-cut tombs, amongst them those known by the names of Absalom, Zechariah, and St. James (see below), whilst on the rt., 200 ft. overhead, towers the massive wall of the Haram. After another 500 yds. is the "Fountain of the Virgin," probably identical with **Enrogel**, in a deep cave on the rt. **Siloam**, now called *Silwân*, appears on the l., straggling along the sides of the mountain; and as the junction with the Tyropœon approaches, the valley becomes wider, leaving a level tract for cultivation. Here were the "King's Gardens" mentioned by Nehemiah (iii. 15), extending to the mouth of the Hinnom valley, which joins the Kedron at the well called *Bir Eyûb*.

The brook Kedron is first mentioned in connection with the flight of David from his son Absalom (2 *Sam.* xv. 23). It is frequently referred to afterwards in the Bible (1 *Kings* ii. 37, xv. 13; 2 *Kings* xxiii. 4, 6, 12; 2 *Chron.* xv. 16, xxix. 16, xxx. 14; *Jer.* xxxi. 40). From these passages it appears that the valley of the Kedron was used as a receptacle for refuse and rubbish; and from one of them (2 *Kings* xxiii. 6) it is evident that from early times Jews were buried here. But Kedron is, after all, best known by Christians through its connection with the scenes of the Saviour's Passion (*St. John* xviii. 1). The Arabic name for the valley is *Wâdy en-Nâr*, or "Valley of Fire," and the Christian natives call it "Wâdy Sitti Miriam," or "Valley of my Lady Mary."

(3) The Valley of *Hinnom*, or *Wâdy Rabâbeh*, commences on the W. of the city, its upper part resembling a large shallow basin, in the centre of which, about 700 yds. from the Jaffa Gate and nearly opposite to Howard's hotel, is an ancient reservoir of considerable size, called *Birket Mamilla*, and commonly known as the "Upper Pool of Gihon." At the Jaffa Gate the valley turns S., between Zion on the one side and a rocky acclivity on the other; and 290 yds. below it is crossed by the arched aqueduct from Solomon's Pools. A short distance farther on is *Birket es-Sultân*, on the rt. This is generally known as the "Lower Pool of Gihon," but the P.E. Survey has identified the pools elsewhere (see below). The road to Bethlehem and Hebron crosses the valley by an embankment to the S. of the Birket es-Sultân. About 140 yds. lower down, the valley turns to the E., and rapidly increases in depth as it passes along the S. boundary of Mount Zion, which rises nobly above it. The scenery here is wild and picturesque; the hill on the S. side rises in broken cliffs, filled with rock-cut tombs, and supporting here and there a few olive-trees. This hill is called *Jebel Abu Tor*, and its traditional ecclesiastical name is the "Hill of Evil Counsel." High up on the rugged bank is the reputed site of **Aceldama**, now called *Hak el-Dum*, directly opposite to the Pool of Siloam (*St. Matt.* xxvii. 7, 8; *Acts* i. 19). Whether this be the correct site of the "Field of Blood" is uncertain, but it has always been greatly revered by Christians, and many pilgrims have been buried here. The soil is said to promote decomposition; and on this account many shiploads of it were carried away to the Campo Santo at Pisa in the year

1218 (Pocock's *Description of the East*, p. 25). There is a fine rock-cut and masonry vault at this place, apparently of Crusading work.

The rock-tombs in the neighbourhood of this site have imperfect Hebrew and Greek inscriptions; but few of them are legible, and the tombs themselves are of little interest.

The Valley of Hinnom was a part of the boundary-line between the tribes of Judah and Benjamin, Jerusalem itself being situated in the latter tribe (*Josh.* xv. 7, 8, xviii. 16, 17). Hinnom became notorious on account of the idolatrous rites of Baal and Molech which were practised there; and at "the high places of Tophet," which, according to Jerome, were situated at the mouth of the valley, near to the present Bîr Eyûb, the terrible sacrifices were carried on, when the sons and daughters of the worshippers were made to pass through the fire (2 *Kings* xxiii. 10, 13; *Jer.* vii. 31). According to Jewish tradition, the statue of Molech was of brass, with the body of a man and the head of an ox. The interior was hollow, and fitted up with a furnace by which the statue was made red hot. The children to be sacrificed were then placed in its arms, while drums were beaten to drown their cries. These fearful rites were first established by Solomon (1 *Kings* xi. 7), although the Israelites had been occasionally addicted to them from the time of their journey through the wilderness (*Lev.* xx. 1–5, xviii. 21; *Ezek.* xx. 23–31). Josiah finally abolished the idolatrous sacrifices and "defiled" Tophet and Hinnom, converting the locality into a cemetery, the traces of which continue to this day (2 *Kings* xxiii. 10, 13; *Jer.* xix. 6–15). *Molech* and *Milcom* were virtually the same god, the words signifying respectively "King" and "their King."

The Wâdy Rabâbeh is unbearably hot in the summer months; and hence we can understand how the valley was regarded as a type of *Gehenna*, or hell. Sir Charles Warren has suggested that this valley was not Hinnom, which he identifies with the Valley of Jehoshaphat; but there seems little foundation for this theory, although it found favour with Dean Stanley.

(*e*) We have now described the hills and valleys of Jerusalem itself. It remains to speak of those hills from which Jerusalem was separated by its two great valleys on the E. and S. respectively. The first is the ever memorable

Mount of Olives, now called *Jebel et-Tûr*, or "Mount of Light." It is more a ridge than a mount, running parallel to Moriah, and divided into several crests by intervening depressions. Its graceful outlines are conspicuous from almost every part of the city; and, rising as it does to a height of 220 ft. above Moriah, it is a striking object from all points of view. On the summit of the central crest the Russians have erected a lofty tower of four storeys, from any one of which a wonderfully extensive and most interesting prospect is obtained. Around the tower are some Russian buildings, and on the side of the mountain is an elaborate new Russian church. These edifices greatly interfere with the simple beauty of the sacred hill, and strike the visitor as obtrusive eyesores, marring the lovely and peaceful associations which formerly constituted so powerful a charm in the white and stony slopes of Olivet. A comparatively modern Arab village, called *Kefr et-Tûr*, is situated near the top of the mount. A few olive-trees dotted amongst the terraces and ledges of rock alone remain now as relics of the shady groves which once gave to this sacred mountain its immortal name. Three paths ascend the hill, branching off the one from the other at the *Garden of Gethsemane*. The most N. path, which is steep and rugged, is probably that by which David ascended the hill when

fleeing from his rebel son Absalom (2 *Sam.* xv. 30). The middle path leads to Bethany over the summit of Olivet; but the way is fatiguing, and the route bad. The lowest or S. road is now adapted for carriages, and along it one can drive to Bethany (see Rte. 10, A).

Every visitor to Jerusalem will naturally climb the Mount of Olives and view the landscape from its commanding summit. The best time for this is either in the early morning or towards sunset in the afternoon. Then the valleys are in shade, and the hills are thrown into bold relief. Taking our stand on one of the storeys of the Russian tower, we look down the side of Olivet into the Kedron valley, on the l. bank of which can be seen, through the olive-trees, the top of Absalom's Pillar and the flat gravestones of the Jewish cemetery. Farther to the l. are the grey cliffs and straggling houses of Siloam. Beyond the ravine are the walls of Jerusalem, with the beautiful Haram immediately facing us. The octagonal Mosque of Omar, with the smaller "Dome of the Chain" in front, the flagged platform around, the olives, cypresses, minarets, and arcades—are clearly exposed to our view; whilst at the S. extremity of the area is the Mosque of el-Aksa, with its peaked roofs and dome. At the N. corner of the Haram is the pasha's residence, distinguished by the tall minaret beside it, and occupying the site of the Tower of Antonia. The massive masonry of the wall at the S.E. corner of the city, the "Golden Gate," the "Gate of St. Stephen," and the square towers at the N.E. angle, lie before us; and we can clearly distinguish between Bezetha on the N., Moriah in the centre, and Ophel on the S. Behind this threefold ridge rises the W. section of the city. To the rt. is Akra, on which we can discern the white buildings of the Latin convent and the two domes and square tower of the Church of the Holy Sepulchre. To the N., beyond the Damascus Gate, is the rounded crest of the hill over Jeremiah's Grotto, now used as a Moslem cemetery, but sacred for ever as the site of **Calvary** (see below). To the S. of Akra, its limits marked by the towers of the citadel on the N. and the Tomb of David on the S., stands Zion, the most prominent of all the hills. In its centre is the dome of the Armenian convent, and nearer to the citadel can be distinguished the Anglican church. Away beyond the city to the W. and N.W. is the rapidly increasing suburb, of which the extensive Russian buildings are the most conspicuous objects. To the S. of Zion, beyond the Valley of Hinnom, is the Hill of Evil Counsel, and behind it stretches the Plain of Rephaim, or "Valley of the Giants." The Convent of Elias, on the road to Bethlehem, can be seen to the S. about 3 m. distant. *Neby Samwîl*, the ancient Mizpah (?), stands out prominently in the distance to the N.W. Far away to the N. can be seen Beeroth (Bîreh) and Ramah (Râm), with the ridge of Scopus in the foreground.

The W. view from the summit of Olivet is scarcely inferior in interest to that upon which we have been gazing, and it far exceeds it in extent, grandeur, and wildness. The "Wilderness of Judæa" lies outstretched before us, commencing almost at our very feet, and shelving down, in a succession of naked hills and grey glens, to the Jordan valley and the Dead Sea, a large section of which is clearly seen. Behind all rises a long, high mountain-wall, from north to south, as far as the eye can reach. The portion to the S. is formed by the mountains of Moab, with those of Gilead to the N. The conical summit of *Jebel Furcidis*, or "the Frank Mountain," is a prominent object amongst the desert hills to the S. of us.

The Mount of Olives is inseparably connected with the latter days of our Saviour's life, and here we should read with care and attention St. Matt.

xxiv., xxv. On its slopes He was wont to spend His evening hours in rest and prayer (*St. Luke* xxi. 37); at its base He endured His bitter agony (*St. Matt.* xxvi. 39); and from its summit He ascended to heaven (*St. Luke* xxiv. 50, 51; *Acts* i. 12).

The **Hill of Evil Counsel**, on the S. of the Valley of Hinnom, derives its name from an unreliable monkish tradition which calls the ruins on its top the "country-house of Caiaphas," and this would make it the scene of the conspiracy of the Sanhedrin to put Jesus of Nazareth to death. The tradition is not older than the fifteenth century, and there is nothing on the hill to justify a visit.

To the E. of this hill, and S. of Olivet, is another eminence, rising above the village of Silwân (Siloam). This is called

The **Mount of Offence**, or *Jebel Baten el-Hawa*. The origin of its name appears to be obscure, and there are no remains upon it of any importance.

Our next attention will be paid to the

(*f*) **Pools and Fountains** of ancient Jerusalem. At present the city is chiefly supplied with water by its cisterns. Most houses have reservoirs, either rock-cut or formed of strong masonry work vaulted over, with a small opening at the top to catch the winter rains from the roofs and courtyards. Many of these are ancient, and the visitor may like to inspect some. Amongst others, the following may be mentioned: *The Cistern of Helena*, in the convent of the Copts, to the E. of the Holy Sepulchre; a cistern in the Church of the Flagellation, another in the Latin convent, another to the E. of the Damascus Gate, and several among the olive-groves N. of the city. In addition to the rain-water from these cisterns, the ancient city was supplied with water by the great aqueduct from Solomon's Pools (Rte. 10, B), and there were also several large open reservoirs, the sides of which were cemented. The following are those of which the Bible speaks:

(1) The *Upper Pool of Gihon*. Like many other ancient spots in Jerusalem, there seems to be a great difficulty in identifying this pool. From Isa. vii. 3, xxxvi. 2, and 2 Chron. xxxii. 30, it would appear that Gihon stood on the W. side of the city, and should be identified with Birket Mamilla. This view is corroborated by the fact that the water from this reservoir is conducted by a subterranean conduit to the cisterns of the citadel as well as to the *Hammâm el-Batrak*, commonly called the "Pool of Hezekiah," the conduit passing under the city wall near the Jaffa Gate. On the other hand, there was clearly a fountain of living water connected with the Upper Pool of Gihon, and for some reason it was called the Dragon, or Serpent Well. Now, about the centre of the Ophel hill, to the E., in the Kedron valley, is the "Fountain of the Virgin" (*'Ain Umm ed-Deraj*), which is an intermittent spring, whose waters communicate with the Pool of Siloam by a rock-cut canal which runs in a serpentine course through the hill. The natives still call this fountain the "Dragon's Well," from a legendary tradition that a dragon swallows up the water when awake, the water rising again whilst he is asleep: hence the intermittent nature of the flow. On these accounts the P.E. Survey has identified this place with the Upper Pool of Gihon. The water springs up at the bottom of a cave, 25 ft. deep, excavated in the rock of Ophel. Descending sixteen steps, we reach a chamber 18 ft. long by 10 ft. wide and 10 ft. high, its sides being built of old stones, and its roof a pointed arch. Another flight of fourteen steps leads us down into a roughly hewn grotto, at the bottom of which is the

water. The intermittent flow is very irregular, occurring generally about two or three times a day in spring, and only once in two or three days in autumn. The Virgin's Fountain is probably the "King's Pool" mentioned in Neh. ii. 14, and it is certainly the one called by Josephus "Solomon's Reservoir," which was on the E. side of Ophel, between the Pool of Siloam and the S. side of the Temple.

(2) The *Lower Pool*, spoken of by Isaiah (xxii. 9), is placed at Birket es-Sultân by those who advocate the claims of Birket Mamilla for the Upper Pool. The Birket es-Sultân is, however, comparatively modern, having been constructed by the Teutonic knights about 1170, and repaired by Sultan Suleiman Ibn Selim between the years 1520 and 1566. It is an enormous reservoir, formed by damming up the Wâdy Rabâbeh, or Hinnom valley, at the place where the road to Bethlehem crosses it. There is nothing to show that a pool existed here in ancient days; and it is far more probable that the "lower pool" referred to by Isaiah was identical with

(3) The *Pool of Siloam*, or Siloah, as it is called in Neh. iii. 15. Its modern name is *'Ain Silwân*. The present pool consists of modern masonry, 15 ft. long from N. to S., and 18 ft. broad from E. to W. Its average depth is 20 ft., and on the N. is an archway 5 ft. wide, leading to a small modern vault 12 ft. long. The Pool of Siloam was formerly much larger than at present, and it probably extended on the E. to the rocky scarp, in which is a channel communicating with the old pool. This latter pool is formed by a very massive dam of ancient masonry, extending at least 95 ft. E. and W., and situated about 100 yds. S.E. of the present Pool of Siloam. The ancient rock-cut reservoir has been in a great measure filled up with rubbish, and the present pool is but a fragmentary portion of it. The water is supplied from the Virgin's Fount (see above) by a rock-cut tunnel of great interest. An ancient Hebrew inscription was discovered in this tunnel by some Jewish boys in 1880, on a rock tablet about 5 yds. from the mouth of the tunnel. The tablet was about 27 in. square, and the inscription, which was of six lines, occupied the lower portion of it. The inscription has been translated by Professor Sayce, and it appears to commemorate the completion of the boring of the tunnel. From the character of its letters, it is supposed to date from some period between the eighth and sixth century B.C., and may possibly be the record of the work described in 2 Chron. xxxii. 30; Eccles. xlviii. 17. Professor Sayce, however, is inclined to think that it is as old as the time of Solomon. (A full account of this inscription, as well as of the explorations of the tunnel, will be found in *P.E. Mem.* "Jerusalem," pp. 346–365.) Last year (1890) the tablet was stolen, but it has since been recovered. The rock-cut tunnel between the Virgin's Fount and the Pool of Siloam is 1708 ft., or nearly $\frac{1}{3}$ mile, in length. A church once stood over the latter pool (Antony of Piacenza, 600), and the two pillar-stumps now standing in the middle of the pool may perhaps be the remains of it. Siloam is only three times mentioned in the Bible (*Isa.* viii. 6; *Neh.* iii. 15; *St. John* ix. 7), but its position is fixed with certainty by the descriptions given of it by Josephus.

The next important pool to notice is

(4) The *Pool of Bethesda*. About the identity of this, again, there have been many controversies and opinions. Robinson placed it at the Virgin's Fountain, owing to the intermittent character of the flow of water in the latter. Warren and Conder have suggested the curious well, W. of the Haram, called *Hammâm esh-Shef'a*, or "the Bath of Healing," which supplies the Turkish bath near the Bâb el-Kotonîn. Others, again, be-

lieve the true site of Bethesda to have been the Twin Pools near the N.W. angle of the Haram enclosure. This was the ecclesiastical tradition from the fourth till the twelfth century. A later tradition, and that adopted by dragomans in general, locates the pool at Birket Israel, at the N.E. corner of the Haram. It is probable, however, that all these identifications are wrong, and that the *true Bethesda* is to be found in the subterranean cisterns in the grounds belonging to the Church of St. Anne. These cisterns are approached by a flight of difficult steps, partly cut out of the rock and partly formed of masonry work. They have been arched over, but the arches fell partially in, in the spring of 1891. The form of the two cisterns explains the "five porches" (*St. John* v. 2), there having been four corridors along the outer sides, and a fifth between the two pools or cisterns.

(5) The *Pool of Hezekiah* (2 *Kings* xx. 20; 2 *Chron.* xxxii. 30) is popularly supposed to be identical with the *Hammâm el-Batrâk*, or "Patriarch's Bath," which lies in the centre of a group of buildings on the W. side of Christian Street. This pool is 240 ft. long by 144 ft. wide, and is rather shallow. The bottom is the natural rock, levelled and covered with cement, and it is supplied with water by a small aqueduct from Birket Mamilla. If the latter is the Upper Pool of Gihon, the Hammâm el-Batrâk is probably rightly identified with the Pool of Hezekiah, as we learn from the passage in 2 Chron. that the two pools were connected by a channel. If, however, the P.E. Survey is correct, and the Virgin's Fountain is the Pool of Gihon, then the Pool of Hezekiah can be no other than that of Siloam.

(6) The well of *Enrogel* (2 *Sam.* xvii. 17; 1 *Kings* i. 9) was for several centuries identified with Bîr Eyûb, to the S. of the Pool of Siloam, and at the junction of the Valleys of Hinnom and Kedron. But M. Clermont-Ganneau recovered "the stone of Zoheleth" (1 *Kings* i. 9) at a rocky plateau near the centre of the village of Silwân, which is still called in Arabic "*Zeholeh*," and this identification necessarily fixes Enrogel at the *Virgin's Fountain*.

(7) A small tank within the Jaffa Gate, opposite the citadel, is sometimes called the *Pool of Bathsheba*, in reference to 2 Sam. xi. 2; but there is nothing to justify this appellation.

It remains merely to speak of the great

(8) *Cisterns and Reservoirs under the Temple area.* These are many in number, and of enormous extent. Ancient writers, both Jewish and Gentile, as well as the universal tradition of Jews, Christians, and Moslems, affirmed the existence of inexhaustible supplies of water beneath the Haram (see *Ecclus.* l. 3; Jos. *Ant.* xii. 2, 2; Tacitus, *Hist.* v. 12; *Ant. Aug. Itin.* 590, &c.) These subterranean cisterns have been fully explored, and it has been found that a great part of the Haram is hollowed out underneath into vast caves and grottoes. (A full account of thirty-seven of these cisterns is given in the *P.E.Mem.*, "Jerusalem," pp. 217–225.) The largest and principal of the tanks is called the "Great Sea," or by the natives *Bîr el-Aswad* ("the Black Well"). It is a fine cavern with rocky piers, reached from the S. by a narrow staircase. It has numerous manholes in the roof, three of which are still in use. A conduit enters the tank from the E., and on the N.E. is a small circular chamber. This enormous cistern is capable of holding at least *two million* gallons of water! Another important cistern is that under the Mosque of Aksa, S. of the former, and commonly known as *Bîr el-Waraka*, or "the Well of the Leaf." This tank is 42 ft. deep, and the roof of it is supported by a rock pillar in the centre. It receives its name from a legend related by Mejr Eddin, that, in the time of Omar, one Sherîk Ibn Habashah let his bucket fall into

this well, and, on descending to recover it, he found at the bottom an entrance into Paradise, whence he brought back with him a leaf from the "tree of life." In the S.E. corner of the Haram enclosure is another large cistern, having an entrance with a flight of steps at its E. end, and a manhole at its W. end. This tank is a long passage, with recesses on the N. and W. It has a semicircular vaulted roof, the E. portion of which is entirely rock-cut. Its modern name is *Bîr er-Rummâneh*, or "the Well of the Pomegranate," the meaning of which is not apparent. Warren places the N.W. end of this tank immediately under the altar of the Temple; and Conder considers the manhole to have been just outside the ancient "Water Gate." Many others of these cisterns are interesting and important, and several of them are connected by ducts. The water which they contained was mainly supplied from three sources: (1) the Pools of Solomon; (2) the reservoirs to the N. of the Damascus Gate; and (3) the rainfall on the Temple courts. In connection with these may be mentioned the *Hammâm esh-Shefa*, or "Healing Bath" (see above), which Warren and Conder identified with the Pool of Bethesda. It is entered by a narrow opening in the roof of a house behind the Turkish bath, which is supplied with water from it. The depth of the well is 80 ft., and at the bottom is a horizontal passage in the direction of the Haram. An ancient conduit enters the vault at the extremity of this passage, but its direction and source are unknown. The well bears marks of several different periods of architecture, the older rock-cut portion being apparently of very great antiquity, and the later additions near the top being evidently of comparatively recent construction.

Before leaving the subject of the water-supply of ancient Jerusalem, it is necessary to mention the principal important of these is the *Aqueduct from the Pools of Solomon*. This aqueduct follows the windings of the hillside by Bethlehem to the Birket es-Sultân, near to which it crosses the valley on nine low arches, and, sweeping round the S. brow of Zion, it enters the city on the side of the hill above the Tyropœon valley. Here it can be traced for a short distance, partly rock-hewn and partly supported by masonry against the side of the cliff. Thence it is carried along the line of David Street, and enters the Haram at *Bâb es-Silsileh*, or "the Gate of the Chain," just outside which is a large reservoir, 84 ft. long, 42 ft. broad, and 24 ft. deep, fed by the aqueduct. At the present day the water is cut off by the people of Bethlehem, and the aqueduct is of little or no use to Jerusalem, but there is no doubt that the chief supply of water for the Temple uses originally came from this source.

The aqueduct above described is sometimes called the *Low-level*, to distinguish it from another, called the *High-level*, which came from the high lands between Bethlehem and Hebron, the aqueduct having been traced as far S. as *Wâdy Arrûb* (Rte. 10, B). Passing along the sides of valleys and through rocky ridges, between the Upper Pool of Solomon and the "Sealed Fountain," which it probably tapped, and along the hillside above Bethlehem, it crossed the valley near Rachel's Tomb in a tube 15 in. in diameter, formed of large blocks of stones perforated, cemented together, and embedded in rubble masonry. From this point its direction northwards can no longer be traced, but it is supposed to have flowed into a pool near the present Russian buildings N.W. of the city; and from this elevation it would be able to feed the highest portions of the city. Remains of it are believed to have been discovered at the Russian convent, as well as at the Latin Patriarch's house.

A *third* aqueduct followed the N. slope of the ridge between Wâdy Urtâs

(*g*) **Aqueducts.** By far the mo

and Wâdy er-Rahîb, and a portion of it has been discovered S. of Rachel's tomb. These aqueducts were probably of very ancient date, and they are mentioned in the Talmud. It was upon the repair or reconstruction of these conduits that Pontius Pilate expended the sacred treasures, an act which caused him to incur the bitter hatred of the Jews. According to an Arabic inscription near the Birket es-Sultân, they were again repaired about 1300 by the Egyptian Sultan Nasr Mohamed; and, in modern times, the low-level aqueduct has been further restored by one of the Turkish Pashas of Jerusalem.

An old aqueduct or passage of great importance was discovered in 1867, immediately beneath the single gate in the S. of the Haram. This has been nominated "the *Great Passage*," and is thought to have been probably used for carrying away the refuse liquid—blood, water, &c.—from the Altar of Sacrifice in the Temple. Two other sets of passages, upper and lower, have also been discovered under the Triple Gate, and they have been found to have connected with the Great Sea (see above). It has been conjectured that they were used for flushing the Great Passage just described.

Another ancient aqueduct was discovered near Robinson's Arch, leading to the Sanctuary wall, where it branched off in two directions, N. and S., along the wall. It was traced as far N. as Barclay's Gate, where it appeared to end in a vault or cistern. To the S., at a distance of 35 ft., the roof-stones were found to be wanting. At a lower level than this aqueduct, and cut in the levelled rock, is another which appears to have been more ancient than the foundations of the Temple wall itself. This aqueduct has a fall to the S. It runs in a S.E. direction to the S.W. angle of the Haram, after which it turns to the E., and falls rapidly to the bed of the valley. After about 40 ft. it turns again S., and finally becomes a drain roofed over with flat stones.

A twin aqueduct runs beneath the convent of the Sisters of Zion, and consists of a couple of parallel tunnels, 20 ft. broad, and separated by a pier 5 ft. 9 in. in breadth. (An account of them is given in the *P.E. Mem.*, "Jerusalem," pp. 209–212.) M. Clermont-Ganneau believes that this twin tunnel is not really an aqueduct, but a cistern, and he identifies it with the pool *Strouthion*, or "Sparrow's Pool," on the l. of which Titus erected an *agger*, for the purpose of besieging the Tower of Antonia. In any case, there is a rock-cut passage or aqueduct leading from the S.W. corner of the more westerly of these two tunnels. This passage runs nearly due S. along the W. side of the Sanctuary wall for about 230 ft., when it turns sharp round to the E. and passes under Bâb es-Serai. It has a dam 10 ft. high in it, about 80 ft. from its commencement. There are several shafts leading down through the crown of the aqueduct arch for the purpose of obtaining water.

In various parts of the city fragments of other ancient conduits and aqueducts have been discovered, and it would appear as if ancient Jerusalem were literally honeycombed with reservoirs and channels.

We turn now to consider the ancient

(*h*) **Tombs.** Every hill and valley round Jerusalem is studded with tombs; and it has been said that the rock-cut sepulchres of the Holy City outnumber the houses of the living. Commencing with Mount Zion, we have to speak of

(1) The *Tomb of David*, who, together with his successors, was, we are expressly told, buried in his own city on Zion. The site now known as David's Tomb stands on the S. brow of the hill, outside the modern walls, and adjoining the *Cœnaculum* (see below). Jews, Christians, and Moslems have for more than six centuries agreed in regarding this site as genuine, and numbers of Jews may

be often seen close to the building, sadly and reverently regarding the spot. The first mention of the present site is made by Raymond d'Agiles, one of the historians of the first Crusade (*Gesta Dei per Francos*, p. 174). Benjamin of Tudela next narrates a fabulous story concerning two labourers, who were supposed to have found a stone covering the mouth of a cave upon this spot. On entering the cave they discovered a large hall, supported by pillars of marble, encrusted with gold and silver, and having a table with a golden sceptre and crown. This they found to be David's tomb. That of Solomon was seen to the left, with similar ornaments and magnificence; and the same with all the other kings of Judah. Treasures of untold wealth were there; but on their attempting to remove them they were miraculously struck down insensible, and on their recovery they heard a voice bidding them to depart forthwith. They rushed out and told their tale to the Patriarch, who immediately ordered the tombs to be walled up, so as to be hidden from all future intruders. This story is clearly false, for Josephus tells us that Hyrcanus, when besieged by Antiochus Pius, opened David's sepulchre and took out 3000 talents; and that Herod the Great also attempted to plunder the royal tombs, but found, to his annoyance and disappointment, that they had been already spoiled (*Ant.* xiii. 8, 4; xvi. 7, 1). It is true that he also adds an account of a miraculous intervention, by which the tombs were protected from further sacrilege.

If the site is correct, the tombs will no doubt be discovered at some future date; for they were, of course, rock-hewn sepulchres. At present, however, it is impossible to gain any entrance or to make explorations; and therefore the question of the genuineness of the spot must remain undecided as yet. Many of the Jerusalem explorers believe that the royal tombs must be looked for upon Ophel. Conder is inclined to believe that David and his posterity were buried in the ancient rock-tombs to the W. of the so-called Tomb of Christ in the Church of the Holy Sepulchre, which are known as the tombs of Nicodemus and Joseph of Arimathea; but this, again, is mere conjecture. The tomb of David and of the kings of Judah must be classed amongst those many other sites which are not capable under present circumstances of being definitely settled.

(2) The *Tombs in the Valley of the Kedron.* Both sides of the Kedron valley are thickly covered with tombs, those to the W. being chiefly Moslem cemeteries, and those to the E. Jewish. Amongst the latter are the most remarkable group of sepulchral monuments around the Holy City. Of these the most northerly is the *Tomb of Absalom.* The name of this tomb is incorrect and misleading, as the style of the architecture shows that it can have nothing to do with the pillar which Absalom "reared up for himself during his lifetime in the king's dale" (2 *Sam.* xviii. 18). Benjamin of Tudela is the first writer to couple this tomb with Absalom's name. In the "Jerusalem Itinerary" it is called "the monument of Hezekiah," and Adamnanus in the seventh century calls it the tomb of Jehoshaphat. It bears some resemblance to the monuments at Petra, and is probably therefore Idumean in its origin, and possibly Herodian. The lower part is a monolith, but the upper part is of masonry. The body of the monument is a cube, of which each side measures 22 ft., and is ornamented with two columns in the centre and a quarter column adjoining a pilaster at each end. The W. front is the best preserved. The columns and pilasters are of the Ionic order, but they support a Doric frieze with triglyphs and paterae. Above is an Egyptian cornice, and all these are carved out of the solid stone, a passage being left all round the monument of about 8 ft. from the natural rock. This was not high enough to allow of the whole struc-

ture being a monolith, and consequently the cube is terminated above by two layers of large stones, above which is a cylinder of three more layers, with projecting cable-mouldings. The whole is crowned by a concave pyramid with a tuft of palm-leaves. The height of the masonry work is 37 ft., and, so far as can be ascertained from the heap of stones around its base, the total height of the monument is 54 ft. In the lower part is a small chamber 8 ft. square, with a little door on the E. side above the cornice. On the N. and W. sides of the chamber are small recesses 2 ft. deep. Absalom's tomb is called in Arabic *Tantûr Far'on*, or "Pharaoh's Peak." The heap of stones around it has been caused by the action of the Jews, whose habit it is to cast stones at it to show their abhorrence of Absalom's memory.

In the N.E. angle of the excavated area around this monument is the *Tomb of Jehoshaphat*, of which the pediment alone is now visible, owing to the accumulation of rubbish around it. The interior consists of five chambers—one in the entrance, three others leading out from it on the N., E., and S. sides, to the S. of the last being the fifth. The entrance-chamber appears to have been formerly used as a Christian church. A Hebrew MS. roll, containing the Pentateuch, was found here in 1842 by a member of the Chaldean Church; and since that time the Jews, who considered this circumstance to indicate that this was the tomb of one of their rabbis, have done their best to prevent access to its interior. The tomb has, of course, no real connection with Jehoshaphat, who was buried on Mount Zion (1 *Kings* xxii. 50).

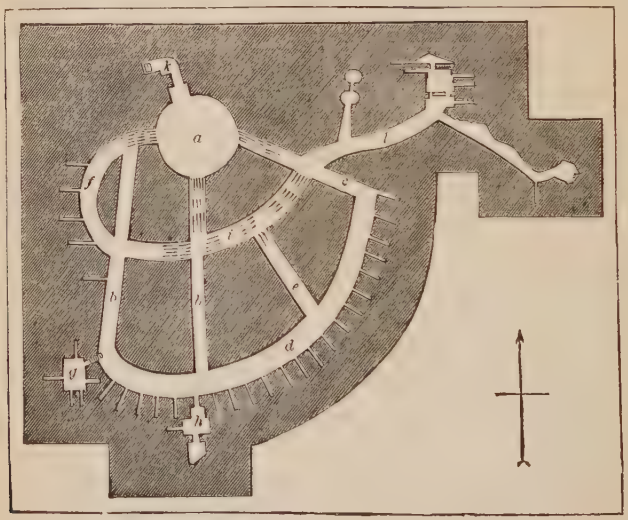
To the S. of the two tombs above described are two other noteworthy monuments, the more northerly being called the *Tomb of St. James*. It stands immediately opposite to the S.E. angle of the Temple plateau, which was the traditional spot whence the Apostle was hurled to his death in the valley below. This tomb is a large excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half-columns, connected by an architrave, over which is a frieze, with triglyphs and cornice, the whole being Doric in character. The porch is 18 ft. wide by 9 ft. deep, and it is approached by a door and staircase on the N. side. On the E. is a doorway leading into the ante-chamber, 17 ft. by 14 ft. in dimensions, and opening into three other chambers on the N., E., and S., these being furnished with *kokim*. Beyond the E. chamber is an inner recess, approached by a flight of steps. On the S. side of the vestibule is an excavated passage leading to the *Tomb of Zacharias*. This is a cubical monolithic structure excavated from the natural rock, and separated from it by a broad passage, as in the case of Absalom's pillar. Each side measures 17 ft., and is ornamented like the former. Its height, however, is considerably less, not exceeding 29 ft. Here, too, there is no masonry work. The Christians connect this tomb with the Zacharias spoken of by our Lord in St. Matt. xxiii. 35, whilst the Jews say that it was the tomb of Zechariah, who was stoned in the reign of Joash (2 *Chron.* xxiv. 21). Both these were probably one and the same person, but the monument has nothing to do with him. Its style of architecture shows that it is of the same date as the so-called Tomb of Absalom, and it is probable that all the four belonging to the group are of the Herodian or Græco-Roman period.

Farther to the S. again, and in the village of Silwân, is a remarkable tomb, supposed by M. de Saulcy to be Egyptian, owing to its resemblance to some of the sepulchres of that country. He further suggested that this may have been excavated for the use of Solomon's Egyptian wife (1 *Kings* vii. 8–12; 2 *Chron.* viii. 11). Whether this be so or not we are unable to say. The whole village of *Siloam* (Silwân) is one large necro-

polis, many of the ancient tombs being now used as dwelling-places. Between the village and Bîr Eyûb there are again numerous remains of tombs. We pass on to the

Tombs in the Valley of Hinnom. These are, in general, rougher and less highly finished than those in the Kedron valley, and, as we have already said, they are of little interest. One of them, however, contains an inscription in Greek, reading ΤΗC ΑΓΙΑC CIωN, which is evidently "of Holy Zion," and this has been used as one of the evidences to fix the true position of Mount Zion.

If we traverse the side of the Mount of Olives for about ¼ m. in a S.E. direction, we come to the *Tombs of the Prophets.* The entrance to them is rather difficult to discover, and they are different in plan and style from all others yet known around Jerusalem. We descend through a long gallery (*k*) to a circular chamber (*a*) about 24 ft in diameter and 10 ft. high, from which there are three passages, two of which (*b b*) are parallel, and running S., and the third (*c*) diverges to the S.E. The latter is 40 ft. in length, the two former about 60 ft. At their extremities is a gallery (*d*) in the form of a quadrant, containing twenty-four *kokim*, of which the first and seventh from the S.W. end are tunnels leading to two inner chambers—one (*g*) having two *kokim*, and the other (*l*) unfinished. A smaller gallery (*i*), concentric with this, intersects the



PLAN OF THE TOMBS OF THE PROPHETS.

passages about midway in their length, and a fourth passage (*e*) connects the two galleries halfway between (*b*) and (*c*). From the W. end of this smaller gallery a passage (*f*) in the form of a segment of a circle, containing four *kokim*, sweeps round to the N. end of the first passage (*b*). Hebrew and Greek inscriptions were discovered in these tombs and described by De Vogüé, Chaplin, and Clermont-Ganneau. The character of the letters indicates that these tombs

were originally Jewish, but that they were re-used at a later date. The arrangement, however, is very unusual for Jewish tombs. Some of the *kokim* have crosses over them, showing that at some time they have been used for Christian burial. There is nothing to indicate the appropriateness of the name by which they are commonly known.

To the S. of these tombs, on *Jebel Sonneik*, or "the Mount of Offence," are a number of small sepulchral receptacles, not large enough to contain whole bodies, but known as *osteophagi*. These were used by the Jews for the bones of their ancestors, which they collected and brought from Spain and other distant countries for sepulture at Jerusalem. They appear to date from about the fourth century A.D.

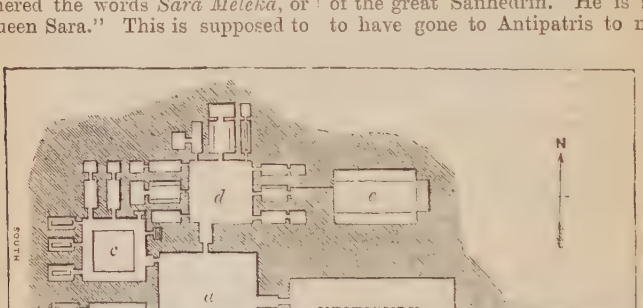
Our next visit shall be to the ancient cemeteries to the N. of Jerusalem; and on the road to Neby Samwîl we come to the so-called *Tombs of the Judges*. The Jews know them as the "Tombs of the Sanhedrin," and this is far more likely to be correct. They stand in a rocky district, with many other rock-cut tombs in the neighbourhood. To examine them properly it is necessary to be provided with candles or torches. The entrance faces the W., and has an open vestibule 13 ft. by 9 ft.; the sides and architrave are ornamented with a plain moulding, and the latter is surmounted by a curious pediment, with flowers and tracery surrounding a torch, and having a torch at each angle. In the back wall of the vestibule is a door opening into the main chamber, 20 ft. long, 19 ft. wide, and 8 ft. high. In the centre of the S. wall is an opening leading into a room 8 ft. square. In the E. wall of the main chamber is another door leading into a chamber similar to that on the S. At the N.E. angle of the main chamber a flight of steps leads down to two vaults. There are seven *kokim* on the N. wall of the first chamber, and over these three *arcosolia*, each with two *kokim* at the back. The E. chambers contain *kokim* in two tiers, and the S. chamber has *kokim* and *arcosolia*. Altogether there are over seventy receptacles for bodies in these tombs.

About ½ m. to the S.E. of these tombs, ⅓ m. N. of the Damascus Gate, and a little to the rt. of the Nablûs road, are the most remarkable of all the tombs yet discovered in the vicinity of Jerusalem; they are generally, but erroneously, known as the *Tombs of the Kings*, or, in Arabic, *Kabûr es-Salatân* ("the Tombs of the Sultans"). There can be little doubt that Robinson correctly identified them as the monument of Helena, queen of Adiabene (Jos. *Ant.* xx. 4, 3). On reaching the spot we find a broad flight of steps leading down to two large cisterns, the whole being excavated out of the solid rock. At the bottom of the steps to the l. is a doorway leading into another spacious court, all hewn out of the rock. At the N. end of this court is the richly carved vestibule leading to the tombs. It formerly had two rock pillars supporting the roof. The frieze above is much injured, but consisted of triglyphs dividing various designs. The entrance to the tomb is on the W. side of the vestibule, and the rolling stone which formerly closed the portal is still visible. The opening is very small, and considerably below the floor of the vestibule. The first room (*a*) is an ante-chamber 19 ft. by 18½ ft., its walls, as also those of all the other chambers, being hewn smooth out of the natural rock. On the W. side are two low doors leading to chambers (*b*) and (*c*), and on the N. is an opening into a chamber (*d*). From this latter is a staircase in the E. side, leading down into an inner chamber (*e*).

The chamber (*b*) measures 12 ft. by 11 ft., and has three *loculi* each on the S. and W. sides. The room (*c*) is 13 ft. square, and has three recesses on the N. and three on the W. From the E. side a staircase and inclined plane lead down to an under-chamber, on each of three sides of which is an *arcosolium*, where sarcophagi of

white marble once stood. The lid of one, almost perfect, and fragments of others, were removed by M. de Saulcy to the Museum of the Louvre, where they may now be seen. The chamber (*d*) is about 13½ ft. square, and contains nine *loculi*. In the under-chamber (*e*) was found the lid of a marble sarcophagus, richly carved with wreaths and flowers; this is also in the Louvre. The sarcophagus contained an Aramaic inscription of two lines, with eight letters in each, in the first line of which were deciphered the words *Sara Meleka*, or "Queen Sara." This is supposed to have been the native name of Queen Helena herself, and the sarcophagus probably contained her bones. Helena was the widowed Queen of Monobazus, king of Adiabene. Having, with her son Izates, become a proselyte to Judaism, she fixed her residence at Jerusalem, where, during the famine in the days of Claudius Cæsar (*Acts* xi. 28), she relieved large numbers of the poor by her liberality. She prepared her sepulchre during her lifetime; and this tomb is three times mentioned by Josephus. (For detailed accounts of these tombs, see De Saulcy's *Journey round the Dead Sea*, ii. 134, &c.; Tobler, *Topographie von Jerusalem*, ii. 276, &c.; Thrupp, *Jerusalem*, 246, &c.; *P.E. Mem.*, "Jerusalem," pp. 405, 406.)

The Tomb of Helena is the most southerly of those in the great northern cemetery. There are other tombs along the *Wády el-Józ*, or "Walnut Valley," including the *Tomb of Simon the Just*. The Jews annually visit this sepulchre, where is traditionally held to have been buried one of the most venerated of Jewish worthies. He was Simon the high priest, son of Onias, and chief of the great Sanhedrin. He is said to have gone to Antipatris to meet Alexander the Great (*Talmud Bab. Yoma*, 69*a*); and the beautiful story of his last entrance into the Holy of Holies, when the white apparition failed to meet him as usual, is well known. He was high priest for forty years. The tomb is rock-cut; but a wall has been built in modern times across the entrance to the porch, and an iron door put up, with a small barred window on one side. The door is locked, and the key is kept by the Sephardim Jews. The ante-chamber is 2½ ft. below the present surface of the outer ground. A small cistern is cut in the rock-bench to the rt., and a channel leads thence, round the walls of the second cham-



PLAN OF THE TOMB OF HELENA.

ber, to a hole in the wall communicating with another chamber, which was originally a tomb with three *loculi* and *arcosolia*, but it is now used as a cistern. On the E. of the second chamber is a tomb, and on the W. an entrance into a fourth chamber 2½ ft. below the former. This fourth chamber has two *loculi*, the one to the N. said to be the tomb of Eliezer, son of Simon, that on the S. the tomb of his servant. On the W. a door leads into a fifth or innermost chamber, where on the S. side is the tomb of Simon the Just himself. About 200 yds. E. of the monument is a quarry facing to the N., where, according to an uncertain Jewish tradition, were the school and synagogue of Simon.

Josephus mentions the *Tomb of Herod*, but its position has not yet been satisfactorily discovered. There are several other rock-cut sepulchres, more or less interesting, on all sides of Jerusalem, especially near the N.E. corner of the city, in the enclosure called Kurm esh-Sheikh. There is, however, nothing that merits any special description, and we pass on to consider one of the most interesting and important of all the sites of the Holy City, that is to say

THE TOMB OF CHRIST.

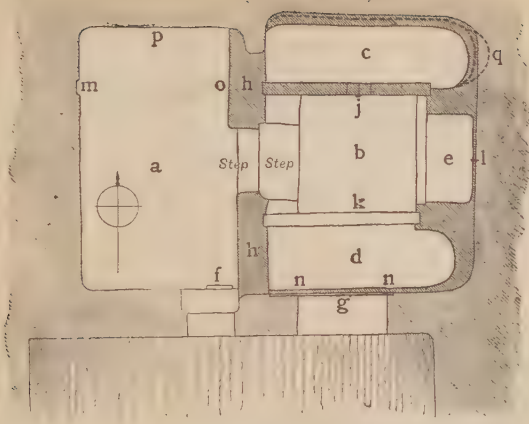
For fifteen centuries and a half, the almost universally accepted tradition of Christendom has placed the Tomb of Christ in the well-known *Holy Sepulchre*, within the walls of the present city, and inside the church called after its name. Recent investigations and explorations have, however, strongly tended to overthrow this tradition. It has been proved almost conclusively that the site of the Church of the Holy Sepulchre must have been within the walls of the city at the time of our Lord; and, if this be the case, the position must certainly be wrong, for we know that Christ died and was buried "without the gates." And, even admitting the possibility of the site having been excluded from the precincts of the city, there is little to prove its claim, beyond the ecclesiastical tradition of centuries, besides the miraculous vision which Helena, the mother of the Emperor Constantine, is supposed to have had. In these days of cold, searching, logical criticism, such legendary visions, of course, cannot be admitted as possessing any valid weight of testimony. On the other hand, the whole locality has been shown, by the best authorities, to have been unsuitable; and we believe that the true Tomb of Christ is to be seen to the W. of the hill known as *Jeremiah's Grotto*, or, in Arabic, *el-Heidhemiych*. (For a full discussion upon this most interesting question the reader is referred to an article in *Murray's Magazine* for September 1891.) It is sufficient here to say that the arguments in favour of this site are so strong as to be practically convincing to the unprejudiced mind. These arguments may be summarised as follows: (1) The tomb has never been finished, and yet has been occupied. (2) It was constructed about the time of Christ, being Herodian in character. (3) It has been occupied for one burial, and one burial only. (4) It was originally intended for a Jew, and that a rich and influential one. (5) Though built for a Jew, it has been an object of sacred reverence to the early Christians; for it has been used as a place for Christian worship, and is surrounded by Christian tombs. (6) It occupies a position, with regard to the hill beside it, which accords with the Gospel narratives, if the hill above Jeremiah's Grotto is to be identified with Calvary (see below). (7) The frescoed cross with the sacred monograms, still faintly to be traced on the E. wall, and evidently of an age almost, if not quite, coeval with the first century, connects the tomb most intimately with Christ.

A lane branches off to the rt. of the Nablûs road, about 200 yds. N. of the Damascus Gate. On one side of this lane is a new wall, built by the Latin Catholics around the enclosure

containing the ancient remains now commonly known as the *Church of St. Stephen.* On the rt. hand side of the lane we see an arched gateway of stone, with a wooden door, passing through which we find ourselves in a garden, and in the garden is the **Tomb.** We have to descend below the present surface of the ground to reach the entrance to the tomb, and here we have an admirable illustration of the incrustation which has resulted from the accumulations of centuries. The rocky face of the tomb is remarkable in that there is a rude unfinished opening, as well as an ordinary sepulchre-doorway. The upper portion of the rough opening is interesting as tending to elucidate the passage, St. John xx. 5; inasmuch as one, stooping forward and looking into the sepulchre through this upper opening, could see to the bottom of the *loculus* on the farther side of the tomb. The interior consists of two chambers (*a*) and (*b*), separated by a partition (*h*) (*h*), in the middle of which there is an opening (*g*) (*g*), with steps, the floor of the E. chamber (*b*) being lower than that of (*a*). The tomb faces the four quarters of the compass, the entrance being in the S. face. The proper doorway is at (*f*), in the S.E. corner of the chamber (*a*), and the rough opening above referred to reaches between the two points (*n*) (*n*). The walls of (*a*) are smooth, and at first sight give no indication of having been intended to be used for graves; but at (*m*) is to be seen a groove cut in the wall, showing that the original purpose was to construct a *loculus* at (*p*), with a stone slab reaching from (*m*) to (*o*). The chamber (*b*) demands our special attention. At (*c*) and (*d*) are *loculi*, but only (*c*) has been completed. An examination of the E. ends of the two *loculi* will show that (*c*) has a "head-cavity" at (*q*), whilst that in (*d*) was never made. A stone slab (*j*) still remains *in situ*, whilst that at (*k*) was apparently never placed in position. The space (*e*) appears at first to have been also intended for a grave, but a closer examination shows that it has more probably been a Christian altar. On the wall immediately above it, at (*l*), can still be traced a faded fresco containing the remarkable device shown on the plate facing this page.

At the W. ends of (*c*) and (*d*), the bases of the *loculi* are seen to be concavely curved. This was common in Jewish tombs, the legs and feet of the bodies being thus raised. The head was placed in the cavity (*q*), and was therefore invisible to a spectator from outside. The cavity is called a "place" in St. John xx. 7; and the sight as presented to the Apostle's eyes on entering the tomb was this: He saw the linen clothes which had been wrapped around the Lord's body lying in the grave (*c*), undisturbed; and the turban which had been wrapped around His head, still lying folded up, retaining its shape, in the head cavity, by itself. The funereal cerements were there, exactly as they had been left, but the Body was gone. That Body, which the same evening passed through the walls and closed doors of the room "where the disciples were assembled" (ver. 19), had passed through the winding-sheet and turban without in any way disturbing their positions; and this was the evidence which convinced St. John of the reality of the Resurrection: "he saw and believed" (ver. 8).

If we cross the lane on leaving this tomb, and pass through the gate in the Latin wall, we find ourselves in an enclosure, in which are pillars, capitals, and other remains of an early Christian church. We descend some steps, and find ourselves amongst Christian tombs, which have been found, upon measurement, to extend to the N. and W. faces of the Tomb of Christ, above described, only a narrow partition of solid rock separating the two. In these Christian tombs have been found Greek inscriptions, upon one of which were deciphered the words "*Buried near his Lord*;" and another has been translated as follows: "*To*

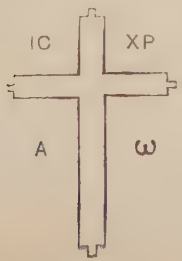


PLAN OF SUPPOSED TOMB OF CHRIST.



SECTION OF EXTERIOR FACE OF SUPPOSED TOMB OF CHRIST.

f. Doorway. *g.* Rough opening. *n n.* Base of opening.



CROSS AND SACRED MONOGRAMS ON WALL OF TOMB.

[*To face p.* 74.

Nonus and Onesimus, Deacons of the Church of the Witness of the Resurrection of Christ." The church thus referred to is, in all probability, that whose ruins are in this enclosure, and which has erroneously been called by the Latins the "Church of St. Stephen." These Christian sepulchres and inscriptions are important as helping to corroborate the theory which identifies the Tomb of Christ upon this site.

Our reasons for adopting this site are fully set forth in the article in *Murray's Magazine* to which the reader has already been referred. We briefly enumerate the principal points of evidence in favour of it. (1) It was certainly outside the walls of the city in the time of Christ. (2) It was at the junction of the two main roads, from S. to N. and from W. to E., and consequently there would be many passers-by (see *St. Matt.* xxvii. 39; *St. Mark* xv. 29). (3) The hill



PLAN OF EL-HEIDHEMÎYEH, THE PROBABLE HILL OF CALVARY.

(*a*) Crest of Skull-shaped hill. (*b*) Probable Tomb of Christ. (*c*) Place of Stoning. (*d*) Base of same. (*e*) Entrance to Jeremiah's Grotto.

In close connection with this subject, we shall next discuss the true position of

(*i*) CALVARY.

We have already intimated our belief that the present Church of the Holy Sepulchre is in no way connected with the actual scene of our Lord's Crucifixion. We place that sacred event upon the crest of *el-Heidhemîyeh*, above the so-called Grotto of Jeremiah, where there is now a Moslem cemetery, is called by the Jews at the present day, as it has been called from time immemorial, the "Hill of Execution." (4) It has been shown by plaster casts, taken from accurate measurements, to be exactly in the shape of a skull. (5) It is held as an accursed spot; and Jews, when they pass it, spit and throw stones in its direction, uttering at the same time the following imprecation: "Cursed be He that destroyed our nation, by aspiring to be the King thereof." These and other minor considerations induce us without hesitation to select

this spot as the scene of the Crucifixion of Christ.

It was also, in all probability, the *Scene of St. Stephen's martyrdom*, as this was the place where blasphemers were stoned. Outside the immense natural cave which is called the Grotto of Jeremiah, and to which entrance is only obtained on the payment of 2 fr., is a space at the foot of a precipitous cliff, quarried in the face of the hill. Here the condemned criminals were executed; the *modus operandi* of stoning being as follows: The principal witness pushed the blasphemer over the edge of the precipice from above, and in most cases he was killed by the fall. If, however, life still remained in him after he had been hurled to the ground, large stones were cast down upon him from above, until all life was crushed out from him.

Inside the grotto is an inner recess, reached by clambering up the rock to the l. of the entrance; and in this recess the prophet Jeremiah is traditionally believed to have remained concealed when he hid from King Jehoiakim (*Jer.* xxxvi. 19, 26).

Having now explained what we believe to be the true sites of Calvary and the Tomb of Christ, we are free to take the visitor to the

(*j*) **Church of the Holy Sepulchre.** We have already said that there is scarcely any historical evidence, beyond mere ecclesiastical tradition and miraculous vision, to connect the Church of the Holy Sepulchre with the events which are supposed to have happened on its site. In the year A.D. 70 the city was captured and altogether destroyed, with the exception of a section of the wall of Zion. The Christians had previously fled to Pella, and the time of their return is uncertain. The city was rebuilt by Adrian in 132, was captured and held by the Jews for a short time under Barcochebas, and was afterwards, in 135, retaken by the Romans and made a heathen city. During all the time of the Roman rule the Christians only lived at Jerusalem on sufferance, and it is not until the fourth century that we find any historical reference to the Holy Sepulchre. Then, Eusebius distinctly tells us, "that illustrious monument of immortality" had become lost in "darkness and oblivion" (*Life of Constantine*, iii. 26). Jerome, Socrates (a Christian writer of the fifth century), and Sozomen (a still later author), all attest the fact that the sepulchre had been covered up with earth, and that a temple of Venus had been erected over it. According to all the writers of that period, Helena, Constantine's mother, being directed "by divine interposition" to search for and discover the Holy Sepulchre, came to Jerusalem and instituted inquiries amongst the inhabitants, but *none of them could tell her the true site.* Then follows the legendary account of the miraculous discovery of the three crosses; though why the early Christians, if they should have buried Christ's cross at all, should have taken the trouble to bury also the crosses of the thieves, has never yet been explained! We have no doubt, however, that three crosses were discovered; and, indeed, it would have been surprising if this had not been so, seeing that the Empress Helena was bent on finding them, and that the ecclesiastical system of that day was little moved by scruples as to the means employed for bringing about any desired result. The discovery thus made is called in ecclesiastical phraseology "the *Invention* of the Cross," and the term is probably accurate in a very different sense from that which the Latin or Greek Church intend by the phrase. Upon the spot where this "*invention*" took place a church was erected by Constantine and completed in the year 335. The walls and colonnade still existing E. of the present church are probably parts of the *atrium* and *prophylia* of Constantine's basilica, as described

by Eusebius (*Life of Constantine*, iii. 39).

This church was destroyed in 614 by Khosru (Khosroes) II., and was replaced in 616 by a group of small chapels or oratories erected by Modestus, a monk, afterwards Patriarch of Jerusalem. A curious plan of these oratories still exists (see De Vogüé, *Eglises de la Terre Sainte*, p. 161). It was made by Arculphus about the year 680; and from this we see that one chapel stood on the supposed site of Calvary; another over the Cave of the Invention of the Cross; and a third, W. of Calvary, was dedicated to St. Mary. The Holy Sepulchre itself stood in a rotunda, called the Martyrion. These various structures were destroyed by the Fatimite Khalif Hâkim, the founder of the Druse religion, in 1010, and were replaced in 1048 by small chapels, which the Crusaders found still standing, and which they incorporated into their great cathedral. Many new shrines were also added, and the western façade, including the present doorway and tower, was then built, as well as the chapel over the so-called Golgotha. The buildings round the Church of the Sepulchre remained in the state in which the Crusaders left them till 1808, when they were partly destroyed by fire. The roof of the rotunda fell in upon the sepulchre, but the latter, though crushed without, was uninjured within. The marble columns which supported the great dome were calcined, and the walls injured. The fire then caught the church on the E., destroying the roof and some marble columns at the E. end of the nave, the triforium gallery, and all the altars, images, and pictures. The cupola was rent in two, but the piers and arches supporting it remained. The Chapel of the Elevation of the Cross on Golgotha was also burnt, with some wooden buildings formerly attached to it. The tower, the western façade, the Chapel of Helena, the aisle surrounding the church, and the chapel and buildings of the Latins were saved. It is not very easy, however, to ascertain the amount of damage done, owing to the different accounts given by different sects, and the curious fact that both Greeks and Latins describe with much exultation the ravages of the fire on the Holy Places of their opponents, contrasting this with the miraculous manner in which their own were left unscathed.

It was not without much difficulty and long negotiation that permission was obtained from the Porte to rebuild the church. At last the work was completed, and the new church was consecrated in 1810. The architect was a Greek named Commenes, from Mitylene.

We reach the entrance to the church by a narrow street, called Palmer, or Pilgrim, Street, turning to the rt. from Christian Street, and zigzagging amongst shops containing candles, rosaries, and other accessories of Greek and Latin ritual, to a flight of steps. After descending these steps, we come to a paved quadrangle, or court, along the side of which we observe the bases of a row of columns, which probably at one time supported cloisters. Recent excavations have shown that underneath this court is a crypt with circular arches of high antiquity. On the W. side are two chapels, with projecting apses, built before the age of the Crusades. The first is dedicated to St. James, the brother of our Lord. This chapel is now closed. The second was originally called the Chapel of the Trinity. It is now named the Church of the Ointment-bearers, also the Church of the Forty Martyrs, and is the parish church of the Greeks, in which the baptisms are generally held. There is another small chapel, dedicated to St. John, in a line with the above, on the basement story of the great tower. On the opposite side of the court is a range of modern buildings, into which three doors open. That next the street admits to a Greek convent, in which is

Abraham's Chapel, so called from an erroneous Greek tradition, which makes it the site of the sacrifice of Isaac by Abraham; the second leads to an Armenian church of St. John; and the third to the Coptic chapel of St. Michael and All Saints, through which there is a passage to the Coptic convent.

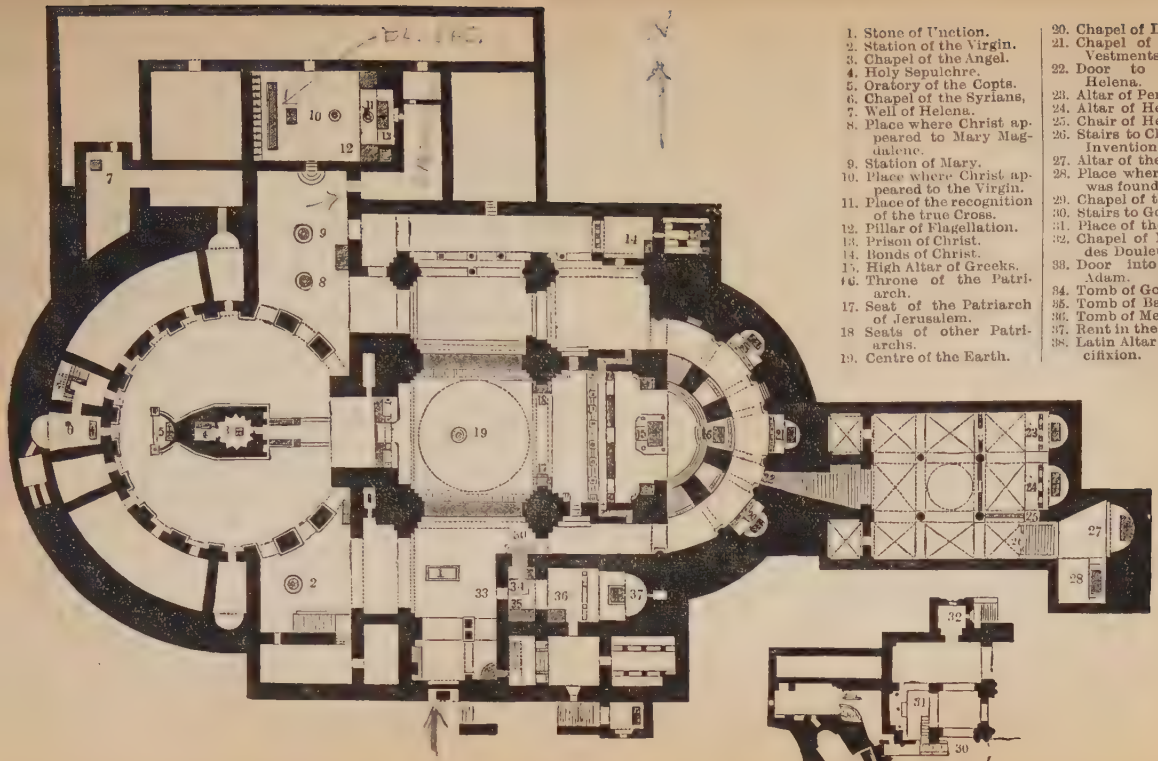
The *façade* of the church occupies the northern side of the court. It is a pointed Romanesque composition, heavy, and yet picturesque. The lower storey has a double doorway with detached shafts supporting sculptured architraves representing in bold relief our Lord's triumphant entry into Jerusalem: over these rise deeply moulded arches. The western section alone is now open. In the upper storey are two corresponding windows slightly pointed. The string-courses are finely sculptured. On the l., projecting from the façade, stands the remnant of the campanile—once a tower of five storeys, now cut down to three. The lower storey is the Chapel of St. John, mentioned above; the second has on each of its three sides a large pointed window; and the third, which rises heavily above the roof of the church, is ornamented on each face with plain pointed windows. The fourth and fifth were still standing in 1678, when they were sketched by Le Brun. On the rt. of the façade is a small projecting porch of the same age, with an ornamented window and cupola. In the basement is a chapel dedicated to St. Mary of Egypt. Under the cornice above this chapel may be seen some sculptures of the age of the Crusades. One represents two lions.

Before proceeding to the interior, it is necessary to remind the visitor that, of all the wonderful sites and objects which he will be shown within this marvellous Ecclesiastical Museum, there is probably not a single one which has any foundation of real truth.

The entrance-door is in the end of the S. transept of the Crusaders' church; but from the peculiar arrangement of the chapels of Calvary on the rt., and the filling up of the arch admitting to the nave in front, it has the appearance of a vestibule. The tomb of Philip d'Aubigny lies close to the threshold outside the portal. He was a Crusader of the time of King John, and signed the Magna Charta. From him is descended the family of Daubeny. (An interesting account of this tomb is to be found in *Notes and Queries for Somersetshire*, 1890.) Passing over it we enter the church. The first object that strikes our eye is a Turkish divan to the l., on which recline Moslem officers and soldiers, sipping coffee and smoking narghilehs. They are stationed here to prevent the priests and votaries of the different Christian sects from open strife and bloodshed—a precaution which experience has proved to be only too necessary. Truly this is an edifying spectacle to a lover of Christ, and the fact itself is calculated to imbue the mind of the devout Mohamedan with strange ideas of Christian charity!

The first shrine which we observe is a marble slab surrounded by a low railing with several lamps suspended over it. It faces the door as we enter. This is the *Stone of Unction* (1), upon which the Lord's body is supposed to have been laid for anointing. The *real* (?) stone lies below the marble, which has been placed here to protect the relic from the hands of pilgrims. Turning to the l., we observe a few feet in advance in the passage a circular stone (2) with a railing over it. This is the spot where the Virgin is said to have stood whilst the body of Jesus was anointed.

We now enter the *Rotunda*, 67 ft. in diameter, encircled by eighteen piers, supporting a clerestory and dome. A vaulted aisle runs round the western half of the Rotunda; it is divided into compartments, and portioned among the various sects. Over it are two ranges of galleries.



1. Stone of Unction.
2. Station of the Virgin.
3. Chapel of the Angel.
4. Holy Sepulchre.
5. Oratory of the Copts.
6. Chapel of the Syrians.
7. Well of Helena.
8. Place where Christ appeared to Mary Magdalene.
9. Station of Mary.
10. Place where Christ appeared to the Virgin.
11. Place of the recognition of the true Cross.
12. Pillar of Flagellation.
13. Prison of Christ.
14. Bonds of Christ.
15. High Altar of Greeks.
16. Throne of the Patriarch.
17. Seat of the Patriarch of Jerusalem.
18. Seats of other Patriarchs.
19. Centre of the Earth.
20. Chapel of Longinus.
21. Chapel of Division of Vestments.
22. Door to Chapel of Helena.
23. Altar of Penitent Thief.
24. Altar of Helena.
25. Chair of Helena.
26. Stairs to Chapel of the Invention of the Cross
27. Altar of the Franks.
28. Place where the Cross was found.
29. Chapel of the Mocking.
30. Stairs to Golgotha.
31. Place of the Cross.
32. Chapel of Notre Dame des Douleurs.
33. Door into Chapel of Adam.
34. Tomb of Godfrey.
35. Tomb of Baldwin.
36. Tomb of Melchizedek.
37. Rent in the Rock.
38. Latin Altar of the Crucifixion.

PLAN OF THE CHURCH OF THE HOLY SEPULCHRE.

PLAN OF GOLGOTHA.

In the centre of the Rotunda stands the HOLY SEPULCHRE, covered by a building 26 ft. long by 18 ft. broad, pentagonal at the W. end. It is cased in yellow and white stone, ornamented with slender semi-columns and pilasters, and surmounted by a dome resembling a crown. The entrance is on the E., where a low door opens from a small area into the first apartment (3), called the Chapel of the Angel—for here, it is said, the angel sat on the stone that had been rolled away from the door of the Sepulchre. In the middle of the floor, on a small pedestal, is the stone itself. Some affirm, however, that the *real* stone was stolen by the Armenians, and is now in the chapel of the Palace of Caiaphas, outside Zion Gate. At the western extremity of this antechamber is a door, through which a strong light is shed. Stooping low, we enter, and stand within the *Sepulchre* (4). It is a quadrangular vault, about 6 ft. by 7 ft., with a domed roof supported on short marble pillars. The sepulchral couch occupies the whole of the rt. side; it is raised 2 ft. above the floor, and is covered with a slab of white marble, cracked through the centre, and much worn by the lips of pilgrims. The slab serves as an altar, and is garnished with a profusion of ornaments and a bas-relief of the Resurrection. Over it forty-three lamps of gold and silver burn, shedding a brilliant light. The vault is said to be hewn in the rock; but no rock is now seen; the floor, tomb, walls—all are marble; while the upper part is so blackened by the smoke of lamps and incense that it is impossible to see of what it is composed.

To the W. of the Sepulchre, and attached to its walls, is the little *Oratory of the Copts* (5). Still farther to the W. of this oratory, and in the circle of the Rotunda, is the *Chapel of the Syrians* (6), extending into a semicircular apse, from which a low door opens into a rock-hewn sepulchre. By the aid of candles we observe two *kokim* in the walls, and other receptacles hollowed out beneath the floor. These are called by the ecclesiastics the tombs of Joseph of Arimathæa and Nicodemus, but there is not the slightest ground for this assertion. Conder thinks that they may possibly form part of the Tombs of the Kings of Judah (*Tent Work*, p. 190), but this, again, is pure conjecture. Their existence in this place has been used as an argument in favour of the site having been outside the walls of the city; but this is of no weight, as they are evidently very ancient, and were probably constructed before the second wall was built.

On the N. side of the Rotunda is a passage leading through a section of the aisle to the N. apse, and through this to a courtyard, in which is a large subterranean cistern called the *Well of Helena* (7).

Returning again to the Rotunda, and turning round a pier to the l., we enter the Frank section of the building. There is here an open space forming a vestibule to the chapel. In advancing we pass first a round marble stone let into the pavement (8) where Christ appeared to Mary Magdalene. A few feet farther, another stone, like a star, shows the spot where Mary stood (9). On the northern side of the vestibule we ascend a few steps, and enter

The Chapel of the Apparition, so called, because here, tradition affirms, our Lord appeared to Mary, His mother, after the Resurrection. This chapel is first mentioned by Sæwulf in 1102, and must have been erected in the preceding century. Fabri says it stands on the site of a house in which the Virgin took refuge after the Crucifixion. It has been in possession of the Franciscans since 1257. The chapel is quadrangular, 28 ft. by 21 ft., with a deep recess at the E. end containing the high altar. Near the centre of the floor the spot is shown where our Lord appeared to His mother after the Resurrection (10);

and between this and the altar is a marble slab marking the place where the crosses were laid after their discovery by Helena (11). On the S. side of the altar is a niche, now covered over (12), containing a fragment of a porphyry column, called the *Column of the Flagellation*, being a piece of that to which the Saviour was bound when scourged by order of Pilate. The story is told that, the original column on Zion having been broken by the Moslems, the pieces were collected in 1556, and distributed among the Catholic sovereigns of Europe, one fragment being preserved and placed in the niche where it now stands. A round hole is left in the covering, through which a long stick is thrust by the pilgrim till it touches the column, and then drawn out and kissed. In another covered niche, on the northern side of the altar, was once preserved a piece of the *true* cross, discovered by a certain Father Bonifacius, while the Sepulchre was undergoing repair, in the sixteenth century. But it was stolen long ago by the Armenians—so at least the Latins affirm.

In this chapel is still performed the interesting ceremony of investing accepted candidates with the order of St. John of Jerusalem. Although this no longer confers the same high social distinction which it once did, its associations are among the most heroic of any order in Christendom. It is required that the aspirant be of the Catholic faith and of noble birth. "Kneeling before the superior of the Latin convent," says Bartlett, "he answers the various questions proposed, joins in the prayer of consecration, and is girt with the sword and spurs of the heroic Godfrey—relics that cannot be handled even now without some glow of feeling." The sword and spurs are still preserved in the sacristy adjoining the church. There can be little doubt that they are genuine; the attendant shows them readily to all who desire to see them.

Returning to the vestibule, we enter a corridor on the l. running eastward, parallel to the aisle of the Greek church. At the eastern end, two steps down, is a low dark chamber, 19 ft. by 17 ft., partly hewn in the rock. The vaulted roof rests on rude piers, and at the E. end is an altar with a dim lamp. This is styled, by a tradition as old as the twelfth century, the "Prison of our Lord" (13). It looks like an old reservoir. On the rt. side of the door without is an altar, beneath which is a stone with two holes in it (14), dignified by the title of the "Bonds of Christ."

The Greek Church.—Crossing the northern aisle from the *prison*, we enter the Greek church by a side door It is the nave of the great building; but is now divided from the aisles by high wooden partitions, carved and gilt. This nave is curiously arranged. On the W. it opens by a pointed arch into the Rotunda, directly facing the entrance to the Holy Sepulchre. Within this arch is the central lantern, supported by four piers about 40 ft. apart and 52 ft. high. At the eastern end the nave terminates in a semicircle of piers, outside which the aisle runs uninterruptedly. The length of the nave is 98 ft. and the breadth 40 ft. The style was originally Romanesque, corresponding to the southern façade; but, having been much injured by the fire in 1808, it was reconstructed more in accordance with Greek taste. The arches and piers of the lantern still preserve their former character, and will be regarded with interest as memorials of the Crusades. To understand the singular form and arrangements of this church it must be remembered that, when built by the Crusaders, it was intended for a choir only, and adapted to the Latin service. A convent of Augustinian canons was placed in possession; but, when the Crusaders were expelled, the Greeks got possession, and have since retained it. Accordingly it is now fitted in their manner, with a huge wooden screen cutting off the semi-

circular apse and half the presbytery. The high altar (15) stands in the centre of the apse, with the patriarch's throne (16) behind it. The choral seats still remain on each side, between the piers. Beside the S.E. pier of the lantern is placed the seat of the Patriarch of Jerusalem (17); and at the opposite one are chairs for such of the other patriarchs as may be present (18). Beneath the centre of the lantern is a circle of marble pavement, on which stands a short marble column (19), said by a tradition as old as the eighth century to mark the *Centre of the Earth.* A quantity of *eikóns* are suspended from the walls.

The *Aisle* encircles the church, communicating on each side with the transepts and Rotunda, and forming the usual procession-path of Romanesque buildings.

Returning to this aisle by the door opposite the prison, we resume our walk. We soon come to a little apse on the l. (20), with an altar dedicated to St. Longinus, the centurion who, according to the Gospel of Nicodemus, pierced the side of our Saviour. In this place, it is said, was once preserved the *title* which Pilate affixed to the cross. It has been removed to Rome, where it may be seen in the church of *Santa Croce in Gerusalemme.* A few paces farther, at the E. end of the building, is (21) the "Chapel of the Division of the Vestments;" being built, according to tradition, over the spot where the soldiers divided the raiment of Christ. A few feet southward is a door leading to the

Chapel of Helena.—We descend a flight of steps, and enter the most striking building connected with the Church of the Holy Sepulchre. It is 16 ft. below the level of the Rotunda, and measures 51 ft. by 43 ft., being divided into nave and aisles by two columns on each side, supporting a groined roof. In the centre of the roof is a cupola, having four windows, the only lights of the chapel. The architecture is massive and cryptlike; the columns are dwarf, with capitals of early Byzantine character. At the eastern end of the northern aisle is an apse with an altar (23), dedicated to St. Dimas, the *Penitent Thief.* At the end of the nave is another altar (24), dedicated to St. Helena; and on its S. side, in a break of the wall, stands a patriarchal chair of marble (25), said to be that in which Helena sat while superintending the search for the true cross. Near the eastern end of the S. aisle is a staircase hewn in the rock, leading down to

The Chapel of the Invention of the Cross, an irregularly shaped vault about 20 ft. across, excavated in the rock. Here were dug up, as tradition affirms, the three crosses, the crown of thorns, the nails, the inscription, &c.

In a recess on the S. side (28) an altar and crucifix stand on the spot where the *True Cross* was found. This chapel is one of special sanctity. The vault was evidently an old cistern; perhaps connected with the great cistern of Helena, which adjoins it on the N. The Chapel of the *Invention of the Cross* belongs to the Latins, and that of Helena to the Armenians; but the several sects are permitted to visit them in turn They both lie under the Abyssinian convent.

Golgotha and its Chapels.—Ascending again to the great aisle, we have on our l., on leaving the staircase (29), the *Chapel of the Mocking.* Here, beneath the altar, is a fragment of a column of grey marble, on which the Jews are said to have made our Saviour sit while they crowned Him with thorns. Sæwulf is the first who mentions this tradition.

Advancing up the aisle to the place where it joins the S. transept, we

observe on the l. a flight of steps (30) leading to the **Chapel of Golgotha.**

Ascending the steps, we enter a vaulted chamber with a marble floor: this is the *Chapel of the Elevation of the Cross*, belonging to the Greeks. At the eastern end is a platform 10 ft. by 6 ft., raised about 18 in. above the floor; in its centre stands the altar, and under it a hole in the marble slab communicating with a similar one in the natural rock. Here we are told the Saviour's cross was fixed (31). Near it on the rt. is another opening in the marble to lay bare the *rent* in the rock occasioned by the earthquake. The holes for the crosses of the two thieves are shown on the rt. and l. Adjoining this chapel on the S. is the Latin *Chapel of the Crucifixion* (38), so called because it stands on the spot where Christ was nailed to the cross. The chapel is an upper chamber, not standing on the rock at all, but upon a crypt, now used as a vestry, and in no way venerated! Quaresmius suggests a solution of this anomaly. The ground beneath the chapel was removed by Helena and conveyed to Rome, so that the chapel still occupies the *true position in space* where the event it commemorates occurred! In the S. wall is a barred window, looking into a small exterior chapel (formerly the *porch*) dedicated to *Notre Dame des Douleurs*; and marking the place, in *space* of course, where the Virgin Mary stood during the Crucifixion.

At the W. end of the Latin chapel a flight of stairs leads down to the transept, terminating within the great door. Descending by these, and turning to the rt., we enter the *Chapel of Adam*—a low, crypt-like chamber, lying under the western end of the Chapel of the Elevation of the Cross. At the farther end is an apse, hewn in the rock. On passing the door we have on our l. the spot where once stood the tomb of Godfrey, the first Latin king of Jerusalem. It was a roof-shaped monument of fine porphyry, with vertical gable-ends and ornamental edges—supported on four dwarf twisted columns, resting on a plinth of marble. On the sloping surface was the following inscription:

Hic jacet inclytus
Dux Godefridus de Bulion
Qui totam istam Terram
Acquisivit Cultui Christiano:
Cujus Anima regnet cum Christo. Amen.

The tomb of Baldwin, his brother and successor on the throne, stood opposite on the rt. hand of the door. Both were defaced by the Charizmians in 1244, and subsequently by the fanatical Greeks, because they commemorated Latin princes. When the church was restored in 1810 they were wholly destroyed.

Their sites are now marked by stone ledges with projecting slabs covered with straw mats. Inside this chapel is shown the *Tomb of Melchizedek*! The name of Adam is also connected with it on account of a tradition, at least as old as Origen, which held that Adam was buried beneath the spot where the cross of Christ was erected upon Calvary.

And here we end our examination of all the marvellous shrines of superstition which are crowded together within the small space of the Church of the Holy Sepulchre. We must, however, by way of appendix, make some mention of the blasphemous ceremony which is held on the Greek Easter Eve of every year, and which is known as the miracle of the **Holy Fire.**

A very complete and interesting account of this proceeding is given by Conder (*Tent Work*, chap. xi.) Originally all the churches took part in the ceremony; but the Latin Catholics have for many years denounced it as an imposture, and the Armenians also regard it as a fraud. The more enlightened priests and members of the Greek Church profess now to continue it merely as a *memorial*; but it cannot be denied that the main body of Russian and Syrian

adherents of the Greek Church firmly believe that a direct miracle is annually wrought; and it is, moreover, an undoubted fact that, for political reasons, the Greek hierarchy encourage these simple and ignorant devotees in a belief which they know to be false. It is surely high time for a stop to be put to this degrading and blasphemous imposture, which, so long as it continues, must remain an unpardonable blot upon the purity and honesty of the Greek Church.

(*k*) THE TEMPLE.

We now come to the most interesting and important subject in our description of Jerusalem—viz. a consideration of the sacred area, once occupied by the precincts of the Jewish Temple, and now known as *el-Haram esh-Sherîf* ("the Noble Sanctuary").

The Haram constitutes a quarter of itself, equal in extent to one-sixth of the city. It is as beautiful, too, as it is spacious. Its dimensions are as follows: N. side, 1042 ft.; E. side, 1530 ft.; S. side, 922 ft.; W. side, 1601 ft. It covers an area of about 35 acres. The massive and lofty walls that surround and support it; the green grass of the enclosure, dotted with olives and cypresses, and ornamented with fountains and *mihrabs*; the broad central platform, encircled by arches and diversified by carved pulpits, prayer-niches, and cupolas; and the great mosque itself, with its dome rising up in the centre of all, its enamelled tiles glittering in the sunbeams and wrought into patterns of wondrous intricacy and grace;—these together form a picture such as is scarcely surpassed in the East. The Haram is an artificial platform, supported by massive walls, built up from the declivities of the hill on three sides, varying in altitude according to the nature of the ground, but greatest towards the south. The area within the enclosure is nearly level, and shows on the N. side of the mosque, and especially at the N.W. corner, sections of the natural rock, cut away and levelled by art. Nearly in the centre of the enclosure is a flagged platform, about 15 ft. above the general level, and ascended by several flights of steps. It is 550 ft. long from N. to S., and 450 ft. wide. In the middle of it stands the octagonal mosque called Kubbet es-Sakhrah, beneath whose dome is an irregular projecting crown of natural rock, 5 ft. high and 60 ft. across.

There are eleven modern gateways leading into the Haram, three on the N., and eight on the W. In addition to these are two ancient gateways on the S., called the Double and Triple Gates; whilst on the E. is the famous Golden Gate, with two small posterns S. of it. All these ancient gateways are now walled up. To the E. of the Triple Gate in the S. wall is a mediæval entrance known as the Single Gate, and beneath this is the passage (described above) which was discovered by Sir C. Warren.

Visitors to the Haram are obliged to apply to the Consulate of the nation to which they belong; and no one is allowed to approach the enclosure unless accompanied by a Consular *kawass*. The fee is 10*s*., in addition to a few extras, including *bakshish* to the Moslem sheikhs of the Haram. The usual approach is through the *Sûk el-Kotonîn*, or "Street of the Cotton Merchants," which was at one time a scene of busy industry. It was restored in 1336, and for a long time was the chief emporium of trade between the East and West. It was still flourishing in the year 1495; but, on the discovery of the passage round the Cape of Good Hope, the traffic between India and Europe became diverted from the overland route across the deserts, and the Street of the Cotton Merchants lost its importance. Some curious arches are to be seen in the doorways on either side of the street, the stones being fixed in position in a very ingenious way. The *Bâb el-*

Kotoniyeh, or "Cotton Gate," by which we enter the Haram enclosure, is of Saracenic construction; and on the rt. hand of the entrance is a fountain, built over a huge cistern, where formerly stood one of the W. gates of the Temple. This was called in the Talmud the Northern *Parbar*, or Suburban, Gate. The cistern now in existence on the spot is described in the *P.E. Mem.*, "Jerusalem," p. 224, under the heading "No. 30 Tank."

We commence our survey of the Haram by examining

1. *The Walls*; and for this purpose we make our way to the N.W. angle.

Here stands a large pile of buildings, now used as barracks. It is founded upon a crown of rock, which rises nearly 40 ft. above the Haram. The S. section of the crown has been cut away to the level of the area; and an account of these artificial levellings is given by Josephus, from which it appears that they were executed in the time of the Maccabees. Several curious holes and marks can be seen in the surface of the rock which now forms part of the platform of the Haram enclosure at this point. These were doubtless connected with the levelling operations. This rocky surface existed in the time of Christ, so that here we are literally standing on the very footsteps of our Lord. Steps in the scarped rock lead up to the barracks, and most probably it was from them that St. Paul addressed the people (*Acts* xxii. 34–40). For the barracks almost undoubtedly occupy the site of the great

Castle of Antonia. It is true that on this point, as on so many others, authorities greatly differ. Robinson and Porter make the whole of the present Haram enclosure N. of the Golden Gate the site of Antonia; Fergusson placed it on the E. side of the Tyropœon valley; Thrupp advocates the site of the present "Dome of the Rock;" whilst the common tradition locates it at the N.E. angle of the sanctuary. None of these theories seems to accord with the description given by Josephus. According to this historian, Antonia was the fortress of the Temple, at the N.W. corner of which it stood. Its general appearance was a quadrangular structure, having a large central tower with other towers at the four corners, three of which were 50 cubits high, that at the S.E. angle being 70 cubits in height. It had the extent and arrangements of a palace, with passages leading down to the colonnades of the Temple area. Thus it was clearly built on elevated ground, and served as an *acropolis* to the Temple, which it dominated, just exactly as the present barracks dominate the Haram enclosure. We feel, therefore, disposed to agree with the conclusion of the P.E. surveyors, who fixed the Castle of Antonia at this place on the site of a more ancient tower called *Baris*, built by Hyrcanus.

The barracks cover the Haram wall for a distance of 370 ft. from the N.W. angle, and on their E. side is a small gateway called *Bâb ed-Dawatâr*, or "the Gate of the Secretary." A "place of prayer" is situated nearly opposite to it, as also another immediately facing the next gate, *Bâb el-Atam*, or "the Gate of Darkness," which opens from a narrow lane into the Haram enclosure. A third gate, called *Bâb el-Hytta*, stands 150 ft. farther E., and a few feet beyond this is the commencement of

Birket Israel. This great reservoir is about 360 ft. long, 126 ft. wide, and 80 ft. deep. It extends along the N. side of the Haram as far as the N.E. angle. Its E. wall is formed by the natural rock, with a dam upon it 46 ft. wide, forming a portion of the old E. wall of the city. The N. and S. walls are of masonry, and the W. wall of rock. The pool is filled up with rubbish to a height of from 37 ft. to 50 ft., and the bottom has only been seen at one point, 20 ft.

from the S. side, and 158 ft. from the E. wall. Here the bed was found to be covered with a very hard concrete 16½ in. deep, on the top of which was a layer of strong cement 2½ in. thick. The S. wall of the pool is the N. wall of the Haram. Two vaulted parallel passages of modern masonry open into the W. end of the pool, the S. passage being 134 ft. long, and the N. passage 118 ft. Each is 21 ft. wide. These vaults are now nearly filled up with rubbish and refuse, and houses are built above them. The masonry at the E. end of the pool is 45 ft. thick. Two conduits lead out at this end, one of which appears to have been the original outlet to the pool. It was discovered in 1869, when the survey party were driving a gallery along the supposed Tower of Antonia on the E. side. (A full description of this curious conduit is given in *P.E. Mem.*, "Jerusalem," pp. 124–126.) The top of the dam to the E. of Birket Israel serves as a road from St. Stephen's Gate to the Haram, through the *Bâb el-Asbât*, or "Gate of the Tribes." The masonry of the pool is similar to that found in Byzantine ruins in different parts of Palestine; and probably, therefore, the reservoir is not of very ancient date. It is commonly identified by guides with the Pool of Bethesda (see above); but this is entirely wrong.

The N.E. angle of the enclosure is situated about 200 ft. to the S. of St. Stephen's Gate. It projects 7½ ft. from the general line of the wall, forming a corner tower 83½ ft. long. The stones are levelled, well-hewn, and of massive proportions. One at the S.E. angle measures 24 ft. 9 in. long, 3 ft. 2 in. high, and 5 ft. 6 in. wide. There are several others varying from 17 ft. to 20 ft. in length. The foundations of the present tower rest on rock more than 100 ft. below the present surface. This tower has been by some authorities erroneously identified with the Tower of Antonia (see above). It has been pointed out by Sir C. Warren that the outer wall of this tower is in an exact line with the E. wall running N. from the S.E. angle for some distance, thus showing that the original E. wall was in one straight line, although the present superstructure has more than one bend in its length (see *P.E. Mem.*, "Jerusalem," p. 127). The tower is formed of stones like those at the Wailing Place, while the wall to the S. is composed of stones quite differently drafted. This proves the tower to be of separate construction from the Sanctuary wall. The excavations here also showed that there formerly existed a deep valley to the N. of the Temple, as described by Josephus (*Ant.* xiv. 4, 2; *Wars* i. 7, 3). This valley had already become partly filled up when the tower was built, thus showing it to have been of later date than the rest of the wall.

At a distance of 380 ft. to the S. of this tower stands the

Golden Gate, called in Arabic *Bâb el-Taubeh* ("Gate of Repentance"), or *Bâb el-Daharîeh* ("Gate of Eternity"). This is one of the most striking features in the E. wall. It is in the centre of a projection 55 ft. long and 5 ft. wide. The portal is double, with semicircular arches profusely ornamented. The Corinthian capitals which sustain the entablature spring like corbels from the wall, and the entablature is bent round the arch. The exterior appearance bears no mark of high antiquity, and the structure is evidently a comparatively recent addition. It is probably a reconstruction, for it stands on the ancient foundations of a gateway, which correspond in some measure to those of the Triple Gate. The architecture of the interior is peculiar. In the centre are two square marble columns with debased Ionic capitals, and at the E. and W. ends, in a line with these, are limestone pilasters, with Composite capitals. From these spring groined arches supporting the roof, in which are four low domes or cupolas, and two drums supporting domes. The interior length is 63 ft., and the breadth 32½ ft. The sides of

the pillars are 4 ft. 5 in. in length. The date of the reconstruction is uncertain. The Golden Gate is now walled up on the E., and the Moslems believe that they will retain possession of Jerusalem until the obstruction is removed, when their conqueror will ride through and their power will be destroyed. Hence they jealously guard this gate, and it is difficult for visitors to obtain an entrance into the interior. An interesting account of the excavations made in the vicinity of the Golden Gate will be found in the *P.E. Mem.*, "Jerusalem," pp. 141–146. From these it was discovered that at this spot the Sanctuary wall extends below the present surface outside to a depth of from 30 ft. to 40 ft. The rock has here an inclination to the N., and a massive wall runs to N. and W. about 46 ft. in front of the Golden Gate.

From this point to the S.E. angle of the Haram is a distance of 1018 ft. At 51 ft. to the S. of the Golden Gate is the postern, which appears to be of very recent date, but probably marks the site of Mejr Eddin's gate *el-Burâk*. The masonry in this section of the wall is rude and irregular, and towards the S. are many large antique stones and fragments of columns. One in particular will be noticed near the top of the wall, projecting several feet. This is called *Mohamed's Pillar*, and according to Moslem tradition the Prophet will take his seat upon it at the Day of Judgment. As we approach the S.E. corner the ground sinks rapidly, revealing courses of enormous stones. The last 60 ft. of this side project about 6 in., and this is the most beautifully executed and best-preserved part of the wall.

Very careful explorations were made by the P.E. Survey at the S.E. angle, and some interesting results were obtained. These are recorded in the *P.E. Mem.*, "Jerusalem," pp. 148-158. The chief discovery that was made was that the E. wall was originally prolonged beyond the S. face, continuing in the general direction of Siloam, "with all the solidity and antiquity of its known portions." There can scarcely be a doubt that these foundations are those of the *first wall* (see above). They were traced upwards of 300 ft. towards the Pool of Siloam. Another interesting discovery was that of several Phœnician characters upon the stones in the lower courses of the wall-foundations. Some of these were incised, and some were painted with red pigment; and fragments of pottery were also found with short Phœnician inscriptions. Here, then, we doubtless have the original foundation-stones of the outer walls of Solomon's Temple; and a remarkable corroboration is thus afforded of the truth of the Biblical record, which ascribes the hewing of the stones to Phœnician handicraft. At the angle itself there are several gigantic corner-stones, some of them being 20 ft. long, 7 ft. broad, and 6 ft. high. The height of the wall is nearly 80 ft. above the present surface, and another 80 ft. are now concealed beneath the ground, the solid rock of Mount Moriah being covered with that thickness of *débris*. Originally, therefore, the wall must here have stood at a height of 160 ft. above its foundations, the rock itself being on the brow of the ravine, with an almost perpendicular depth of 165 ft. below it. The appearance of this angle of the Temple must consequently have been grand and imposing in the extreme; and here is generally supposed to have stood the "pinnacle of the Temple" (*St. Matt.* iv. 5; *St. Luke* iv. 9). The corner-stones at this point may also have possibly suggested the illustrations and allusions so frequently employed in Holy Scripture (see, *e.g.*, *Psa.* cxliv. 12; *Isa.* xxviii. 16; *Eph.* ii. 20, &c.)

The S. wall is broken into nearly three equal sections by the Triple and Double Gates. The former is 300 ft. from the S.E. angle, and the latter 330 ft. from the S.W. corner. The present surface of the ground rises 22 ft. from the S.E. angle to the

Triple Gate; thence to the S.W. angle it is nearly level. The ancient summit of Moriah, on which the foundations of the wall rest, was, however, very different. At the S.E. angle, as we have seen, it is 80 ft. below the present surface; thence it rises gradually to the Triple Gate, where it is only a few inches underground; then it falls continuously to a point 90 ft. from the S.W. angle, where the depth is 92 ft. This is the real bed of the Tyropœon valley, and thence the rock rises rapidly to the S.W. angle, where it is only 63 ft. below the surface. At the Double Gate the rocky foundations are 40 ft. beneath the ground. All the lower courses of stones along this S. wall are Jewish in character. About 100 ft. from the S.W. angle is the **Single Gate**, with a pointed arch, opening originally into the vaults beneath the Haram, commonly but erroneously called Solomon's Stables. This gate is now closed up, and about 30 ft. below it is the "Great Passage," or aqueduct, already described.

The **Triple Gate** stands 170 ft. W. of this Single Gate, and is generally ascribed to the time of Justinian. It opens into Solomon's Stables, and was formerly the entrance to a double tunnel similar to that at the Double Gate (see below). The gateways are each 13 ft. wide, with piers 6 ft. in width. The outer arches are semicircular, but in the interior they are elliptical, and have a greater span so that the doors might have room to fold back. At the base of the gateway are remains of the ancient entrance. The W. wall of the double passage upon which the gate opens is formed of piers 4 ft. wide and 10 ft. 6 in. apart, supporting semicircular arches on which rests the vaulted roof. At 192 ft. from the gate the original double tunnel terminates, and the passage is continued with a modern arch and wall. There are remains of engaged columns in the gateway and on the W. wall of the passage, which appear to indicate that this was an entrance to the sanctuary, with a ramp like that at the Double Gate. Indeed, all the features of the two entrances seem to show that they corresponded with each other, and both led up to the Sanctuary level. Beneath the Triple Gate, at a depth of 19 ft. below the surface, are three passages, which were apparently overflow canals, used for flushing the Great Passage beneath the Single Gate. One of them has an ancient doorway, and it has been suggested that this may have been the "Water Gate" mentioned in Neh. iii. 26.

The portion of the Haram wall between the S.E. angle and the Double Gate lies at present wholly outside the city wall. It has one distinguishing feature—namely, the *Great Course* of drafted stones, measuring from 5 ft. 10 in. to 6 ft. in height. Its bed is on a level with the sill of the Triple Gate and the floor of Solomon's Stables; and as it is only 1 ft. above the highest part of the natural rock, it is the first course on this side which can run uninterruptedly from E. to W. It is almost continuous for the 600 ft. between the S.E. angle and the Double Gate, but it is not found to the W. of the latter. At the S.E. angle the cornerstone weighs over 100 tons, and is the heaviest, though not the longest, in the sanctuary wall.

The city wall joins that of the Haram at rt. angles at the

Double Gate, and at the point of junction a section of an arch about 6 ft. wide may be seen, resembling in style and ornament that of the Golden Gate. The remaining portion of the arch is covered by the city wall; but just under the part exposed is a small grated window, through which we get a dim view of the long subterranean avenue, leading up an inclined plane and flight of steps to the Haram enclosure (see below). The gates are each 18 ft. wide, and are separated by a pier 6 ft. in width. The openings are covered by a lintel, with relieving arch and cornice. The central pier and side jambs are built of drafted stones of great size and of

the oldest type, but the general appearance of the gateway indicates that it has been reconstructed in comparatively later times out of ancient materials. In the Haram wall at this point is an inscription, upside down. It originally stood at the base of a statue to Adrian, and is as follows:

TITO AEL HADRIANO
ANTONINO AVG PIO
PP PONTIF AVGVR
D.D.

The translation is:

"To Titus Ælius Hadrianus Antoninus Augustus Pius, Father of his Country, Pontiff Augur, by Decree of the Decurions."

The bevelled masonry ends with the Double Gate, and beyond it, to a point 67 ft. from the S.W. angle, only large stones with plain dressed faces are to be seen. This portion of the wall here is apparently of the later Roman period. For the last 67 ft. of the S. wall the stones are again of colossal size, with marginal drafts and smooth faces. The corner-stone at the S.W. angle is 38 ft. 9 in. long, 10 ft. thick, 3 ft. 6 in. high at the angle, and 3 ft. 3 in. high at its N. end. It weighs about 80 tons, and is the *longest stone* yet found in the walls. The excavations in this neighbourhood revealed the existence of a pavement about 23 ft. below the present surface, and extending round the angle of the wall from Wilson's Arch (see below) as far as the Double Gate. This is apparently the roadway spoken of in the "Citez de Jherusalem." Underneath this pavement were found fragments of pottery ascribed to the fourth and fifth centuries A.D., as well as a signet with an old inscription in Hebrew, "*Haggai, son of Shebaiah.*" A second pavement was also discovered, 20 ft. below the former, and this is believed to have been the marble pavement laid down by Herod Agrippa. The masonry at the S.W. angle is universally admitted to be of the Herodian period. It extends as far as Barclay's Gate (see below) on the W., and the Double Gate on the S.; beyond these points there is a change. The character of the drafting of the stones indicates that this portion is of later construction than those about the Wailing-Place and near the S.E. angle, which were evidently in existence before the time of Herod. In the W. wall there are evidences of five distinct periods of construction, which are to be distinguished as follows:

(1) Large stones with marginal drafts. From Solomon to first century A.D.

(2) Large plain dressed stones. From second to fifth century.

(3) Medium-sized plain dressed stones. From sixth to eighth century.

(4) Small stones with marginal drafts and projecting faces. From ninth to twelfth century.

(5) Small stones of various size and form. Modern.

At 39 ft. from the S.W. angle in the W. wall is the spring of an arch, first discovered by Robinson, and known familiarly by the name of

Robinson's Arch. Three courses of huge stones project from the wall, forming a segment of an arch, extending 50 ft. along the wall. This spring formed the commencement of a *Bridge* across the valley, connecting Zion with Moriah. Sir C. Warren was fortunate enough to discover the remains of this remarkable bridge. The foundations of the first pier were found laid upon the scarped rock, at a depth of 42 ft. below the spring of the arch. Two complete courses and part of a third remain *in situ*. The lowest is 3 ft. 6 in. high, the second 3 ft. 9 in., and the third 4 ft. The stones are bevelled and cut "precisely similar to those in the wall at the S.W. angle of the Sanctuary, and are of the same heights." The pier is 51 ft. 6 in. long, and 12 ft. 2 in. thick; it is exactly opposite the remains of the arch; and "the span is a trifle over 41 ft. 6 in." The pier appears to have been hollow, having a vacant space of 5 ft. wide inside. The

eastern face is built in open work; there being five piers of the two first courses, about 5 ft. long each, with a space between each of 6 ft.; over these spaces the third course is thrown in the form of great lintels, one of them 13 ft. 9 in. long, weighing 10 tons. "By this method only about half the bulk of the pier is occupied by stone." Between the pier and the Haram lie the fallen voussoirs of the arch, resting on an old pavement. The pavement was broken through by Sir C. Warren, and a shaft sunk to the rock 23 ft. below. Here he discovered a drain or aqueduct cut in the rock, 12 ft. deep and 4 ft. wide, running parallel to the Haram wall, and connected with remarkable rock-hewn cisterns. The depth of the drain beneath the present surface is about 80 ft., and beneath the roadway of the ancient bridge about 110 ft. The drain was found to run up the valley as far as David Street. It is a remarkable fact, that across the top of the drain, more than 20 ft. below the old pavement on which the ruins of Robinson's Arch rest, Sir C. Warren found voussoirs which must of course have belonged to a bridge *still older* than that of which Robinson's Arch is the commencement. The latter is almost certainly that built by Herod, and mentioned by Josephus in various places as connecting the Temple with the Upper City on Zion. He says that it was at the lower end of the Xystus, or Forum, and that the space across the valley was so narrow that Titus, standing on the Temple wall, was able to hold a parley with the Jews in the Upper City (*Wars* vi. 6, 2). The position of Robinson's Arch exactly corresponds with this description. Josephus also speaks in a former place of a bridge between the Temple and Zion, which was broken down during the siege by Pompey, twenty years before Herod became king, by the party of Aristobulus. This was in all probability the bridge discovered by Sir C. Warren beneath the old pavement.

Proceeding N. from Robinson's Arch, we notice several buildings which abut upon the Haram wall, and completely cover it. Here is the well-known *House of Abu Sa'ûd*, which is built partly within and partly without the Haram. Beyond this, in a little court, 270 ft. from the S.W. angle, is situated

Barclay's Gate, called by the old writers the "Gate of Mohamed," or the "Prophet's Gate." Above it is the modern gate, *Bâb el-Mughâribeh*, or "the Moor's Gate." Here was probably situated the Southern *Parbar*, or First Suburban Gate, mentioned in the Talmud. The level of the Moor's Gate is 4 ft. lower than the general level of the Haram; and immediately outside this gate the ground is 21 ft. lower still, a ramp leading up to the gate on vaults. Near the gate are two vaults, one above the other, and in the lower one the lintel of Barclay's Gate is seen. It is more than 20 ft. long and 6 ft. 10 in. high, and the gate which it spans is 28 ft. 9 in. in height, opening into a subterranean passage 18 ft. wide, leading E. a distance of 69 ft. and then turning S. Above the lintel the Haram wall is built of small stones, plain-dressed, and the entrance itself is filled up with stones and rubble. The excavations at this point brought to light the existence of a *ramp* or viaduct, which formerly led across the valley to this suburban gate, at a height of 27 ft. above the surface of the ground at that time. The ancient passage which leads from this gate is supposed to have formed part of the approach to the Temple platform in Solomon's time; but whether it is of a date so ancient, or whether it is of Herodian or Byzantine construction, has not up to the present been definitely determined. The floor of the passage is 22 ft. above the sill of the gate, and it is now reached by a modern flight of steps from the W. cloisters of the Haram. It is known as the *Mosque el-Burâk*. At 38 ft. from the outer wall of the Haram this

chamber is closed by a masonry wall. The E. portion of the passage is covered with an elliptical arch of later date. In the mosque is shown the ring to which the winged beast, el-Burâk, was tied by Mohamed, on the occasion of his famous night-journey. Portions of the ancient passage to the Temple area are now occupied by two cisterns.

About 60 ft. N. of the "Moor's Gate" we come to the

Jews' Place of Wailing. There is here a small quadrangular paved area between low houses and the Haram. The approach to it leads through narrow, dirty, and crooked lanes; but on a Friday afternoon the place is well deserving of a visit. Here a strange and touching spectacle is presented. The mighty stones of the Sanctuary wall rise up to the domes and cypresses without door or window, as though to shut the worshippers off effectually from the sacred area over which they lament. Jews of all ages, both sexes, and from every quarter of the earth—Ashkenazim Pharisees from Russia, Poland, Roumania, and Germany; Sephardim Hebrews from Spain; Mughâribeh Jews from Africa; Karaites; rabbis, aged men with flowing white locks, young dandies with long curls, little red-haired children, old women and maidens, all clad in their characteristic garments—raise their voices of wailing over the desolated and dishonoured sanctuary, as they have done continuously every week, century after century. Many of them appear to go through the ceremony as a mere idle matter of form, but the genuine emotion of a few is pathetic and soul-moving in the extreme. The lamentations are taken from the 79th Psalm:

"O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. . . . We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?"

The *Mahkama*, or Court-house, extends along the Haram wall, N. of the Wailing Place, over a distance of 90 ft.; and underneath it are vaults, reached by an opening from the S. through a garden walled off from the Wailing Place, the pavement of which is 11 ft. lower than the floor of the vaults. Here is the pool *el-Burâk*, 71 ft. N. of the S. entrance, and 17 ft. lower than the vaults. It is irregular in shape, and for 25 ft. it has a segmental arch of good masonry, 17 ft. span, on which the wall of the Mahkama is built. An arch of inferior masonry and more recent construction covers the next 8 ft., and the remainder of the pool is roofed over by a semicircular arch, 43 ft. wide and of 42 ft. span. About 16 ft. of the N. portion of the pool has been cut off, and turned into a cistern, so that the arch now measures only 27 ft. in width. This arch, the discovery of which by Sir C. Wilson excited great interest, is now known as

Wilson's Arch. A road over the arch leads to the two gates of the Haram—*Bâb es-Sala'am* ("the Gate of Peace"), and *Bâb es-Silsileh* ("the Gate of the Chain"). The arch stretches from an ancient aqueduct, called the *Great Causeway*, to the Sanctuary wall, and appears to date from about the third century A.D. It is twice mentioned in "La Citez de Jherusalem" (chaps. iii. and xvi.), and from these accounts it appears that the street from the Damascus Gate to the Dung Gate passed under Wilson's Arch in the Middle Ages. The spring of the arch is 4 ft. higher than that of Robinson's Arch. To the W. of Wilson's Arch is a series of vaults, which were discovered in 1868; they were evidently connected with the Great Causeway. A long passage or tunnel runs along to the S. of them, under the street leading to the "Gate of the Chain." This has been entitled the "*Secret Passage.*" A very *ancient Hall* of drafted stones

was discovered in the midst of the vaults. Its S.E. corner is 84 ft. from the Haram wall, and 8 ft. of its S. end lie under the *Tarîk es-Silsileh*, or "Street of the Chain." It measures 30 ft. 8 in. from N. to S., and 23 ft. from E. to W.; but 10 ft. 4 in. have been added to its S. end, so that originally it was only 20 ft. 4 in. long. The additional portion was made for the Secret Passage to pass over. The walls are 18 ft. high and 4 ft. thick, and are evidently of very ancient date. At each angle are pilasters, projecting about 2 in., and having Ionic capitals. This hall is believed to be one of the oldest buildings yet discovered in Jerusalem. The Secret Passage is mentioned by Mejr Eddin, who says that it was constructed by David. This, however, is clearly incorrect, as the Passage is Roman of a late date. It is believed to be a portion of a subterranean passage which originally connected the Citadel with the Temple. The causeway vaults and Secret Passage are noteworthy, inasmuch as it is universally admitted that the *first wall* of the city ran along the N. edge of the vaults. The wall itself was constructed in the Maccabæan period; but the vaults seem to have been built during the Roman occupation. It is just possible that the Sanctuary wall in the neighbourhood of the Jews' Wailing-Place belongs to Solomon's Temple; in which case the ancient Hall, the masonry of which is clearly of the same date, may have been one of Solomon's council chambers, and the Secret Passage and causeway vaults might then belong to the Herodian buildings. (For an interesting discussion upon all these points, the visitor is referred to the *P.E. Mem.*, "Jerusalem," pp. 187–209.)

Close to the Secret Passage, at 250 ft. from the Haram wall, a vaulted chamber of peculiar shape was discovered, the crown of which was 13½ ft. below the bottom of the Secret Passage. It was 14½ ft. long, 8 ft. broad at its W., and 10½ ft. broad at its E. end. A doorway, built up, led into another vaulted chamber 18 ft. long from E. to W., and at the E. end was a doorway 5 ft. wide, with a lintel 12 ft. 4 in. long and 1 ft. 10 in. high, and a relieving arch of 5 ft. span. Beyond this doorway was a passage 2 ft. 6 in. wide, covered over with blocks of stone laid horizontally. These chambers appear to have been the vestibule or *guard-room to the postern of the first city wall*, and are quite unique.

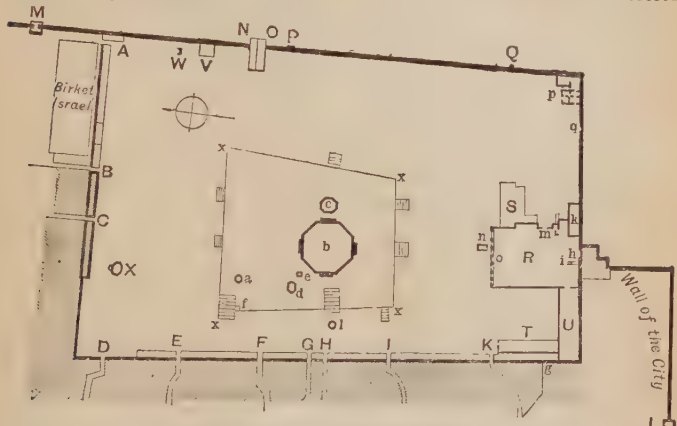
About 180 ft. N. of the Bâb es-Sala'am is a small portal opening from a narrow lane, and called *Bâb el-Mathara*, or "the Gate of Rain;" and 50 ft. beyond this is the *Bâb el-Kotonîn*, by which we entered the Haram enclosure (see above). The next gate is 150 ft. N. of this, and is called *Bâb el-Hadîd*, or "the Iron Gate;" and 260 ft. beyond this, again, is the *Bâb el-Nazîr*, or "Gate of the Inspector." Immediately N. of this the rock appears on the surface in the interior of the Haram, and gradually increases in height to the N.W. corner. Underneath this rocky block runs the aqueduct from the Twin Pools.

Beneath the *Bâb es-Serai*, or "Palace Gate," 160 ft. N. of the Gate of the Inspector, an ancient wall is visible, where this aqueduct stops, after turning sharp round to the E. Through the roof of the aqueduct Conder penetrated in 1873 into a small modern chamber, just N. of the Bâb es-Serai, and here he found part of a wall of large drafted stones, with a plinth course and two pilasters, as in the Haram at Hebron. This ancient wall is parallel to the Sanctuary wall; it is 8 ft. thick, and its E. face coincides with the W. face of the Haram wall S. of Bâb el-Nazîr. This shows that the Sanctuary wall was set back 8 ft. at some point, probably at the latter gate.

One more gateway, called *Bâb el-Ghawanimeh*, opens on a higher level into the Haram enclosure, about 60 ft. N. of the Palace Gate, and 80 ft. from the N.W. angle, where stands the minaret called *Kalawûn*. Here is the

old serai, or Pasha's residence, as well as the barracks; and as this is almost certainly the site of the Palace of Antonia, the house of the present Turkish military governor stands on the very spot which once was occupied by that of the Roman governor, Pontius Pilate.

2. *Interior of the Haram Enclosure.* S. wall; and this, again, is for the most part of the same style as the wall on the W. The S.E. angle is identified with that described by Josephus by the discovery of the foundations of the Ophel wall. Robinson's Arch is evidently the beginning of Herod's Bridge, and the N.W. scarp is the site of the Tower of Antonia. Therefore,



PLAN OF THE HARAM ENCLOSURE.

A. Bâb el-Asbât. B. Bâb el-Hytta. C. Bâb el-Atam. D. Bâb es-Serai. E. Bâb en-Nazîr. F. Bâb el-Hadîd. G. Bâb el-Kotonîn. H. Bâb el-Mathara. I. Bâb es-Silsileh. K. Bâb el-Mughâribeh. L. Dung Gate. M. St. Stephen's Gate. N. Bâb et-Taubeh. O. Golden Gate. P. Postern. Q. Mohamed's Pillar. R. Mosque e-Aksa. S. Mosque of the Forty Martyrs. T. Cloisters. U. el-Baka'at el-Baidha. V. Solomon's Throne. W. Foundations of old tower. X. Place of prayer. a. Kubbet el-Arwah, or Little Sakhrah. b. Kubbet es-Sakhrah. c. Kubbet es-Silsileh. d. Mawazin. e. Kubbet en-Neby. f. Kubbet el-Khudr. g. Robinson's Arch. h. Footprint of Jesus. i. Minbar Omar. k. Jami'a Omar. l. Sebil Kayat Bey. m. Mihrab of John and Zechariah. n. el-Kâs. o. Bir el-Waraka. p. Cradle of Jesus. q. Single Gate. x. Corners of raised platform.

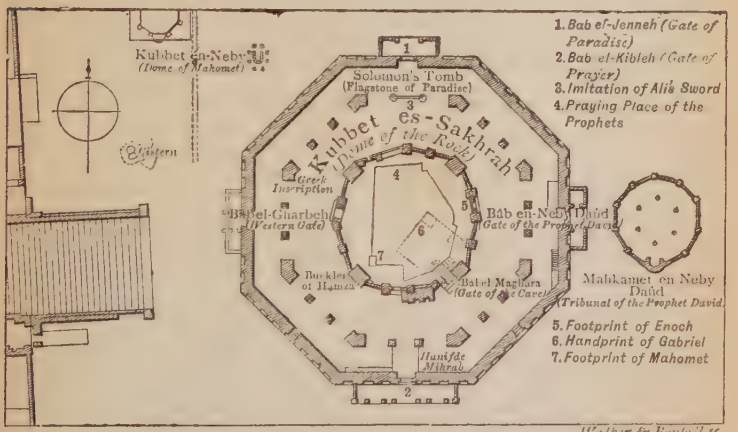
Having now completed our survey of the exterior walls surrounding the ancient Temple area and the modern Haram esh-Sherîf, we proceed to examine in detail the interesting enclosure itself.

And, first, we would point out that many indications lead us to the conclusion that the space enclosed between the present outer walls of the Haram is, with one exception, perhaps, virtually identical with the ancient Temple area. The E. wall from the Golden Gate to the S.E. angle is of similar construction to the from the Golden Gate on the E. to the rocky scarp on the N.W. we can safely assert that the present walls on E., S., W., and N. define the limits of the Temple area. But, from the E. end of the rocky scarp, round the N.E. angle, and S. as far as the Golden Gate, the walls are undoubtedly of later date than the rest. We therefore conclude that this portion lay originally outside the Temple enclosure, though in what direction exactly the line should be drawn between these two points cannot at present be decided with

accuracy. It is true that the area included within the boundaries which we have defined is considerably greater than the measurements given either by Josephus or the Talmud. The former says that the Temple area was "a square furlong"—*i.e.* 625 ft. each way; and the Talmud states that each side was 500 cubits, or 666 ft., assuming the cubit to have measured 16 in., which is the length given by Maimonides. But this apparent difficulty is overcome by the assumption that both the Talmud and Josephus included only the actual Sanctuary itself, and not the outer court to which the Gentiles were allowed access. As to the precise position of the Temple itself within the general area, there have been controversies, theories, discussions, and differences of opinion without number. It is impossible to enumerate the conclusions at which these diverse authorities have arrived, or the arguments by which they support their various theories. We can merely indicate the most probable positions, in accordance with the latest investigations and the most mature judgment.

The Talmud as summarised and arranged by Maimonides, and the writings of Josephus, are the two chief sources from which we are able to derive the information which shall assist our inquiry. Now Josephus distinctly says that the Temple was erected on the "*rocky summit*," the level space of which was scarcely sufficient originally for the Temple and the Altar, in consequence of which the E. side was completely walled up, a colonnade being built upon the embankment (*Wars* v. 5, 1). The Talmud states that the greatest space around the Temple was on the S., the next on the E., the next on the N., and the least on the W. The rocky summit of the Temple Hill is undoubtedly the *Sakhrah*, or "Rock," now exposed to view within the "*Dome*," or Mosque of Omar, the rock-levels taken by the P.E. Survey clearly showing that this is the highest point on the hill on which the Haram stands. On all sides of it the rock gradually slopes down, and bearing in mind what has been said above as to the exclusion of the N.E. corner from the Temple area, the position of the present "Dome of the Rock" exactly corresponds to the statement of the Talmud as to the comparative sizes of the spaces surrounding it. Jewish, Moslem, and Christian traditions all agree in regarding the *Sakhrah* as the most consecrated spot, and this fact alone is of very great weight. We may therefore boldly affirm that the "Dome of the Rock" stands roughly upon the site formerly occupied by the Jewish Temples. But, when we proceed to consider the matter further in detail, we find a great difficulty in fixing the exact positions of the different parts. There is much to be said in favour of the theory that the Altar of Burnt-Offering stood upon the actual Sakhrah itself, whilst there are at least equally strong reasons for believing that that was the site of the Holy of Holies. Conder has shown with tolerable conclusiveness that only upon the latter hypothesis do the rock-levels agree with the Talmud measurements (see *Tent Work*, chap. xii.) On the other hand, the weight of tradition and authority inclines to the former theory—viz. that the *lapis pertusus*, or "pierced rock," which is now exposed to view within the dome, was the site of the threshing-floor of Ornan the Jebusite, which was afterwards converted into the foundation of the Altar of Burnt-Offering (1 *Chron.* xxii. 1). We resist the temptation to venture an opinion of our own, for we consider it impossible to decide the question definitely without further opportunities for excavation and research. Without doubt the "Rock" was a specially sacred spot, and, apparently, it may equally well have been the site of the Holy of Holies or of the Altar of Burnt-Offering. We know that the latter was situated a short distance to the E. of the en-

trance to the Holy Place, the Holy of Holies itself being at the extreme W. end. If, therefore, the latter stood over the Sakhrah, the Altar of Burnt-Offering must be located at the present "Dome of the Chain." If the Sakhrah was the foundation of the Altar, the entrance to the Temple must be placed close to the present row of pillars within the *kubbeh*, to the W. of the rock, and the Holy of Holies in that case would have stood directly over the broad flight of steps outside the *kubbeh* to the W., and The common tradition, and one probably true, is that the Khalif Omar, after taking Jerusalem, cleansed the rock "es-Sakhrah," which had been covered over with rubbish, and commenced to build the shrine above it. This was completed by the Khalif Abd el-Melek about 686, according to the inscriptions on the walls. To the E. of the *kubbeh* is an octagonal structure of exquisitely beautiful design; it is called *Kubbet es-Silsileh*, or "Dome of the Chain." It is also known as the "Dome of Judgment,"



PLAN OF KUBBET ES-SAKHRAH, OR DOME OF THE ROCK.

its floor would have been elevated above the level of the highest step, so that literally not one stone has been left upon another of the Sanctuary of Herod's Temple. The Temple itself was erected upon a platform raised above the rest of the court, and that platform was probably almost conterminous with the present elevated pavement on which the

Kubbet es-Sakhrah stands. This most beautiful and interesting of all the buildings in Jerusalem is commonly known as the "*Mosque of Omar*," although it is not in reality a mosque, but a shrine. Its English title is the "Dome of the Rock."

or "David's Chair." This latter name is derived from a tradition that King David had his throne of judgment on this spot, and that here, also, the balance of justice will be suspended at the Last Day. The former title is connected with a curious Moslem legend. At this spot, so the story goes, was formerly suspended a chain from heaven, which acted as a test of evidence. A witness grasped the chain, and if he told the truth no effect was produced; if he told a falsehood a link dropped off. On one occasion a Moslem accused a Jew of owing him a certain sum of money. The Jew, having handed to

the Moslem a staff which he held in his hand, grasped the chain and swore that he had paid the debt. The Moslem, having handed back the staff to the Jew, grasped the chain in his turn and swore that he had not received the money. Immediately the chain disappeared, having been caught up to heaven. The money had been concealed within the staff, and thus the Jew, with full intent to deceive, had actually told the literal truth, whilst the Moslem, though believing that he had sworn truly, had given false evidence upon oath. The moral was that even a heaven-sent test is powerless to discriminate between truth and falsehood, and the chain was therefore of no further use. The "Dome of the Chain" is said by Arab historians to have been the model upon which the larger dome beside it was built. This is by no means unlikely, for the Kubbet es-Sakhrah has an outer wall which was not part of its original construction; and, if this outer wall were removed, the two buildings would be found to be exactly the same in shape and form, the Dome of the Rock being just three times the size of the Dome of the Chain. Each has two concentric rows of columns, on the inner one of which the dome rests above a drum. The top of each is adorned with a crescent. Each side of the Kubbet es-Sakhrah measures 67 ft., the lower portion being composed of various-coloured marble, and the upper of exquisite porcelain tiles. The latter were added in 1561 by Soleiman the Magnificent, the whole exterior face of the building having been originally of marble. Beautifully executed texts from the Koran are carried round the edifice like a frieze. The upper portion of the Kubbeh is pierced with fifty-six pointed windows, filled with stained glass of great brilliancy. These windows have semicircular tops, but they are hidden by coatings of glazed tiles. The graceful dome is covered with lead. Four doors, facing the cardinal points, open to the interior; that on the S. is the principal entrance, and has an open porch supported on marble columns. It is called *Bâb el-Kibleh*, or "the South Door." The other three entrances have marble porches, that on the W. being called *Bâb el-Gharbeh*, or "the West Door;" that on the N. *Bâb el-Jenneh*, or "the Door of Paradise;" and that on the E. *Bâb es-Silsileh*, or "the Door of the Chain" from the dome beside it. On the lintels of the doors are inscriptions of the time of Ma'môn, about the year 831.

Removing our shoes, or placing slippers over them, we enter by the E. door, and are immediately struck by the contrast between the sunlight outside and the "dim religious light" within. The interior is exquisitely beautiful and entrancing. "The gorgeous colouring, the painted woodwork, the fine marble, the costly mosaics, the great dome flourished all over with arabesques and inscriptions and gilded to the very top—all this splendour gleams out here and there from the darkness" (Conder). The diameter of the interior measures 148 ft., and a corridor 13 ft. wide runs round it, having on its inner side eight piers and sixteen marble Corinthian columns, connected above by a horizontal architrave under pointed arches. The columns do not seem to occupy their original places, as some of them have neither base-moulding nor plinth. They belonged to other structures, possibly to the Temple of Adrian, or to the Colonnade of Herod. Within these is another corridor 30 ft. wide, having on its inner side a circle of twelve larger Corinthian columns and four piers, which together support the dome, 66 ft. in diameter. The pillars are connected by arches, over which rise the clerestory and dome. The interior of walls and dome is ornamented in arabesque gilt stucco.

In the centre, beneath the dome, and carefully guarded by a wooden railing of octagonal shape, is the smooth, bare, rugged surface of the **Holy Rock** itself. It is about 60 ft.

long, 45 ft. wide, and from 2 ft. to 6 ft. high, and in a few places are the marks of chiselling. On the W. side it is cut down in three steps, and on the N. it is carved into an irregular shape, the object of which has not been discovered. At the S.W. corner of the rock is shown the *Footprint of Mohamed*, and close by is the *Hand-print of Gabriel*. The rock, according to the legend, was rising with Mohamed as he ascended from earth, but the angel Gabriel kept it down by force. Beneath the rock is a **Cave**, the entrance to which is under a doorway with a pointed arch to the S.E. A little E. of this entrance are several small rectangular holes cut in the rock, perhaps to contain the feet of the altar erected here in Christian times. A circular opening communicates with the cave, which is of irregular shape, and averages about 7 ft. in height. We enter it down a flight of steps. The Moslems assert that here was the praying-place of Abraham, David, Solomon, and Jesus. They call it the "Noble Cave." Here, also, Ornan and his four sons are supposed to have hidden themselves from the destroying angel (1 *Chron.* xxi. 20). Within the cave are three altars: that on the rt., at entering, is of marble, and is dedicated to Solomon; that on the l., also marble, to David; and that in the N.E. angle, of stone, to Elias. A niche on the S.W. is named after Abraham; another, on the N.W., after Gabriel. In the centre of the roof is seen the aperture to the surface above, and in the floor immediately beneath it is a small marble slab, covering a deep cavity. If the ear is applied to this slab a sound like that of rushing water is heard below, and this has given rise to many traditions. Some call the place *Bîr el-Arwâh*, or "Well of Souls," which are supposed to come here periodically to pray. Others maintain that the River of Paradise runs below; others that this is the gate of hell. De Vogüé, Pierotti, and Warren believe that the opening is connected with cisterns and sewers, and that the blood and refuse from the altar sacrifices passed away by this channel. If the rock is the site of the Altar of Burnt-Offering this theory is not improbable. On tapping the sides of the cave a hollow sound is produced, and the Moslems cite this fact as an evidence of the truth of their belief that the rock is suspended in air. The sound has, however, been shown to proceed from defective plastering.

Several sacred spots and relics are shown by the Moslem dervishes within the Dome of the Rock, but they are altogether too absurd and childish to be enumerated, and are only exhibited for the sake of extorting *bakshîsh*.

Over the outer arcade of the dome is the famous *Cufic inscription*, giving the date of the erection of the building in 688. A forgery has been committed, the name of Abd el-Melek having been erased and that of Ma'môn substituted in its place; but the forger forgot to alter the date, and this, together with the lighter tint of the altered name, is a self-evident condemnation of the work. There is, however, no doubt that Ma'môn in 831 restored the building, and then it was, probably, that the outer wall (see above) was added. In 1016 the *kubbeh* was partially destroyed by an earthquake. The woodwork of the cupola dates from 1022, being erected by Houssein, son of the notorious Khalif Hâkim. The Crusaders gained possession of the building in 1112, and transformed it into a Christian church under the title of *Templum Domini*. The beautiful iron grille between the pillars of the drum, much of the carved woodwork, and several small altars with sculptured capitals, are the remains of the work executed between 1115 and 1136, under the auspices of the Crusaders. About the same time also the interior of the outer wall was decorated by frescoes, portions of which still remain. In 1187 Saladin took the city, removed the Christian altar which had been erected upon the rock, covered up

the frescoes with marble slabs, and restored and regilded the dome. The lead outside and the gilding within were restored in 1318 by Nakr Eddin. The Sultan Soleiman made several improvements about 1520, encasing the bases and upper blocks of the columns with marble, erecting the wooden cornice between the pillars, and covering the arches under the dome with marble. The windows were made in 1528. The exterior was adorned with the *Kâshâni* tiles in 1561, and in 1564 the doors were restored. The dome was repaired in 1830 by the Sultan Mahmûd, and again in 1873–5 by the Sultan Abdel-Aziz—this being the latest work upon the magnificent building.

The elevated platform upon which the "Mosque of Omar" stands is about 10 ft. above the surrounding level, and is approached by three flights of steps from the W., two from the S., and one from the E. On the tops of the steps are beautiful arcades, which form a striking feature in the exterior view. They are called in Arabic *Mawazîn*, or "Scales," because here the souls are to be weighed in the Day of Judgment. The beauty of the landscape is enhanced by numerous cypress, olive, and other trees which are planted irregularly over the Haram enclosure. To the N.W. of the Dome of the Rock is the *Kubbet el-Mirâj*, or "Dome of the Ascension," sacred to Mohamed's nocturnal flight. It was erected in the year 1200. Beyond it is a small building called *Kubbet el-Arwâh*, or "Dome of the Spirits," beneath which the bare rock is visible.

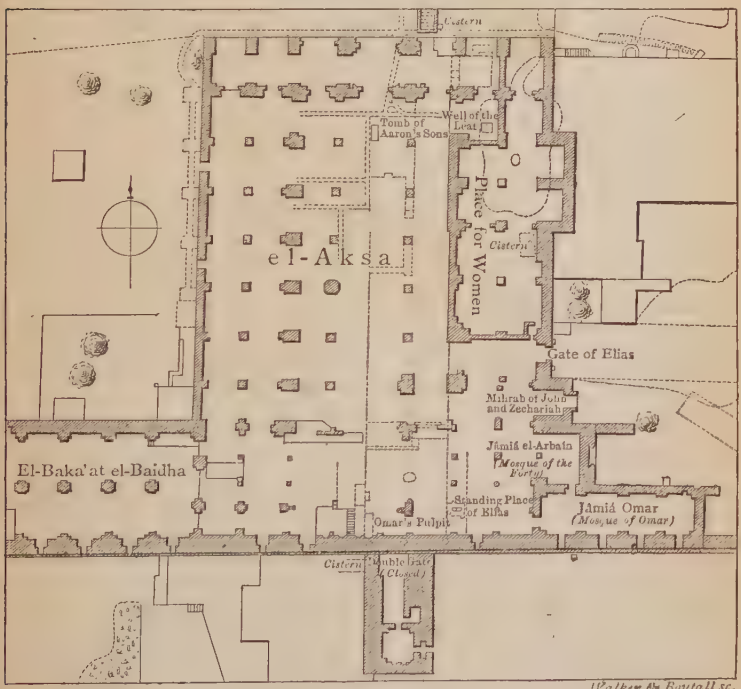
We descend from the terrace of the *Sakhrah* to the S., passing on our rt. a beautiful *Pulpit* in marble. It is called *Minbar es-Saif*, or "the Summer Pulpit," and during Ramadan a sermon is preached from it every Friday. A flight of twenty-one stone steps leads down to a large round basin, called *el-Kâs*, or "the Cup," which was formerly fed with water from the Pools of Solomon. To the E. of this is the immense subterranean cistern called the "Great Sea," which has already been described. A staircase hewn in the rock descends to this remarkable reservoir. We now approach the celebrated

Mosque of el-Aksa—*i.e.* "the Distant Mosque," so called because of its position with regard to Mecca. Next to the Ka'aba at the latter place, the el-Aksa is the most sacred of all Moslem shrines. The present building is of complex construction. Its most ancient part is the remnant of a *Basilica* erected here by the Emperor Justinian about the middle of the sixth century, and dedicated to the Virgin Mary. The original structure has, however, been much modified by Moslem architects.

The Church of St. Mary escaped destruction when the city was sacked by the Persians under Khosroes II. In 636, when the Khalif Omar took Jerusalem, it appears to be referred to under the name of the Church of the Resurrection. The khalif, when in search of the site of the Temple, was led to it by the Patriarch Sophronius, and prayed in it at a spot which is still shown. Nearly one and a-half centuries later el-Mahdi, the third khalif of the Abassides, found it in ruins, and ordered it to be rebuilt. The mosque was then narrow and long, but its length was diminished and its breadth increased by the Arab architects. On the capture of the city by the Crusaders it again became a Christian temple, and was called, somewhat vaguely, *Palatium, Porticus, seu Templum Solomonis* ("the Palace, Porch, or Temple of Solomon"); and these names it retained among the Franks down to the sixteenth century. A part of it was assigned by Baldwin II. to a new military order, who from this circumstance took the name of *Knights Templars*. The king himself appears to have inhabited it for a time. The Templars built a wall in front of the great *mihrab*, and used

it as a granary; but the whole was remodelled by Saladin.

The Mosque el-Aksa has the form of a basilica of seven aisles. It is 272 ft. long by 184 ft. wide, thus covering about 50,000 sq. ft., or as much space as many of our great cathedrals. It has a porch, apparently imitate the Frank style. The roof dates only from the fifteenth century. The only portions of the old basilica now remaining in the interior are the nave and two adjacent aisles. The great transept, with the dome, is probably the work of el-Mahdi, who also added the two lower aisles on the E.



PLAN OF THE MOSQUE OF EL-AKSA.

of later date. The arches of the three middle compartments are filled in with light columns, having plain cushion capitals; the central arch, though pointed, has the Norman zig-zag ornament. This porch was probably the work of the Frank kings, though some say that it was erected by a nephew of Saladin in 1236, and was merely an attempt on his part to

and W., which are much inferior to the nave and inner aisles. Four styles of capitals can be noticed on the pillars: (1) those on the thick, low columns of the centre aisle, heavy and debased; (2) those on the columns under the dome, Corinthian; (3) those on the W. boundary of the women's mosque, heavy and basket-shaped, like those in the Chapel of Helena;

and (4) those on the columns E. and W. of the dome, similar to (2), but smaller and better proportioned. The basket capitals are made of plaster; the Corinthian are all of white marble.

The mosque is 270 ft. in length, and about 200 ft. in width. It was restored by Saladin in 1187, by his nephew in 1236, and again by the Mameluke Sultan Mohamed Ibn Kelâûn in 1327. The stained glass of the windows is, for the most part, of the sixteenth century. Just inside the principal door of the mosque, on the E., is the cistern *Bir el-Waraka*, or "Well of the Leaf" (see above).

The chief objects of reverence in the mosque are: (1) *The Tomb of the Sons of Aaron*, near the main entrance; (2) the *Minbar Omar*, a magnificent pulpit made at Damascus by order of Nûr Eddin, and brought to Jerusalem by Saladin; it is situated near the large *mihrab* at the S. end; (3) the *Mihrab of Moses*, to the W. of the last named; (4) the "*Footprint of Jesus*," in another small *mihrab* on the S.; (5) the *Mosque of the Forty Martyrs*, on the E. side of the mosque; and (6) the *Mihrab of John and Zechariah*, near the gate leading out to the "Cradle of Jesus." At the S.E. corner of the mosque an open doorway leads into the *Jami'a Omar*, a long, low building with pointed arches; in its S. wall, between two of the curious twisted columns, stands the *Mihrab of Omar*, where, according to Moslem tradition, the khalif first prayed after the capture of Jerusalem.

To the W. of Aksa is a low building with groined roof and pointed arches, running almost as far as the W. wall of the Haram. It is called in Arabic *el-Bakaat el-Baidha—i.e.* "the White Corner"—and the name of Solomon is sometimes attached to it.

Near the so-called Footprint of Christ are two small columns close together, similar to those in the Mosque of Amru at Old Cairo, and the dervishes tell visitors that no one can hope to reach heaven who cannot pass between them!

To the rt. of the central doorway of the mosque, on the outside, is a staircase descending to the ramp and **Double Tunnel** or Passage, which led up from the Double or "Huldah" Gate to the Haram enclosure (see above). This passage is chiefly remarkable on account of the massive stones in its walls, and the enormous monoliths near its S. end. On the rt. of the farthest of these pillars is the entrance to the so-called Tomb of Aaron's Sons, and on the l. an old doorway, leading into

Solomon's Stables. The present series of vaults known commonly by the name of Solomon's Stables, or, in Arabic, *el-Musjid el-Kadim* ("the Old Mosque"), are not earlier than Byzantine in their construction. They probably date from the same period as the vaulting and piers of the passage from the Haram enclosure to the Double Gate, as also from that of the Double Tunnel leading to the Triple Gate (see above). They all have the same peculiarity of a very narrow keystone with *voussoirs* gradually increasing in width towards the haunches. The passage from Barclay's Gate (see above) is of the same character; and all these works probably belong to the sixth century. The first distinct account of the so-called Solomon's Stables is given by Theodoricus, who wrote about 1172. John of Wirzburg also mentions them as capable of holding 2000 horses. They were evidently used by the Templars for stabling purposes, as the holes through which the halters were passed are still visible in the piers. The Single Gate appears to have been the S. entrance to these stables in the Crusaders' time. But, though the actual piers and arches now in existence are thus not older than 1300 years, yet they are evidently reconstructions on more ancient sites, and out of the materials of former buildings. A

glance at the piers is sufficient to indicate this. The stones are weather-worn; they have drafted margins—in some cases on all four sides, in others on two, but in most on only one. They are evidently not in their original positions, and belong to masonry of an anterior age. One of the piers is formed of a huge lintel, the reveal of which has been filled up with small stones. The primary object of these subterranean vaults is clearly to support the paved area above, and to raise the S.E. portion of the Haram enclosure to the same level as the rest. It is, therefore, certain that similar vaults must have existed in the time of Herod's Temple, and most probably also in Solomon's buildings. The S. and E. sides of the vaults are formed by the walls of the Haram area; the W. by the partition between the vaults and the passage to the Double Gate; whilst on the N. they are closed at irregular distances by the walls of the various cisterns beneath the Haram pavement. The level of the floor of the vaults is 38¼ ft. below that of the pavement above. The arches are semicircular, 11 ft. 5 in. span, 5 ft. 9 in. rise, and neatly finished with plain chiselled stones. The aisles open out gradually from the S. to the N., owing to the obtuse angle formed between the S. and E. walls of the Sanctuary. At the S.E. corner is a staircase leading up to the Haram enclosure; and until the present year (1891) this was the only means of approach to the vaults. Between the outer surface and the vaults below there is a square chamber, now used as a mosque, in the middle of which, laid in the floor, is a sculptured niche, in the form of a sarcophagus, with a canopy over it. This is called the "Cradle of Jesus," and was known in the twelfth century as *Balneum Christi*, though there is, of course, nothing to warrant its name. In the interior of this chamber can be seen the spring of an enormous arch, abutting on the Haram wall, and similar in character to Robinson's Arch. Traces of another may be seen in the wall immediately N. of the chamber, whilst farther to the W. foundations of ancient piers have been observed.

It is highly probable that underneath the present vaults there are others of more ancient date, as the floor is 100 ft. above the rock at the S.E. angle, and 50 ft. above it at the Single Gate. The passage below the latter shows piers and arches of a very ancient type; and recent explorations have strongly corroborated the theory of the existence of these deeper subterranean vaults.

Sir C. Warren and others are of opinion that here stood the foundations of Solomon's great palace, which would, therefore, occupy the S. portion of the ancient Temple area. This, again, is one of those interesting points of sacred archæology which cannot at present be definitely settled—many authorities asserting that Solomon's palace, like that of David and of Herod, stood upon the plateau of Mount Zion, and was connected with the Temple by a bridge across the Tyropœon valley.

We have now completed our survey of the most important features in connection with the great Haram; but there are one or two minor objects of interest which ought to be mentioned in conclusion. Facing the *Báb es-Silsileh*, or "Gate of the Chain," is a small but richly ornamented cupola, called the "Dome of Moses;" it was built in 1269. Beyond it is the wall supporting the W. side of the central platform. To the N. of the gate is a long range of cloisters, built in the fourteenth century, with square pillars and pointed arches. The adjoining buildings are occupied as public schools and dervish colleges. Along the space between the cloisters and the platform are several prayer-stations.

To the rt. of the flight of steps leading up to the raised platform, at its N.W. corner, is a cupola called

Kubbet el-Khudr, or "the Dome of St. George," close to the *Kubbet el-Arwah*, or "Dome of the Spirits," sometimes known as the "Little Sakhrah," because of the bare surface of rock which lies beneath it. It is not, however, allowed to be entered by Europeans, and therefore the rock is never seen.

Near the N.W. side of the Kubbet es-Sakhrah is a small cupola, called *Kubbet en-Neby*, or "the Dome of Mohamed." It is also sometimes known as *Kubbet el-Miráj*, or "Dome of the Ascension,' because it was erected to commemorate Mohamed's nocturnal flight to heaven. It was erected in the year 1200. The flight of steps immediately to the S. of it is supposed by some authorities to occupy the position above which the "Holy of Holies" of the Temple stood. Its length and width have been computed to correspond exactly with those of the latter. But, as the Most Holy Place stood on a higher level than the Altar of Burnt-Offering, its very foundations are now gone; not one stone has been left upon another. Below the steps is a handsome fountain, called *Sebil Kayat Bey*, erected in the year 1445 by el-Ashraf Abu Nasr Kayat Bey.

The E. portion of the Haram is mainly occupied by cypresses, olives, and fig-trees, and there are no erections except a few places of prayer and a modern mosque, called *Solomon's Throne*, adjoining the E. wall, a little N. of the Golden Gate. This is a special shrine of Moslem pilgrimage, on account of the tradition that Solomon was found dead here; and shreds of rag left by pilgrims can be seen attached to the window-gratings and elsewhere.

Having now become thoroughly acquainted with the present condition of the Haram enclosure, we may endeavour, before we leave its sacred precincts, to picture to ourselves, as nearly as we can, the appearance which it presented in the days of the Jewish Temple.

Whether we place the Altar of Burnt-Offering or the Holy of Holies upon the site of the Dome of the Rock, we can obtain a tolerably accurate idea of the general outline of the whole.

Around the enclosure on every side ran a double colonnade of white marble pillars, each a monolith 33 ft. high. The ceilings were of panelled cedar, and the colonnades, or cloisters, were 40 ft. wide. The open court was covered with tesselated pavement. Between the outer and inner court was a stone balustrade 4 ft. high, of exquisite workmanship. No Gentile was allowed to pass beyond this balustrade; and at fixed intervals along it were erected tablets, some in Greek, others in Latin, giving notice of this prohibition. One of these tablets was discovered by M. Clermont-Ganneau in 1871; and it illustrates so strikingly the narrative in Acts xxi. 26–30, that we give the Greek inscription upon it in full:

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗ ΕΙΣΠΟ
ΡΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕ
ΡΙ ΤΟ ΙΕΡΟΝ ΤΡΥΦΑΚΤΟΥ ΚΑΙ
ΠΕΡΙΒΟΛΟΥ ΟΣΑ'ΑΝ ΛΗ
ΦΘΗ ΕΑΥΤΩΙ ΑΙΤΙΟΣ ΕΣ
ΤΑΙ ΔΙΑ ΤΟ ΕΞΑΚΟΛΟΥ
ΘΕΙΝ ΘΑΝΑΤΟΝ.

The translation of this is as follows:

"No stranger is to enter within the balustrade round the Temple and enclosure. Whoever is caught will have himself to thank (or, will be responsible to himself) for his death, which will ensue."

The inscription is in very large characters, just as one would expect in a placard of this nature; and it is probably the most ancient and interesting of any that have hitherto been discovered in Jerusalem (see *P.E. Mem.*, "Jerusalem," pp. 423, 424).

Within the balustrade was an ascent by fourteen steps to a terrace, 13 ft. wide, which encircled the wall of the *Inner Court*, the latter being approached by five more steps. The

wall surrounding the inner court was 53 ft. on the outside, and 33 ft. within. The principal entrance to this inner court was on the E. side; but there were in addition three gates on the N., and three on the S., to which were added later three for the women.

Within the inner court was a third enclosure, called the *Court of the Priests*, which none but the priests might enter; and here was situated the Temple itself, with a small area in front, where the Altar of Burnt-Offering stood. To this enclosure there was an ascent from the inner court of twelve steps, through a richly decorated corridor. Beyond this again to the W. was the Curtain or "Veil of the Temple," within which stood the *Altar of Incense*, the *Shewbread Table*, and the *Golden Candlestick*. Still farther to the W. was the inner sanctuary, or *Holy of Holies*.

The above description applies to Herod's Temple; but, with the exception of the Grand Colonnade around the outer court, or "Court of the Gentiles," the ground-plan of Solomon's Temple was virtually the same. The exact position of "Solomon's Porch" (*St. John* x. 23; *Acts* v. 12) in this colonnade, and of the "Beautiful Gate" of the Temple (*Acts* iv. 2), cannot at present be determined. The outer court, or low-level platform, surrounding the inner court on every side, was that from which Christ drove the merchants and the money-changers (*St. Matt.* xxi. 12, 13; *St. Mark* xi. 11; *St. Luke* xix. 45; *St. John* ii. 15). Into it opened four gates on the W. from the city and the two on the S. from Ophel, viz. the Double and Triple Gates, with the inclined passages leading up from them.

The S. side of the colonnade was distinguished from the rest in that it had four rows of columns instead of two, and was of far more striking grandeur than the other sides. It was known as "Herod's Cloister," or the *Stoa Basilica*. Each of the outer and inner side-aisles was 30 ft. wide and 50 ft. high; whilst the centre aisle was 45 ft. wide and 100 ft. high; thus towering majestically above the rest. The columns were monoliths of white marble, surmounted by Corinthian capitals, and the cedar roofs were elaborately carved. The centre aisle was in an exact line with the bridge across the Tyropœon, at the spot represented by Robinson's Arch, and it was of the same breadth. The one thus formed a continuation of the other.

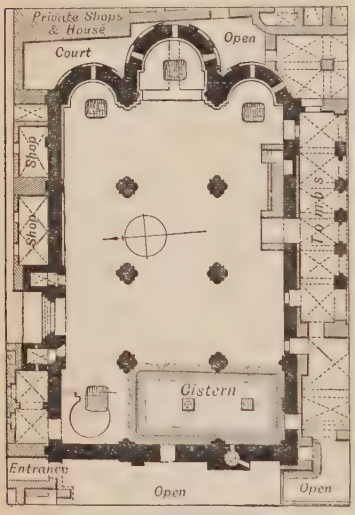
Such were the position and arrangement of the Temple and its courts, so far as we can apprehend them from the descriptions of Josephus and of the Talmud. The appearance of the whole must have been wonderfully grand, and the general plan resembled those of the Temple of the Sun at Palmyra, the Great Temple at Baalbek, and the Temple at Damascus, though it could scarcely be compared with the two former in massiveness or extent.

VI. Other Places of Interest in Jerusalem.

1. The **Muristân**, or *Hospital of St. John*. The narrow street which runs eastward from the court of the Church of the Holy Sepulchre is called *Hâret el-Dabbaghûr*, or "Street of the Tanners." On the rt. hand side of this street stands a picturesque double Gothic doorway with a round arch, having representations of the signs of the zodiac upon it. This doorway leads into the Muristân, or celebrated Hospital of the Knights of St. John. The whole area occupied by the Muristân is about 150 yds. square; but of this only the E. or less interesting half has at present been excavated.

This portion was presented by the Sultan to the Prussian Government in 1869, and the Emperor of Germany subsequently ordered it to be cleared out. The work has laid bare the *Church of Santa Maria Maggiore*, or St. Mary the Great, and the abbey attached to it on the S. The Chapel

and Hospital of St. John still remain beneath the *débris*, awaiting future operations for their clearance. On



PLAN OF THE CHURCH OF SANTA MARIA MAGGIORE.

the E. the Muristân is bounded by a covered street, or bazaar, now called *Sûk el-Lehhâm*, but known in mediæval times as the *Malcuisinat*. David Street bounds it on the S., and Christian Street on the W. At the S.W. angle, by the junction of David and Christian Streets, stood the Byzantine *Church of St. John the Forerunner*; whilst at the N.W. angle, where stand at present the mosque and minaret of Omar, was the Chapel of the Hospital. A street divided the Church of St. Mary and the Abbey from the Hospital buildings in 1322, when Sir John Maundeville visited the place. This street ran S. from the S. door of the Church of the Holy Sepulchre. The principal buildings were erected from 1130 to 1140. The windows and S. door of the Church of St. Mary have round arches with a curious chequer ornamentation. The floor was of marble mosaic, and parts of it remain *in situ*. The church consisted of a nave and two aisles, at the E. end being three apses. A stairway leads up to an Arabic doorway in the S. wall, on a level with the upper storey of the S. cloisters. Several Crusading tombs are situated in a court outside the S. wall of the church. The belfry tower is at the S.W. angle. The cloisters are somewhat rude Arabic reconstructions of the fifteenth century, though some of the piers and columns appear to date from the twelfth century. On the S. side of the cloisters is the modern *German Protestant Chapel*, occupying the site of the ancient refectory. A great number of cisterns and reservoirs are to be found beneath the Muristân area, the principal of which is a great tank in the S. portion of the E. area. It measures 100 ft. from E. to W., and is 70 ft. deep.

History of the Muristân.—Charlemagne founded a monastery at Jerusalem, and the space upon which its ruins stood was purchased in the eleventh century by the merchants of *Amalfi*, in Italy, who in 1048 erected two hospitals for the accommodation of pilgrims—one for females, dedicated to St. Mary, the other for males, to St. John. These two formed the cradle of the celebrated order of St. John of Jerusalem. Godfrey and his successors on the throne endowed them with ample possessions both in Palestine and Europe. The order was gradually established, and at last, owing to the persuasions of their chief, adopted a religious profession, taking vows of poverty, chastity, and obedience; and assumed a regular habit consisting of a black robe with a white cross on the left breast. Their wealth and influence increased so rapidly that they were soon able to found hospitals in most of the maritime cities of Europe, where pilgrims were entertained and forwarded on their journey. When the Latin kingdom of Jerusalem began to feel the pressure of a host of infidel foes, the Knights of St. John resolved again to assume

their arms. The body, therefore, changed its constitution, and was divided into three classes: the first, of noble birth, was destined to military service; the second consisted of priests and almoners; the third of servants. As their number increased, they were further divided into seven departments—Provence, Auvergne, France, Italy, Aragon, Germany, and England. The government was an oligarchy, of which the Grand Master was chief. When the Frank kingdom was annihilated, and Acre fell (1291), these knights fought to the last; and when the city was in flames a shattered remnant sailed for Cyprus. They subsequently established themselves at Rhodes, and erected those massive fortifications still viewed by all Europeans with so much admiration. Driven from Rhodes by the forces of Turkey, the knights settled at Malta; and every English visitor to that island is familiar with the cathedral, the palaces, and the fortifications they there founded.

When Saladin took Jerusalem in 1187, he took up his quarters in the Muristân, and the property was afterwards given to the Mosque of Omar, in whose possession it remained till the Sultan gave the E. half to Germany. Adjoining the Mosque of Omar is the small Greek *Monastery of Gethsemane*, on the site of the former habitation of the Grand Master of the Hospitallers.

2. The **Cœnaculum**, now occupied by the Mosque of *Neby Da'ûd*, stands on the S. brow of Mount Zion, and its minaret is a conspicuous object on the S. road. The tradition attaching to the site is twofold: (1) that David and the other Kings of Judah were buried here (see above); (2) that here was situated the *Upper Chamber*, where the Last Supper was held, and where the disciples were gathered together on the Day of Pentecost. The tradition in each case dates at least as far back as the middle of the fourth century, when it is mentioned by Cyril, bishop of Jerusalem. It is possible that the tradition as to the royal tombs is still more ancient; but, as regards the Cœnaculum, we do not consider that the evidence rests on any more reliable foundation than that in favour of the Church of the Holy Sepulchre and other Christian *holy sites*. When Arculphus visited Jerusalem about the year 700, a number of so-called identifications had already clustered around this spot; for, in addition to the traditions already mentioned, he says that here are to be seen "the marble column to which our Lord was bound when He was scourged; the spot where the Virgin Mary died; and the place of the martyrdom of St. Stephen." With regard to all these sacred events, there are other places in Jerusalem which claim the honour of being their sites, and really one spot is equally as likely to be true or false as another. The existing building consists of a chamber, with a crypt beneath. These are the remains of a Franciscan church built in 1354 on the ruins of a former Crusading chapel. The crypt is divided into two apartments, in the W. one of which "the washing of the feet" (see below) takes place. The E. chamber contains a cenotaph over the supposed place where David was buried. The pointed arches and groined roof of the crypt are Crusading work. The chamber above measures 45 ft. by 29 ft., and is divided into two aisles by columns standing over the W. pillars of the crypt. Half-columns, in a line with the former, stand against the end walls. In this chamber is another cenotaph, over the one below, and this is generally shown as David's tomb. The double cenotaph reminds one of a similar one at Hebron, bearing Joseph's name. The architecture of the chamber is Gothic, and dates from the fourteenth century.

In 1561, the Franciscan monks were expelled from the Cœnaculum under the following circumstances: A Jew of wealth and influence

visited Jerusalem, and begged permission to pray at the tomb of David. The Latins refused. The Jew threatened revenge, and on his return to Constantinople rebuked the Grand Vizier for his indifference to the tomb of one of the great Prophets of Islam, in permitting it to remain in the hands of the Nazarenes. His representations, aided by bribes, had the desired effect; and the Franciscans were driven from their convent. They are still permitted to visit the Cœnaculum at stated times; and here the Latin monks continue to practise the washing of pilgrims' feet on Maundy Thursday, in commemoration of that incident in Scripture history which they believe to have been enacted in this chamber (*St. John* xiii. 5). The site of the Virgin's residence, where she is said to have spent the last years of her life, is now shown a little to the N. of the Cœnaculum.

Between the Cœnaculum and Zion Gate is a building surrounded by a high wall, and called the

3. **Palace of Caiaphas.** It is first mentioned by writers of the fourth century, and appears to have been one of the inventions of Helena. The present building belongs to the Armenians, who are ready to show the curious or credulous several wonderful objects of sacred interest—amongst others, the stone which was rolled to the mouth of the sepulchre of Christ; the prison in which He was confined; the spot where Peter stood when he denied his Master; and even the very stone on which the cock stood when he crew!

Amongst the so-called sacred sites of Jerusalem some mention must be made of the series of narrow lanes which zigzag through the city towards the Church of the Holy Sepulchre, and which ecclesiastical tradition has dignified by the name of the

4. **Via Dolorosa.** Not a word is heard of the Via Dolorosa and its *eight stations* previous to the fourteenth century. Still there is something impressive in this gloomy street, with its arched passages, its patches of sunshine and shade, and its honoured stones, around which little groups of pilgrims are so often seen. It is deeply interesting, moreover, to the artist and the historian; for here are the originals of some of the most celebrated works of European art, and here is the fountain-head of some of the most famous of European superstitions.

The Via Dolorosa commences—that is, the traditional part of it—with the Palace of Pilate, now the governor's *Serai*. Here, on the l., are two old arches built up, where the *Scala Santa*, or staircase leading to the Judgment Hall, stood until removed by Constantine to the Basilica of St. John Lateran. On the opposite side is the *Church of the Flagellation*, so called from the tradition that on its site Christ was scourged. Others call it the "Church of the Crowning with Thorns." A few paces westward the street is spanned by the *Ecce Homo Arch*. On the rt. of this arch has recently been built the *Convent of the Sisters of Zion*, which well repays a visit. It is a model of cleanliness and order, and the female schools taught by the sisters appear to be well conducted. Behind the altar in the adjoining chapel is a Roman arch in excellent preservation, discovered during the excavations made for building the convent. Beneath the convent extensive cisterns were found hewn in the rock, and perhaps originally connected with the water-supply of the Haram. We now descend an easy slope, having on the rt. the Austrian hospice, and turn sharply to the l. into the street coming from the Damascus Gate—passing on our way the spot where the Saviour fainted under the cross; and then the spot where, meeting the Virgin, He said, "*Salve, Mater!*" In the bottom of the valley is pointed out the *House of Dives*. Turning another sharp corner to the rt., and ascending the hill, we

have on the l. the place of Christ's second fall under the cross; and then the *House of St. Veronica.* The ascent from hence to the Church of the Holy Sepulchre is considerable, and the street has a picturesque aspect. The pavement is rugged, the walls on each side prison-like, pierced here and there with a low door and grated window; while a succession of archways shroud portions of it in gloom, even when the intervals are lighted up by the bright sun of noonday.

Every visitor to Jerusalem should, if possible, explore the vast artificial caverns under Jerusalem, known by the name of

5. **Solomon's Quarries.** This title is probably far more correct than that of many other places and objects of which we have already spoken; for, so far as can be at present ascertained, it is exceedingly likely that these excavations were primarily formed by the quarrying of stones for Solomon's Temple. The entrance to them is through a doorway in the rocks beneath the N. wall of the city, on the exterior, about 100 yds. E. of the Damascus Gate. This door is generally locked, and the key is in the hands of the Turkish authorities, but the Consular *kawass* can generally obtain the services of a Turkish soldier with the key, upon the payment of a small fee.

6. **Bishop Gobat's School.** This school deserves a visit on account of the excellent work that is done there under the Rev. J. Zeller and Mr. Ellis. It is also extremely interesting from an archæological point of view; for in its grounds are to be seen the scarped facings of the rock-fortress which formed the S.W. portion of the original city of the Jebusites.

Adjoining the grounds of the school is the neat and well-kept *English Cemetery,* which also should be visited.

Excursions in the Neighbourhood of Jerusalem.

10 (A).

To Bethany.

This excursion can be made either on foot, horse, or donkey, or in a carriage. It can easily be accomplished in an afternoon, even with stoppages to visit the places mentioned on the way.

If the trip is made in a carriage, we must proceed along the N. side of the city, outside the walls, by the new road to Jericho. If, however, we are on foot, or riding horses or donkeys, we may pass through Jerusalem, down David Street, and up the road to the so-called St. Stephen's Gate. About 100 yds. before we reach this gate we may halt to visit on our l. the *Church of St. Anne.* This Crusading church, dedicated to the Mother of the Virgin, belongs to the first half of the twelfth century, and stands on the site of an older building. It was partly remodelled by the Turks; but there is enough left of the old Gothic façade and lancet windows to carry us back to Crusading times. The church is in the form of a cross, with the chancel slightly inclining at an angle out of the direct line with the nave. This peculiar form is sometimes seen in English and Continental churches, and is supposed to represent the head of the Saviour inclining on the cross. Sæwulf (1102) and William of Tyre both mention this church, which the latter calls the "House of Anna," where three or four poor women had consecrated themselves to a holy life. It was soon afterwards inhabited by an abbess and Benedictine nuns; and in it Baldwin I. compelled his Armenian wife to take the veil, at the same time richly endowing it. In the fourteenth century not only was the grotto shown where the Virgin was born, but under the church, in a vault, was the tomb of Joachim, her father. The bones of St. Anne had been laid there too,

but the Empress Helena removed them to Constantinople.

When the Crusaders were driven out of Jerusalem, Saladin converted the nunnery into a college, and made his secretary and biographer *Beha Eddin* its first principal. After lying desolate for two centuries, it was restored by the Turkish pasha of Jerusalem in 1842. It is now the property of France, having been given by the Sultan to the late Emperor; it has been in a great measure rebuilt, and adjoining it is a new convent. In making excavations and clearing away the rubbish around it, some inscriptions, fragments of statues, and other interesting relics were discovered, most of which may be seen arranged in the courtyard.

By far the most interesting object, however, within the precincts is the subterranean twin-pool, approached by stone and rock-cut steps, which has been identified as the ancient *Pool of Bethesda*, and this probably correctly (see *Pools and Fountains of Ancient Jerusalem*, f. 4). Unfortunately, in the spring of 1891 the vaulted arches of this pool fell in.

There is no reason why the E. gate, through which we pass out of the city, should be called St. Stephen's Gate, for, as already shown above, the stoning of the first Christian martyr took place at the "Hill of Execution" outside the Damascus Gate; and up to the middle of the fifteenth century the latter was known as the Gate of St. Stephen. Since that time ecclesiastical tradition has shifted the scene to the E. of the city, and the exact spot of the martyrdom is now pointed out to the unwary stranger on the rt. side of the path which winds down the bank from St. Stephen's Gate to the bridge over the Kedron.

Having crossed this bridge, we observe on our l. the picturesque façade of a low building, standing on the N. side of a hollowed court. This is the Chapel and traditional

Tomb of the Virgin. Few structures around the Holy City can vie with it in its venerable aspect and romantic site. Grey and worn by time, deeply set among the rocky roots of Olivet, surrounded by patriarchal olive-trees—it claims notice even independently of tradition. Its history is comparatively recent, being first mentioned by Arculf in the beginning of the eighth century. It is true that John of Damascus, writing a few years later, professes to give an extract from a letter of the fifth century referring to it; but the authenticity of the document is doubtful. The early notices of this tomb derive additional interest from the fact that they tend to mark the period when the myth of the "Assumption of the Virgin" was elaborated into a positive dogma by the Churches of the East and West.

The façade consists of two pointed Gothic arches, one within the other: the outer resting on short pillars and culminating at the top of the building; the other similarly supported, but more deeply recessed. Within the latter is a door with a square architrave, and another arch over it.

Entering the door, which is generally open in the morning, we descend a broad staircase of sixty steps to the gloomy chapel, which seems to be excavated in the rock. On the rt. hand in descending are shown the tombs of Joachim and Anna, the parents of the Virgin. On the l. is the resting-place of Joseph, the husband of Mary. At the extremity of the grotto is a small chapel containing an altar, and the tomb, now empty, where the Virgin is supposed to have once lain. The chapel is the joint property of the Greeks and Armenians. It was built by Melisinda, wife of King Fulke, and was completed, almost in its present form, before the year 1161.

About 100 yds. from the chapel in the direction of the Garden of Gethsemane is shown the spot where the *Assumption* is said to have taken place. Close by is the *Grotto of the Agony*, which the Franciscans con-

sider the scene of our Lord's agony. It is a dark, irregular cave, hewn in the rock with a slab at one end, on which is the following inscription: *Hic factus est sudor ejus sicut guttæ sanguinis decurrentis in terram*: "Here His sweat became as it were drops of blood running into the earth."

The next object of interest which we visit is

The **Garden of Gethsemane**, which lies at the foot of the Mount of Olives, just where the three roads up the mountain-side diverge from one another. The tradition which locates Gethsemane at this spot is very ancient; and the situation seems to accord with the Gospel narratives. The present garden is a square enclosure, encircled by a white wall, in the midst of which are seven olives of venerable age, their decayed trunks supported by earth and stones. They are said by the monks to be the veritable remnants of the olive-grove which existed in the time of Christ; but at the utmost they cannot be more than offshoots or descendants of the original trees. The Franciscans keep the garden in excellent order, and the flowers are abundant and pretty. The oil and wood from the olive-trees afford a very fair annual income to the monks. Several shrines and holy stations are situated at intervals within the garden. The Franciscan porter expects 1 fr. as his fee.

We now have the choice of three roads to Bethany—two of them merely steep and stony paths over the very summit of Olivet, the third and most southerly one a good carriage-road around the lower slopes of the mount. Up the first, or most northerly, David probably ascended when fleeing from Jerusalem on the rebellion of Absalom (2 *Sam.* xv. 30). The middle path leads up past the N. side of the new Russian church—which, with its modern domes and roof, seems strangely out of harmony with the venerable associations of the Mount of Olives—to the Arab village of *Kefr et-Tûr*, where is

The **Church of the Ascension**, erected on the spot which ecclesiastical tradition, since the latter half of the third century, has pointed out as the scene of Christ's Ascension into Heaven. St. Luke's account, however (xxiv. 50, 51), would seem to place the event nearer to Bethany, on the other side of the mount. The original chapel upon this spot was erected by Helena; but that disappeared, and a small round church was built in its place by Modestus. This was destroyed in the eleventh century, and in 1130 another church was erected by the Crusaders. This, again, was destroyed in the sixteenth century, and the present edifice was built in 1834. It is a small octagonal structure within a paved court, connected with a mosque, and under the care of a dervish. In the chapel is shown the rock with a natural cavity, said to be the footprint of Christ, though it bears no resemblance whatever to a human foot. Within a stone's throw of the Church of the Ascension is a small building called the *Pater Noster Chapel*. The visitor to Bethany by this path will doubtless ascend the lofty Russian tower for the magnificent and extensive view (see *Jerusalem*, V. *e*), if he has not already done so.

The pathway now proceeds down the steep decline on the E. side of Olivet, amongst terraced fields, in the neighbourhood of which must have stood *Bahurim*, whence came forth Shimei, a relative of Saul, to insult David with curses and stones (2 *Sam.* xvi. 5–8). Passing a rocky ridge which screens Bethany from the summit of Olivet, we join the carriage-road, which has passed round the S. shoulder of the hill; and soon afterwards we reach the little mountain hamlet of

Bethany, called by the Arabs *el-Azariyeh*, a corrupted form of

Lazarus, from whom the village is now named. The original meaning of Bethany appears to be "House of Poverty," not "House of Rest," as some imagine (see Hepworth Dixon, *The Holy Land*), and, certainly, its situation and present condition appear to warrant its ancient title. It is a desolate, miserable place, and, so far as its natural features are concerned, will probably prove disappointing to most visitors. The view from it is dreary and depressing, though there is, at the same time, a certain air of wild majesty about the landscape. Bethany is distant from Jerusalem about $1\frac{3}{4}$ m., corresponding exactly to the 15 furlongs of St. John (xi. 18).

But, poor and wretched as it is, Bethany derives an undying interest from having been the home of our Saviour during His visits to Jerusalem, and from having been the scene of some of the most affecting incidents of His life. What Capernaum was in Galilee, Bethany was in Judæa. Here He was wont to lodge during His visits to Jerusalem (*St. Matt.* xxi. 17). Here dwelt the sisters Mary and Martha, with Lazarus their brother. On the farther side of that deep valley of the Jordan, among those distant mountains, Christ was abiding when the sisters sent to inform Him that Lazarus was sick. On that road, without the village, Martha met Him with the despairing, almost reproachful words, "Lord, if thou hadst been here my brother had not died." Here He raised Lazarus from his tomb (*St. John* xi. 1–46). Here, too, was the house of Simon the leper, in which Mary anointed Jesus, and wiped His feet with her hair (*St. Matt.* xxvi. 6–9). The sites of these events are, of course, pointed out—the house of Simon, that of Mary and Martha, and the tomb of Lazarus. The latter is a deep vault, partly excavated in the rock and partly lined with masonry. The situation of the tomb, in the centre of the village, scarcely agrees with the Gospel narrative, and the masonry of the interior has no appearance of antiquity. But the vault is sacred to Christians and Moslems alike, and the real tomb could not have been far distant. Above the village stand the remains of an old convent, founded by Melisinda in 1138. A ruined square tower is the most conspicuous object. It is commonly called the Castle of Lazarus, though it has no authoritative connection with his abode.

The inhabitants of Bethany, and especially the children, are exceedingly importunate and obtrusive in their demands for *bakshish*; and the visitor is warned against giving one of them money, for, if he does, the rest will follow him almost the entire way back to Jerusalem.

From Bethany the Saviour set out on the morning of His triumphal entry into Jerusalem. He reached Bethany from Jericho on the evening of Friday; and on the next day He proceeded to Jerusalem. It was the time of the Passover, and the city was crowded. The fame of Jesus and the recent miracle of Lazarus brought multitudes to Bethany. Soon after leaving Bethany the road to Jerusalem meets a ravine. From its brow the top of Zion is seen, but the rest of the city is hid by an intervening ridge; and just opposite the point where the first view of Zion is gained, on the other side of the ravine, are the remains of an ancient village. This may possibly be the site of *Bethphage*, the village from which the two disciples procured the ass and foal for Christ's triumphal entry. The main road turns sharply to the rt., descends obliquely to the bottom of the ravine, and then, turning to the l., ascends to the top of the opposite ridge, a short distance above the ruined village. The two disciples could cross the ravine direct in a minute or two, while the procession would take some time in winding round the road. The people of the village saw the procession; they knew its cause; and were thus prepared to give the ass to the disciples the moment they heard "the Lord hath need of him."

The disciples led it up to the road and met Jesus. A temporary saddle was made out of loose robes, and Jesus proceeded. The crown of the ridge was gained, where the whole city bursts upon the view. There the multitudes raised the shout of triumph, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!" (*St. Matt.* xxi. 9; *St. Luke* xix. 37). Jesus looked upon the city. He looked away into the future, and saw desolation and woe; and when He came near "He wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now are they hid from thine eyes" (*ibid.* xix. 41, 42).

For those who are riding, the best plan, perhaps, is to go to Bethany by the first or second path over Olivet, and to return by the carriage-road.

---

10 (B).

To Bethlehem and Hebron.

There is a good carriage-road the whole way, and the outward and return journey can easily be accomplished in one day, provided that a proper conveyance and decent horses be secured. But great care must be taken in this matter. The Arab drivers are careless and untrustworthy, and the Arab carriage-horses very indifferent, unless they have been procured through some reliable dragoman or tourist agency.

The charges vary according to the kind and quality of vehicle, as low as 30 fr. being accepted by some drivers for the return journey, whilst as much as 5*l.* is demanded by others. In no case should more than 75 fr., or 3*l.*, be paid.

An early start must be made from Jerusalem—not later than 5.30 A.M., if possible. Many visitors will prefer to devote the whole day to the journey to Hebron and back, making the trip to Bethlehem on some separate occasion. For those who can spare the time, this plan is no doubt preferable; but we will give our description of Bethlehem on this route, leaving travellers to visit the City of the Nativity in whatever manner they please.

Miles.		H.	M.
4¾	**Jerusalem to Rachel's Tomb**		45
1	**Beit Lahm**—*Bethlehem*		10
3¼	**El-Burâk** — *Solomon's Pools*		35
6	**Halting-place, near Beit Ummar**	1	15
6½	**Rameh**—*Mamre*	1	25
1½	**Abraham's Oak**		30
1	**El-Khalîl**—*Hebron*		20
24		5	0

We start from the Jaffa Gate of Jerusalem, outside which is always a busy scene. By the side of the road a number of wretched lepers are to be seen crouching on the ground, piteously demanding alms, with the incessant whining cry, "Librus! librus!" Leaving the Valley of Hinnom on our l., we cross the S. end of the Birket es-Sultân, and ascend the hill past the Ophthalmic Hospital (see Rte. 10). On our rt. is the Montefiore Institution. We now cross the elevated plain called *el-Bukei'a*, and see the **German Colony** at a short distance to the rt. This plain is said by tradition to be the *Plain of Rephaim*, called also the *Valley of the Giants* (2 *Sam.* v. 18, 22; *Josh.* xv. 8); and there is no reason why it should not be. It declines gradually to the S.W., terminating in *Wâdy el-Werd*, or "the Rose Valley." On our rt. we see the village of *Beit Sufâfa*, with *Sherafât* beyond. We now ascend slightly, till we reach a well by the roadside, where the Wise Men are said to have seen the star from the East reflected in the water.

We next reach the *Convent of Mar Elias*, where Elijah is said to have halted on his way to Beersheba, when fleeing from Jezebel (1 *Kings* xix.); and in the surface of a smooth rock, opposite the gate, is shown a

slight depression, remotely resembling the impression made by the human form reclining on a soft couch. This, say the monks, was caused by the prophet's body when he lay down here to rest! As a matter of fact, the convent receives its name from a certain Bishop Elias who erected it, and whose tomb was shown in the monastery as late as the seventeenth century.

The road now winds considerably to the rt., around the head of a wild valley which descends to the Dead Sea; and a fine view of *Bethlehem* in the distance lies before us. After some minutes we see on our rt. the large and flourishing village of

Beit Jâla, with its handsome white buildings embowered in extensive olive-groves, and surrounded by vineyards. Here are Greek and Latin churches and a palace of the Latin patriarch, as well as buildings connected with Protestant missionary work. Beit Jâla has been identified with *Galem* (*Josh.* xv. 59, Septuagint), which has erroneously been considered the same as *Gallim* (1 *Sam.* xxv. 44; *Isa.* x. 30). The latter, from the context, lay evidently to the N. of Jerusalem. Beit Jâla is considered by some authorities to be the site of *Giloh*, the native place of Ahithophel (2 *Sam.* xv. 12), who would thus have been a neighbour of David from boyhood. But here, again, the identification does not agree with the position of Giloh as indicated by Josh. xv. 51.

We next reach

Rachel's Tomb, called in Arabic *Kubbeh Râhil*. The building itself is modern, but there is very little doubt as to the authenticity of the site. It is one of the few shrines which Christian, Jew, and Moslem agree in honouring, and concerning which their traditions are identical. Its position also seems to agree very well with the Biblical narrative (*Gen.* xxxv. 16–20), as correctly understood (see *P.E. Mem.* iii. 129, 130).

The modern Moslem *kubbeh* is a square building with a court on the E. The original building was open, with four arcades supporting the dome. The arches have, however, been filled up, except at the E., where a second chamber has been added. The square building measures 23 ft. each side, the arches having a span of 10 ft. The height of the walls is 20 ft., and the dome is 10 ft. higher. The E. chamber is 23 ft. long by 13 ft. wide. A covered court, with a window and *mihrab* on the S. and a double window on the E., and measuring 23 ft. square, is situated at the E. end, and is used as a praying-place by the Moslems. The inner chambers are locked and the key kept by the Jews, who assemble here to pray every Friday. A modern cenotaph stands immediately under the dome.

The road to

BETHLEHEM, or **Beit Lahm**,

here diverges to the l. from the Hebron main road; and a short drive by the side of nicely cultivated terraces brings us to the town itself. In a yard, through a narrow passage on our l. as we enter Bethlehem, is the traditional **Well of David**, an ancient cistern, rock-hewn and deep, with two or three narrow openings to it. It is very possible that this may be the very well "at the gate," for whose water David longed in the Cave of Adullam, and to procure which his three captains performed such a heroic feat (2 *Sam.* xxiii. 15–17; 1 *Chron.* xi. 15–19); though we should rather gather from the narrative that the well was a spring of living water.

We thread our way with some difficulty through the narrow, winding, and uneven streets to the open space in the centre of the town, or village, where we are immediately beset by a throng of pushing and noisy vendors of curiosities and relics, who follow us with their annoying importunity to the very doors of

The **Church of the Nativity** itself.

Here we are in one of the most probable of all the Christian sacred sites in Palestine. For, according to the testimony of Jerome, who was living here shortly after the erection of the basilica, the latter was undoubtedly built upon the site of the Bethlehem *khan*. The khans, on the great caravan-roads, were always situated at certain fixed places, and retained their positions century after century. Hence the Bethlehem khan of the time of Jerome was almost of a certainty on the same spot as the khan in which Joseph and Mary sought accommodation; and we have the testimony of Justin Martyr, in the second century, that the stable of this khan was a rock-cut cave. Such ancient stables hewn out of the rock are by no means uncommon in Palestine. There are two near Athlit, and several on Mount Carmel and throughout Galilee; whilst Conder planned and measured others at Tekoa, 'Azîz, and other places S. of Bethlehem (*Tent Work*, chap. x.) After having been shown so many spurious sites, it is a relief to be able to feel that on this, one of the most sacred spots in the world, we are treading genuinely holy ground.

The Church of the Nativity stands inside a monastery which is common to Latin, Greek, and Armenian monks.

The basilica was erected by Constantine in 327, and is interesting as being the only one of his basilicas now left standing in Palestine, as also because its general plan resembles that given by Eusebius of Constantine's Church of the Holy Sepulchre at Jerusalem. The outer porch on the W. is destroyed, though some of the column-shafts still remain. We enter by a low door, scarcely 4 ft. high, and, passing through a gloomy vestibule, we find ourselves within the church. The nave and four aisles are virtually the same as those of Constantine, the columns and clerestory windows being original, though the pointed roof is of later date.

The frescoes on the clerestory wall are the remains of those executed at the expense of the Emperor Manuel Comnenos, 1143–1180. They include five series, one over the other: (1) The Ancestors of Christ; (2) the principal Councils; (3) a frieze of foliage; (4) figures of angels between the windows; (5) a second frieze at the top. In the S. aisle is an ancient octagonal stone font (*a*), with an early Greek inscription, as follows:

Υπερ μνημης και αναπαυσεως
και αφεσεως αμαρτεων ων ο Κυριος
γινοσκι τα ονοματα.

("For the memory, repose, and forgiveness of sinners, of whom the Lord knows the names.") This font belongs to the Greeks.

The E. end of the church is separated from the nave by a modern wall (*b*), erected by the Greek monks in 1842. It has apses on the N., S., and E., and is divided into two chapels, the one on the S. (*c*) belonging to the Greeks, the other (*d*) to the Armenians. The Greeks have also an altar (*e*) in the E. apse, their choir being behind it. There are three doorways leading from the nave and aisles to the E. transept, that on the N. being common to the Greeks and Armenians, the central and S. belonging to the Greeks alone. The pulpit, episcopal throne, and clerical sedilia, in the central portion of the E. transept, also pertain to the Greeks. On the walls of this apse are to be seen mosaics representing episodes in the life of Christ. Steps lead down on either side of the central chapel to the crypt below, where is the Grotto of the Nativity (*f*).

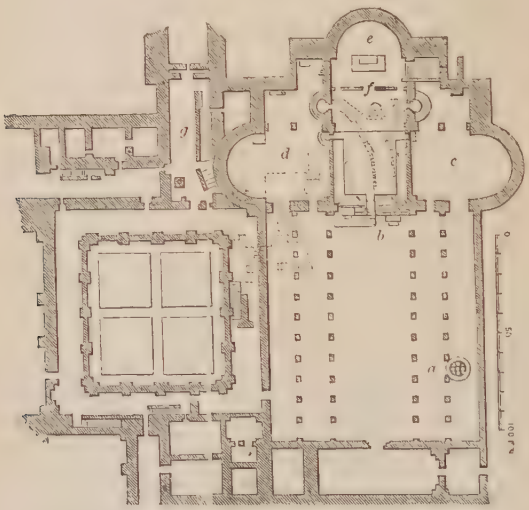
On the N. side of the choir is the Latin Church of St. Catherine (*g*), a narrow, vaulted building. From this church there is likewise a passage, by a winding flight of stairs, to the sacred grottoes; and, as most travellers visit them under the guidance of the Latin monks, we shall descend by this way.

On the S. side of the church we descend a narrow staircase hewn in the rock, leading to a low vault, on entering which we turn to the rt.

into a passage. Proceeding a few steps, we have on the rt. the altar and tomb of St. Eusebius—not the historian. Passing this, we enter a small chamber. Here we have on the E. side the tombs of St. Paula and St. Eustachia (her daughter), who were devoted followers and disciples of St. Jerome. Opposite this, on the W., is the tomb of St. Jerome himself. From the N. end of the chamber we ascend to another square vault, surrounded by a daïs. This is the study of Jerome—now a chapel, with an altar on its eastern side, and an old picture above it representing the saint writing, and the lion at his feet. This is a spot which the Biblical scholar and the ecclesiastical historian will regard with peculiar interest, for there can be no doubt that for many years it formed the home and the study of that remarkable man whose name it bears.

Returning to the chapel, we observe on its eastern side, behind a column, an altar said to mark the spot where 20,000 children, murdered by Herod's order, were buried—now called the *Altar of the Innocents*. A rude painting over it represents the massacre.

Adjoining the Chapel of the Innocents on the S. is the *Chapel of Joseph*, being the place where the husband of Mary is said to have retired at the moment of the Nativity. From this we enter a crooked passage, 26 ft. long, and, on reaching the end of it, we find a door on the l. opening into



PLAN OF THE CHURCH OF THE NATIVITY, BETHLEHEM.
(From Fergusson's "Architecture.")

The *Chapel of the Nativity*, a low vault, apparently hewn in the rock, 38 ft. long by 11 ft. wide. At the E. end is a semicircular apse—the *sanctum* of the building. On a marble slab fixed in the pavement, with a silver star in the centre, are the words—

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST

("Here Jesus Christ was born of the Virgin Mary").

In the angles of the grotto beside the apse are two staircases—that on the S. leading up to the Greek Chapel, and that on the N. to the Armenian; both in the choir of the basilica. Just in the angle between the flight of stairs on the S. and the side of the grotto is the chapel of the *Præsepium*, or "Manger." On its W. side is the place of the manger, now represented by a marble trough. The real *Præsepium* was carried to Rome, and is deposited in Santa Maria Maggiore. On the opposite side of the grotto is the station of the Wise Men.

These various grottoes are minutely measured off, and distributed among the rival sects. Many a bitter contest there has been for a few inches of a wall or the fraction of an altar; and more than once the question of the opening and shutting of one of the doors has well-nigh involved Europe in war!

A Turkish soldier always keeps guard in the Grotto of the Nativity, to keep the Christian priests of varying sects from flying at one another's throats; and, from time to time, dreadful outbreaks do occur, even in this most sacred shrine. Only in this very year (1891), one such outbreak has occurred, resulting in much bloodshed and loss of life. It is time that the Christian Powers of Europe should step in and put an end to the possibility of the periodical recurrence of such revolting and scandalous scenes.

A mile or so E. of the convent, in an enclosed section of a plain, is shown the *Grotto* where the shepherds watched their flocks by night when the angels appeared to them (*St. Luke* ii. 8); and not far distant is the village in which, it is said, the shepherds resided. A ruined monastery called *Sîr el-Ghanem*, or "the Sheepfold," is to be seen on the bare and stony plain.

Two great festivals are held annually at Bethlehem, on the Greek and Latin Christmas-Eves. An interesting account of the Latin Festival will be found in Conder's *Tent Work*, chap. x.

Bethlehem is a thriving little Christian town, containing at present about 7000 inhabitants, of whom 3500 are Latins and 2500 Greeks. There are 800 Armenians, and a few Protestants. The costume of the natives is unique. The men wear turbans, which is quite unusual for Christians; and the women have a full shirt with pointed sleeves of many colours, with broad squares of red or yellow let into the breast and sleeves. The girls have a white veil, and the married women wear a curious headdress, consisting of a *tarbûsh* sewn over with coins, and covered by the long white veil. A string of coins generally hangs under the chin. The inhabitants of Bethlehem are industrious and well-to-do. They have numerous flocks and herds, and the wine of their extensive vineyards is famous. They manufacture relics and fancy articles of mother-of-pearl, and of the Dead Sea "Stink-stone."

History of Bethlehem.—The ancient name of this town was *Ephratah* or *Ephrath—i.e* "Fruitful" (*Gen.* xxxv. 19; *Micah* v. 2). It is first mentioned in connection with Rachel's death. We next hear of it in the romantic history of Ruth and Boaz (*Ruth* i. 1, 2, 20, ii. 1–23, &c.), where it is called Bethlehem-Judah, to distinguish it from the other Bethlehem in the tribe of Zebulon (*Josh.* xix. 15). It was to the house of Jesse the Bethlehemite that Samuel came to anoint David king; and in honour of him it was frequently called the "City of David" (1 *Sam.* xvi.; *St. Luke* ii. 11). Bethlehem was for a time in the hands of the Philistines, and during their occupation occurred the incident connected with the "Well of David" (see above). Joab, Asahel, and Abishai resided here (2 *Sam.* ii. 18), and many others of David's family. It was fortified by Rehoboam

(2 *Chron.* xi. 6). From this time we hear but little of it, until it received its immortal fame by being the birthplace of Jesus Christ. Since that time it has always been a place of some considerable size, especially after the erection of Constantine's basilica. In the year 1244 the Chorezmians laid it waste, and in 1489 its fortifications were destroyed. There was formerly a Mohamedan quarter, but after a rebellion of the people in 1834 it was abolished by order of Ibrahim Pasha.

The Arabic name for Bethlehem is *Beit Lahm*, which signifies "House of Meat"—a term synonymous with the Hebrew Bethlehem—"House of Bread." Its name is doubtless derived from the fertility of its land and neighbourhood, as contrasted with the barren wildness of the country lying to the E. of it.

We retrace our way from Bethlehem, as far as the junction with the Hebron road, along which we pass to

Solomon's Pools, called in Arabic *el-Burâk*. Beside the upper pool is a large building—half castle, half khan—of Saracenic origin; and a short distance to the W. of this is a small vaulted chamber, over the spring *'Ain Sâleh*, which supplies the pools with water. There are three other springs which also feed the reservoirs—viz. *'Ain 'Atân*, on the hillside S.E. of the pools; *'Ain Farûjeh*, beneath the pools, and a third spring, without a name, inside the old castle. There was also formerly a high-level aqueduct conducting water to the reservoirs from *Wâdy el-Biâr* (see below). This latter aqueduct was also continued past Rachel's Tomb to Jerusalem (see *Aqueducts of Jerusalem*, Rte. 10).

The Pools of Solomon consist of three reservoirs, partly excavated in the rocky bed of the valley and partly built of large hewn stones. The masonry resembles that of the aqueducts leading from them, and they are presumably of the same date. They are so arranged that the bottom of each pool is higher than the top of the one next below it, the object being to collect as great a quantity of water as possible. Their dimensions are as follows:

Upper Pool.

	Feet.
Length	380
Depth, E. end	25
Breadth, W. end	229
Breadth, E. end	236

Middle Pool.

Distance from Upper Pool	160
Length	423
Depth, E. end	39
Breadth, W. end	229
Breadth, E. end	236

Lower Pool.

Distance from Middle Pool	248
Length	582
Depth, E. end	50
Breadth, W. end	148
Breadth, E. end	207

The longer, or low-level aqueduct, sometimes called the "Pagan's Canal," flows round the E. side of the hills past Bethlehem, and E. of the Convent of Mar Elias, and originally carried water to el-Kâs in the Haram enclosure at Jerusalem.

The antiquity of these reservoirs and the aqueducts connected with them cannot be questioned; and their extent, solidity, and distance from the place they were intended to supply prove that they could only have been constructed during times of prosperity. Yet we find no reference to them either in Scripture or in the writings of Josephus. There was, however, a city near Bethlehem called *Etham*, 50 stadia from Jerusalem, which, according to Josephus, had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive.

'Ain 'Atân seems to retain the name of Etham, though the Talmud identifies it with **Nephtoah**, on the border of Judah and Benjamin (*Josh.* xv. 9).

From Etham, according to the rabbis, an aqueduct went to Solomon's Temple. In the narrow valley, a short distance below the pools, and immediately beneath the low-level aqueduct, lies the village of *Urtâs*, embowered in gardens and orchards, and having ancient ruins around it. An aqueduct from this village formerly led to *Jebel Fureidis*, or the Frank Mountain (see Rte. 10, F). This village has been identified with Etham, and the place is supposed to be referred to in Eccles. ii. 4, 5. Etham, or *Etam*, was built by Rehoboam when he fortified Bethlehem and Tekoa (2 *Chron.* xi. 6). This is not to be confounded with the Etam of Samson (*Judges* xv. 8–11), which was probably at Beit Atâb (Rte. 10, H)

Continuing our journey from Solomon's Pools towards Hebron, we ascend a long and somewhat steep hill, passing on our rt. some ruined walls, with a spring and rock-cut tombs. This is now called *Khurbet Faghûr*, and has been identified with the **Beth-Peor** of the Septuagint, in Josh. xv. 59. We wind round the deep valley *Wâdy el-Biâr*, or "Valley of Cisterns" (see above), in which are numerous air-shafts belonging to the ancient aqueduct. After some time we see the village of *Sâfa* on our rt., lying some distance away from the road. The prominent minaret of Neby Yûnis (see below) is a conspicuous object in front of us many miles away. There are several ruined sites on both sides of the road, but none of any size or interest; and at length we halt to rest our horses at *'Ain Kûfin*, at the bottom of a broad and pleasant valley, near the village of

Beit Ummâr, which stands out on the hill to our rt. Whilst the carriage is waiting we can, if we please, walk gently on, and examine the rock-cut tombs which lie on the hillside to the S. of the village. Beit Ummâr was evidently a place of some importance in ancient days, and is probably identical with **Maarath** (*Josh.* xv. 59), which is mentioned in conjunction with **Gedor**. This latter place is doubtless to be found at *Khurbet Jedûr*, a heap of ruins about 1 m. N. of Beit Ummâr. The "Onomasticon" mentions a village called *Bethamari*, which is undoubtedly to be located here. The mosque is dedicated to Neby Metta, or St. Matthew, under which name the place is mentioned by Willibad in 723. Beit Ummâr stands on the main watershed of the country, and is 3210 ft. above the level of the sea.

We next come to a wayside spring called *'Ain edh-Dhirweh*, or "the Fountain of the Eunuch," from an ancient tradition, making this the spot where St. Philip baptized the Ethiopian eunuch (*Acts* viii. 36–38). (But see Rte. 10, G.) On the hill above, to our rt., is a ruined tower, called

Beit Sûr, which undoubtedly marks the site of **Beth-Zur**, one of the towns of Judah in the time of Joshua (xv. 58). The inhabitants of Beth-Zur assisted Nehemiah to rebuild the walls of Jerusalem (*Neh.* iii. 16), and the place was of considerable importance in the time of the Maccabees, when it was a frontier-town on the borders of Idumæa (1 *Macc.* iv. 29). Soon afterwards we pass the mosque of *Neby Yunîs* (dedicated to the prophet Jonah), which occupies the exalted height of 3343 ft. above the sea. To the E. of it is the village of

Hulhûl, which occupies a commanding and ancient site. This is the **Halhul** of Scripture (*Josh.* xv. 18), and it is called *Alula* in the "Onomasticon." A Jewish tradition places the tomb of Gad the seer here (2 *Sam.* xxiv. 11). The tesselated floor of an ancient church is to be seen in the court of one of the houses in this village. A great number of rock-cut tombs abound in the neighbourhood.

After crossing another valley-head, we next come to

Rameh, the highest point in Palestine S. of Upper Galilee. It is 3346 ft. above the level of the sea. The full name is *Ramet el-Khalîl*, or "Abraham's Hill," el-Khalîl being the Arabic title for that patriarch. The ruins, which lie a short distance to the E. of the main road, are well worth a visit, for this is the Jewish traditional site of the *Oak of Mamre*, and Eusebius, Jerome, and other early Christian writers appear to indicate the same spot. The "Jerusalem Itinerary" of the fourth century is also very clear upon the point. Constantine built a basilica here, and the present massive foundations 290 ft. long by 160 ft. broad may possibly be the remains of this basilica. In the angle formed by the walls is a fine well, apparently of Roman origin. Other foundations are visible around; the fragments of mosaic pavement can here and there be seen. The situation is commanding, and the view from the top of the hill embraces a large section of the southern hill-country, with a glimpse of the Mediterranean. It should be noted that in *Gen.* xiii. 18, xiv. 13, the Hebrew version of the phrase translated in the A.V. "Plain of Mamre" is really "Oak of Mamre."

Another place, however, disputes with this the true site of

Abraham's Oak, and to this we now wend our way. In order to do so, we must quit our carriages, and make the rest of our journey on foot. The carriages will proceed along the high-road, and await us either at the *Hôtel Hebron*, or at the olive-grove before the entrance of the town. We branch off to the rt., and walk for nearly $1\frac{1}{2}$ m. through well-cultivated fields and vineyards to a large white house, which is a Russian hospice erected for the accommodation of pilgrims to the Oak. The large terebinth known as Abraham's Oak stands alone in the midst of vineyards, in a romantic and picturesque spot. It is a splendid tree, measuring more than 23 ft. in girth; but, though there is no doubt about its venerable age, one cannot assign to it such a high antiquity as tradition would demand. It may, however, be a remote descendant of the original tree, and, at least, it demands our reverent respect as being the last representative of the ancient oak-grove under whose shade Abraham was wont to rest. The modern name of the aged oak is *Ballûtet Sebta*, or "the Oak of Rest."

We now make our way along a path through the vineyards of the **Valley of Eshcol** (*Numb.* xiii. 23, 24), either to the hotel or to the olive-grove, according as we have made arrangements for lunch. In fine weather the latter spot is generally chosen, an *al fresco* meal being the more agreeable and pleasant. A spring of good water is close at hand. Having finished our repast and indulged in a siesta, we proceed in the afternoon to visit

HEBRON, ✻

called by the Arabs **el-Khalîl er-Rahman**, which lies on the slopes of a hill on the l. hand side of a long valley. The town is, however, gradually encroaching upon the valley itself, and several houses lie at the base of the hill, and also on the rt. hand side of the road.

Hebron is generally considered one of the oldest cities in the world still inhabited and flourishing; Damascus and Shechem being the only towns W. of the Euphrates which are known to vie with it in antiquity. The Bible says that its original name was **Kirjath-Arba** (*Judges* i. 10), and appears to derive this from its founder "Arba, the father of Anak" (*Josh.* xv. 13). "Arba," however, means "four," and Kirjath-Arba ("the Fourfold Town") may probably have been so called because it was divided into four quarters, and inhabited by four nationalities or sects. (Cf. *Tripoli*—"the Threefold Town;" see Rte. 40.) Hebron is to the present day divided into four quarters—viz. (1) *Hâret esh-Sheikh* at the N.W., so called

from the *Mosque of Sheikh Ali Bakka*, which is in it; (2) *Hâret Bâb ez-Zâwieh*, in the centre; (3) *Hâret el-Haram*, on the S.E., in which the Haram of Machpelah is situated; and (4) *Hâret el-Mesherkeh*, in the E., on the rt. hand side of the road. The whole city is $\frac{3}{4}$ m. in length.

The *Population* is about 15,000, of which there are 1000 Jews, all the rest being Moslems of a most fanatical type. A native guide or escort is absolutely necessary before we venture to enter the city; otherwise we shall be exposed to insult, and even, it may be, to violence. It is the boast of the Mohamedan inhabitants of Hebron that no European has ever been able to build a house in the place. Hebron is one of the four holy cities of the Jews in Palestine; Jerusalem, Tiberias, and Safed being the other three. The Jewish colony is principally located in the district N.W. of the Haram. The Jews are not permitted to enter within its walls; but there is a part of the exterior wall, beside the staircase, where the natural rock is visible, and this they approach and kiss as at the Wailing-Place in Jerusalem. Besides an extensive cultivation of vineyards and olive-groves, the inhabitants manufacture glass bracelets and water-skins, and a brisk trade is also carried on in wool, which is brought hither by the Bedouin Arabs.

The town is well supplied with water, there being at least twenty-five fountains and springs in the neighbourhood. Two large reservoirs, or pools, are situated in the valley, one 85 ft. long, 55 ft. wide, and 28 ft. deep, among the gardens and olives; the other, S.E. of it, and opposite the main street leading to the Haram, 133 ft. square and 21 ft. deep. This reservoir, which is constructed of excellent masonry, is now known as *Birket es-Sultân*, or "the King's Pool," and is that which is generally considered to be the "pool in Hebron" (2 *Sam.* iv. 12), where David hanged Rechab and Baanah, the murderers of Ishbosheth, son of Saul.

On the rt. hand side of the road is the Moslem cemetery and a building called the *Quarantine*. The interesting old Jewish cemetery, which is now disused, stands on the N. side of the hill W. of the town, and deserves a visit. It contains upwards of 500 tombs, and is extremely ancient. Here are *Deir el-Arb'aîn*, and *Kabr Hebrûn*, the former being the traditional tomb of Ruth and Jesse, the latter that of Abner and Ishbosheth (2 *Sam.* iii. 32, iv. 12). Near to the cemetery is *'Ain el-Judeideh*, a fine spring in a vault, roofed with masonry and reached by steps. Here, according to tradition, Adam and Eve hid after their expulsion from Eden; and the place where Cain killed Abel is shown a little farther S. Those who are curious in such matters can also see, if they choose, the red earth from which Adam was made!

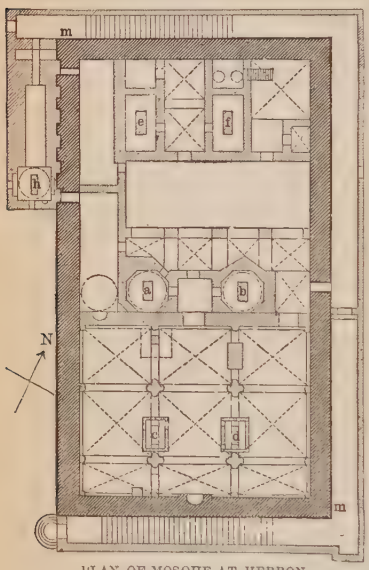
But by far the most interesting object in Hebron is, of course, the

Cave of Machpelah, which is now hidden beneath the sanctuary of the **Haram**. This is one of the few undoubtedly genuine and authentic sites in the Holy Land; and from time immemorial it has been admitted by all sects, Jewish, Moslem, and Christian alike. Nor need we hesitate to accept it as true, for Hebron has been in the possession of devout followers of Abraham ever since that patriarch's death, and his place of burial has, therefore, been naturally guarded with the utmost jealousy for upwards of 3700 years. Until the year 1881 very little was known with accuracy as to the internal appearance and arrangements of the Haram; but advantage was then taken of the visit of the sons of the Prince of Wales to make as careful and complete a survey as was possible, and a full account of the result is given in the *P.E. Mem.* iii. pp. 333–346.

We give a brief summary for the guidance of visitors, who will not, how-

ever, be admitted any farther than the exterior staircase.

The *Outer Walls* enclose a quadrangle measuring 197 ft. long by



PLAN OF MOSQUE AT HEBRON.

(*a*) Tomb of Sarah. (*e*) Tomb of Leah,
(*b*) „ „ Abraham. (*f*) „ „ Jacob.
(*c*) „ „ Rebekah. (*h*) Shrine of Joseph.
(*d*) „ „ Isaac. (*m*) (*m*) Minarets.

111 ft. wide externally. There are twenty-eight buttresses, each 25 ft. high, standing on a base wall which is flush with their faces. The masonry of the walls resembles the older masonry of the Jerusalem Haram, and thus proves their Jewish origin. The average height of the courses is 3 ft. 7 in., the longest stone measuring 24 ft. 8 in. long and 3 ft. 8½ in. high. The thickness of the walls is the same as that at Jerusalem, viz. 8½ ft., and the average height of the ancient wall is 40 ft. On the top of this is a modern wall with battlements, plastered and whitewashed; and on the N., S., and E. the enclosure is surrounded by another of more modern masonry, forming passages with two flights of steps. The four corners of the Haram point nearly to the four quarters of the compass, so that the longer sides are S.W. and N.E., and the shorter N.W. and S.E. respectively. The gates leading to the steps are situated at the W. and S. ends of the S.W. side, and both lead up by passages to a doorway in the N.E. side, which is the only opening into the interior of the Haram.

The *Church* occupies the S.E. portion of the enclosure, three of its walls being formed by the ancient outer ramparts. It is divided into a nave and two aisles of almost equal width, and its length is again divided into three bays, measuring 25 ft., 30 ft., and 15 ft. respectively. The total length of the church is 70 ft., and breadth 93 ft. There is a clerestory with three windows on each side above the nave, and a low-pitched gable at the N.W. end, having a large window with slightly pointed arch, above which is a round window, now outside the roof of the nave, which has a ridge lower than the top of the gable. The interior of the roof is slightly pointed, with flat ribbed groins. The aisle roofs are nearly flat, and the whole are covered with lead. The nave is supported by four large piers with clustered columns, the capitals being adorned with thick leaves and mediæval volutes. The church is now a Moslem mosque, and in the centre of the S.E. wall a *mihrab*, or prayer-recess, has been carved out. It is flanked by slender pillars, with rich Gothic capitals, and by two wax torches. Above it is a window of stained glass, resembling those in the Dome of the Rock at Jerusalem, and dating from about 1528. The *mimbar*, or pulpit, stands on the rt. of the *mihrab*, and resembles that in the Mosque of Aksa. It was constructed in 1091, and was given to the mosque by Saladin in 1187, after the capture of Askelon. The *merhala*, or reading-platform, is similar to those in other mosques. In the E. corner of the N.E. aisle is a Greek inscription built into the

wall, apparently of the time of Justinian, and containing an invocation to Abraham for a blessing on those who erected it.

The entrances to the **Cave** below are closed with stone flags, and are never now opened. The caves could only be reached by breaking up the flooring of the mosque, which would be regarded by the Moslems as an unpardonable act of sacrilege. The Cave, however, is said to be double, as the word "Machpelah" signifies; and in the middle ages it was called "*Spelunca duplex*" in consequence. Two entrances are supposed to lead into the S.W. cave, and one into the N.E. one. In these caves are said to be the graves of the six patriarchs—Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. Over the supposed positions of these tombs are placed cenotaphs, as shown in the plan. The shrines of Abraham and Sarah stand within two octagonal chapels in the *Porch*, which is double, the vaulted groined roof resting on heavy piers, and, according to an inscription, was restored in 1755. The shrines are covered with green and white silk, embroidered with Arabic texts in gold thread. The entrances are closed by open-barred gates, of iron plated with silver, and of the date 1259. The walls are cased with marble, having Arabic inscriptions near the top. Silver lamps and ostrich-shells are hung before the cenotaphs, which are each 8 ft. long, 4 ft. broad, and 8 ft. high. Copies of the Koran on low wooden seats surround the cenotaphs. The shrines are lighted by stained-glass windows. To the N.W. of the porch is an open *Courtyard*, in which is a sundial, and on the other side of the court are the buildings enclosing the shrines of Jacob and Leah. Behind them are two small chambers, now used as lumber-rooms. A long chamber is situated at the S.W. end of the buildings, and a door leads from it through the ancient rampart wall to another chamber 50 ft. long by 20 ft. broad, which apparently leads to the *Shrine of Joseph*, which is also reached through a vaulted gallery, in the corner of which is *Adam's Footprint*. This relic, brought from Mecca 600 years ago, is a slab of stone with a sunk portion resembling the impression of a human foot. It is enclosed in a recess at the back of the shrine of Abraham. A small lead dome stands above the gallery close to this place. The shrine of Joseph consists of two chambers, one over the other, in each of which there is a cenotaph, as in the "Tomb of David" at Jerusalem. The whole is surmounted by an octagonal lantern, with a dome covered with lead. Each cenotaph is covered with green silk. The lower chamber is entered by a passage just within the W. gate of the Haram. The shrine of Joseph is of Arab workmanship, and is evidently much more modern than the other shrines in the Haram. The mosque has two minarets.

The dates of the various portions of the Haram are probably as follows: The outer walls or ramparts are Herodian; the mosque, or church, is Crusading, and was built between the years 1160 and 1180; the shrine of Joseph, the outer passages, doorways, and steps, are Arabic, and date from the fourteenth century; the stained-glass windows belong to the sixteenth century; whilst certain restorations in the courtyard and additional adornments of the shrines are of the eighteenth and nineteenth centuries. The pavement is comparatively modern.

History of Hebron.—We have already mentioned the ancient name of Hebron—Kirjath-Arba. It seems also to have been included in the general name of the district, *Mamre*, in Abraham's time (*Gen.* xxiii. 17–19). The chief interest of the town arises, of course, from its connection with the history of the patriarchs, and especially of Abraham and Sarah. The 18th, 19th, and 23rd chapters of *Genesis* should be read here; also

chapters xxv. 8–10, xxxv. 27–29, xxxvii. 1–14, l. 13.

When the Israelites entered Palestine, Hebron was captured and given to Caleb (*Josh.* x. 36, xiv. 6–15, xv. 13, 14). It was afterwards assigned to the Levites, and constituted one of the six cities of refuge (*Josh.* xxi. 11–13). Here David, after the death of Saul, established the seat of his government, and resided during the seven years and a-half he reigned over Judah (2 *Sam.* ii.) Upon the return of the Jews from Babylon, Hebron was rebuilt; but it soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabæus. After the defeat of the Jews at Bether in A.D. 135, thousands of the captives were by the Romans sold into slavery at the oak beside Hebron. In 1167 the city was made by the Crusaders the seat of a Latin bishopric, and continued so, at least nominally, for about 200 years; but it reverted to the Moslems in 1187, and has since remained in their hands.

On our way back to Jerusalem we pass, about 1 m. from Hebron, *'Ain Sâreh*, which is the ancient **Well of Sirah**, where Joab's messenger overtook Abner (2 *Sam.* iii. 26).

---

10 (c).

To Geba, Michmash, Bethel, Beeroth, Beth-horon, Gibeon, and Neby Samwîl.

This trip may be divided into two separate excursions, each of one day; or it may be made a single two-days' excursion, resting the night at Râm Allah.

1st Day.

Miles.		H.	M.
3¼	**Jerusalem to Anata**—*Anathoth* . . .	1	5
3½	**Jeb'a**—*Geba* . . .	1	10
2½	**Mukhmâs**—*Michmash* .		45
3½	**Et-Tell**—*Ai* (?) . .	1	10
1¾	**Beitîn**—*Bethel* . .		30
2¼	**Bireh**—*Beeroth* . .		35
1¼	**Râm Allah**—*Ramah* ?) .		20
18		5	35

2nd Day.

Miles.		H.	M.
2	**Râm Allah to Beit Unia**		30
5	**Beit Ur**—*Beth horon*	1	25
6¾	**El-Jîb**—*Gibeon* . .	1	55
1¼	**Neby Samwîl**—*Mizpeh* (?)		25
5	**Jerusalem** . . .	1	30
20		5	45

The road traversed in this excursion lies amid the mountains, valleys, and passes of Benjamin, and at almost every step we can see some spot famous in sacred history. Those who care to investigate the different scenes closely will do well to employ native village guides from place to place, as they are able to give information about modern names, paths, &c., of which the ordinary dragoman is ignorant. At the same time, it must not, of course, be expected that they will know anything at all about ancient Jewish names or about the sacred association of the different places.

We leave Jerusalem by the Jericho carriage-road until we reach the N.E. corner of the city walls, where we branch off to the l., and cross the valley of the Kedron. Ascending the E. end of *Scopus*, we pause for a few minutes on the top of the ridge to take a backward view of the city, and a forward glance at the E. declivities of Benjamin in front. A large portion of our present route is in view, and in the distance to the N. is the conical hill of Taiyibeh, the ancient *Ophrah* or *Ephraim* (see below). In a valley on the rt. is the small Arab village of *el-'Aisawiyeh*, which some have identified with Bethany, others with Nob, neither of these being in our opinion correct.

After descending Scopus, our path winds through rocky glens and over stony ridges, the dreary barrenness of which is only relieved by a few scattered flocks of sheep or goats, and by occasional troops of donkeys carrying building-stones from the quarries of *'Anâta* to Jerusalem. We soon reach the village, the site of

Anathoth, one of the towns of Ben-

jamin (*Josh.* xxi. 18), and the birthplace of the prophet Jeremiah (*Jer.* i. 1), who was a priest and descendant of Abiathar, a native and landed proprietor of Anathoth, whither he was exiled by Solomon (1 *Kings* ii. 26). The inhabitants of Anathoth at one time threatened Jeremiah's life (*Jer.* xi. 21–23); and the village was one of those enumerated by Isaiah as lying on the route of Sennacherib's approach to Jerusalem (*Isa.* x. 30). It was also one of those re-inhabited by the Jews on their return from captivity (*Ezra* ii. 23). To the W. of the village are the remains of a colonnaded building, apparently an ancient church. Three pillar-bases and a fragment of mosaic pavement are all that are now left. The view from 'Anâta is extensive and commanding.

We next cross a deep valley to the N., called Wâdy 'Anâta, and on a hill to the rt. is a ruin named *Khurbet 'Almît*, with numerous rock-cut cisterns. This is in all probability **Alemeth** of Benjamin (1 *Chron.* vi. 60), called also **Almon** (*Josh.* xxi. 18). Hence we ascend to *Hizmeh*, also on the top of a ridge, and, like 'Anâta, commanding a fine view. This is the ancient **Azmaveth** (*Neh.* vii. 28).

The *Wâdy Fârah*, into which the path now descends, though wide and tame here, is, farther to the E., one of the most rugged and wild in the country, affording a fine field for the studies of the geologist or artist, who should, however, be on their guard against the inhabitants of the district.

In the bottom of the valley, near the path, are some heaps of stones with a look of antiquity about them. In one heap is a square chamber. These are called *Kubûr el-Amâlikeh*, or "Graves of the Amalekites," and sometimes *Kubûr el-Beni Israel*, or "Graves of the Sons of Israel." Their history and origin are unknown.

Winding up a long slope, we next reach

Jeb'a, the ancient *Gaba* or **Geba** of Benjamin (*Josh.* xviii. 24, xxi. 17), called also **Gibeah** of Benjamin (1 *Sam.* xiii. 2, xiv. 2, 16).

We are inclined to think that *Gibeah of Saul* (1 *Sam.* x. 26, xi. 4, xv. 34; 2 *Sam.* xxi. 6–11) was also the same place. "Gibeah," or "Geba," signifies "a hill," and is so translated in 1 Sam. x. 5 (A.V.), where the reading should be Gibeah. Here was the home of Saul; and here the main body of the Israelite army was stationed when Jonathan and his armour-bearer attacked the Philistine garrison at Michmash, which is situated on the other side of the deep ravine, *Wâdy Suweinît*, and little more than a mile distant from Jeb'a. The actual site is before us to the N., and from our post of observation in this village we can well survey the scene recorded in 1 Sam. xiii., xiv. The spoilers went out from the Philistines' camp in three companies—one towards "Ophrah," situated on the prominent tell on the N. horizon; the second up the rocky ascent towards the W., which is the "way to Beth-horon"; and the third down the wild gorge to the E. in the direction of the "Valley of Zeboim," on the plain of the Jordan. Meanwhile the main camp of the Philistines was removed from the village of Michmash itself to the N. ridge overhanging the "Pass of Michmash"—*i.e.* the Wâdy Suweinît. At the same time, Saul's headquarters were removed to the extreme N. end of the village of Jeb'a (xiv. 2), the king's tent being pitched under a pomegranate-tree on the S. precipice overlooking the pass (*Migron* signifies "precipice"). The two armies were thus separated only by the deep ravine, the sides of which to this very day seem to bear out their ancient names. The precipice on the N. was called "*Bozez*"—*i.e.* "Shining"—because of its smooth bare rocks which glitter in the sunshine; the one on the S. was "*Sench*"—*i.e.* "Thorny"—because of the low thorny shrubs which clamber up its sides. The modern name *Suweinît* is from the same root as *Seneh*, and the pass is

now the "Valley of Thorns." It was up the N. cliff that Jonathan and his armour-bearer climbed. There is little to detain us at Jeb'a, where there are no ancient remains except a couple of large caves, an old tower, and several rock-cut cisterns; and we therefore hasten forward to the scene of Jonathan's exploit, merely observing by the way how easily Saul's watchmen, who had been left behind at Gibeah when the main body advanced to the ravine, were able to see everything that passed (1 *Sam.* xiv. 16). We may also note that we are traversing, in an opposite direction, the very route which Sennacherib and his army took (*Isa.* x. 28-32).

Beyond the pass at the head of the great Wâdy Suweinît, we ride up a steep bank to

Mukhmâs, which still retains almost unaltered its ancient name of **Michmash.** The country around here is uninviting; and the whole district as far as Bethel is rugged, stony, and barren in the extreme. Besides its connection with the interesting exploit of Jonathan, Michmash is noteworthy as having been the residence of Jonathan Maccabæus, the second of the Asmonean kings (1 *Macc.* ix. 73). It is also mentioned as one of the towns re-inhabited after the Captivity (*Neh.* xi. 31). In the village are remains of old masonry, belonging apparently to an ancient church. A column is built into a wall in the N.W. corner of the village. Two lintel-stones are over the door of another house, one with three crosses in circles, the other with a mutilated design. Rock-cut tombs, vaults, and cisterns abound all around; and there are evident signs that Michmash was once a place of great importance.

Our attention is now directed to another interesting identification—namely, the true site of ancient

Ai. There is no position more minutely described in the Bible than that of Ai, the city which Joshua and the Israelites destroyed. It lay to the E. of Bethel; it had a valley on the N., and another on the W., in which 5000 men were placed in ambush, and it had a plain on the E. in front of it, over which the Israelites were pursued by the men of Ai (*Josh.* vii. 2, viii. 11-14). And yet, clear as these indications are, there are no fewer than four different sites which are advocated by the various authorities. (1) Robinson, Porter, Sir C. Wilson, and others fix the spot at *et-Tell*, a prominent hill, covered with ancient stones, about 3 m. N.N.E. from Mukhmâs. (2) Guest identifies Ai with *Rummon*, a little more than 3 m. due N. (3) Conder suggests *Khurbet Haîyan*, 1 m. nearer to Mukhmâs than et-Tell. (4) Kitchener, supported by Birch, selects *Khurbet Haî*, a ruined site about 1 m. E. of Mukhmâs. The various arguments are discussed at length in the *P.E. Mem.* iii. 31–35. Our own opinion is that Rummon is out of the question entirely; that et-Tell is probably the hill or "mountain" between Bethel and Ai, on which Abram pitched his tent and built an altar to the Lord (*Gen.* xii. 8); that Khurbet Haîyan is, as its name would indicate, the site of *Beth-Aven*, which was in the district of Bethel (*Josh.* vii. 2); and that Kitchener and Birch are right in placing Ai at **Khurbet Haî.** The last-named position would naturally command the road into the hill-country of Canaan, from Jericho up the Wâdy Suweinît, by which the Israelites came, and its capture was a necessary sequel to the fall of Jericho. In the account of the stratagem by which Joshua secured the city, the Hebrew word translated "valley" (*gai*) in Josh. viii. 11 is different from that rendered "valley" (*emek*) in ver. 13. The former signifies a deep narrow valley; the latter a wide open one. These descriptions exactly answer to the character of the ground around Khurbet Haî. Moreover, the list of names in Isa. x. 28–32 seems to fix

Ai, or Aiath, at Khurbet Haî rather than at any of the rival sites. For these and other reasons, we select this as the most probable identification, though there is not a little to be said for et-Tell and for Khurbet Haîyan. On this spot the 7th and 8th chapters of *Joshua* will be read with great interest.

Our road from Mukhmâs to *Deir Diwân* crosses a rocky swell, dotted with cisterns and caves, and then descends to a ravine on the W., into which another ravine, called Wâdy el-Medîneh, opens. On our l. we pass *Burkah*, standing high up on a bare hillside, with a good spring in the valley. Immediately S. of Deir Diwân, the inhabitants of which are mainly Christian, is the ruin of Khurbet Haîyan—**Beth-Aven** (see above). Here is a *mukâm*, dedicated to a Sheikh Ahmed, with an oak beside it. A large number of rock-cut tombs, some of which are apparently Canaanitish and very ancient, abound amongst the ruins, and three large rock-hewn reservoirs are to be seen, which in winter are full of water. To the N. of these ruins rises the stony hill **et-Tell**, on the flat plateau, at the summit of which are a few weather-beaten olives. It was probably here that Jacob slept when he had his wonderful dream, and here he erected the stone altar on the spot where his grandfather Abraham had sacrificed (*Gen.* xii. 8, xiii. 3, 4, xxviii. 10–22, xxxv. 7, 14). Conder justly calls attention to the significance of the word "place" (*makom*), which occurs so frequently in these passages. It implied a sacred spot which had been consecrated to the worship of God (see *Tent Work*, chap. xvi.) From et-Tell we make our way to *Beitin*—**Bethel.**

[The traveller, who has time at his command, may make a *détour* from Deir Diwân to **Rimmon** and **Ophrah**, which will entail 3 hrs. extra riding. The former, now called

Rummon, is scarcely 1½ m. from Deir Diwân, but it takes a full hour to reach it. Between the two lies Wâdy el-Mûtyâh, several hundred feet deep, crossed by a steep, and in places dangerous, path; but the view from the top of the "Rock Rimmon" will repay a little extra fatigue. On this *rock* the 600 Benjamites took refuge from the wrath of their brethren; and here they lived for four months, till at last the Israelites "repented for Benjamin their brother." Their romantic story, as related in the 20th and 21st chapters of *Judges*, will be read upon this "Rock Rimmon" with great interest. The road to

Taiyibeh lies across an open plateau. In 40 min. the tell is reached, and in a few minutes more we clamber up the peak. The eastern declivities of Benjamin are here before us, naked and desolate. Away below is the valley of the Jordan; beyond it are the mountains of Moab and Gilead. On the N.E. a cleft is observed in the range, marking the course of Wâdy Zerka, the ancient Jabbok. And N. of it is the ravine of Ajlûn, above which a clear eye will distinguish the fortress of Rabûd.

Taiyibeh has evidently been a place of great importance both in Jewish and Crusading times. A vast number of rock-cut cisterns occur on all sides of the village, and on the N.W. is an extensive ancient quarry. A reservoir, 30 ft. square, and several wine-presses have also been cut in the hillside, and some interesting rock-cut tombs are to be seen. One in particular has a fine rock-hewn archway, above which a double Latin cross is cut in bas-relief. The interior consists of two chambers, the outer one of which is 7 ft. square, with an *arcosolium* and shelf, and the inner contains nine *kokim*. The tomb is evidently an ancient Jewish one, but it has been used later by Christians. The Latin and Greek churches in the village are modern, but many of the houses contain ancient masonry. On the top of the hill are the remains of a Crusading

fortress, consisting of an outer *enceinte* with vaulted chambers, and an inner keep. The N.E. angle of a tower is standing to the height of 12 ft. The E. and S. sides of the fortress are destroyed, and their positions covered by modern houses. The paving of an inner courtyard is visible, beneath which is a large cistern with tunnelled vault.

This village is the site of **Ophrah**, the home of Gideon (*Judges* vi. 11), named amongst the towns of Benjamin (*Josh.* xviii. 22), and one of the places upon which the spoilers of the Philistines committed raids (1 *Sam.* xiii. 17). It may also possibly be the *Ephraim* whither Christ retired with His disciples after the resurrection of Lazarus (*St. John* xi. 54).

A great battle took place at Taiyibeh in the early part of this century, between the rival factions of Keis, under the family of Beni Simhâm, and the Yemini, under Abu Ghosh, in which the former were victorious.

The Wâdy Taiyibeh, which runs down in a S.E. direction, debouches at *Shukh edh-Dhub'a*, or "the Hyena's Lair," and it may therefore be probably identified with the **Valley of Zeboim** (1 *Sam.* xiii. 18; *Neh.* xi. 34), which signifies the "Hyena's Valley." From Taiyibeh to Beitîn is about 5 m., and occupies a little more than 1½ hr. riding.]

(For accounts of Beitîn, Bîreh, and Râm Allah, see Rte. 12.)

The country improves after passing Râm Allah; and when contrasted with the naked wilderness eastward the scenery may be called fine. Rocks are not so plentiful; cornfields and olive-groves become more frequent; a fertile vale on the l. affords us a peep into the green plain round Gibeon; while on the rt. the higher hills are clothed with shrubbery. *Beit Unia* is before us, perched on the top of a hill, and encircled with olives. The large hewn stones in the walls, and the excavations in and around the village, show this to be an ancient site, but its name and story are unknown.

On passing Beit Unia we reach the brink of a wild glen called Wâdy el-Hammâm. Down to the bottom we go by a break-neck path, which afterwards zigzags along a stony torrent-bed, and up and down steep banks in succession. The scenery here is wild and grand, the naked cliffs in natural terraces being here and there relieved by green shrubs and aromatic herbs, whilst in the springtime the way is carpeted with wildflowers.

Occasionally the glen expands, leaving room for a clump of olives; but it is usually so narrow that the winter torrent must have difficulty in forcing its way through.

In about ½ hr. from Beit Unia we begin to observe extensive ruins—on the l. covering the point of a shelving ridge, where a wâdy falls in from the S.E.; and on the rt. extending along the bank for ½ m. They consist of fragments of walls, built of massive stones roughly hewn, and evidently of high antiquity. A fountain flows out from the bottom of the ravine below them: the name of the ruins is *Beit Sîla*, but their history is unknown.

The glen here bends to the rt., and the path turns up the l. bank and winds along it amid rocks and shrubbery, not rising much, but, as the wâdy descends rapidly, we are soon far above its bed. We see on the top of a high hill to the N. a domed wely called *Abu Zeitûn* ("the Father of Olives"), and in a few minutes more

Beit Ur el-Foka comes in view before us, situated on the summit of a conical tell on the point of a long ridge which extends westward, with a gentle descent, from Beit Unia. On the N., at a little distance, is the ravine along which we have come, and on the S. is another equally

deep; while in front the ridge breaks down abruptly into a valley formed by the junction of the two. This valley, called *Merj Ibn 'Amîr*, runs westward through the low spurs of the hills till it joins the Plain of Sharon. The view from the terrace of the sheikh's house, to which every traveller should ascend, is of singular interest. It embraces the western declivities of Ephraim, and those of Benjamin and a part of Judah; it takes in as much as the eye can see of the Plains of Sharon and Philistia, and the sea beyond. The prominent towns are Ramleh, with its orchards and lofty tower, and Lydda a little more to the rt. On the N.W., among the hills, is an old castle, called *Râs Kerker*, probably the *Calcalia* of the Crusaders, to which the renegade Ivelin marched after burning Ramleh.

Râs Kerker was the seat of the family of *Beni Simhâm*, who defeated the rival family of *Abu Ghôsh* at Taiyibeh (see above). The latter belonged to Kuryet el-'Anab (Rte. 1, A).

Beit Ur el-Foka is the celebrated **Beth-horon the Upper**, the names being virtually identical. *Beit Ur el-Tahta* or "*the Nether Beth-horon*" (*Josh.* xvi. 3, xviii. 13), lies on a low ridge towards the W. about $1\frac{1}{2}$ m. away. On the S. side of Merj Ibn 'Amîr, on the slope of a long low range of hills, is situated the hamlet of *Yâlo*, the modern representative of **Ajalon**—the *Merj Ibn 'Amîr* itself is the noted "Valley of Ajalon" (*ibid.* x. 12). Gibeon—*el-Jîb* (see below) lies to the E. of us behind the stony ridge which we can see; and it is connected with Beth-horon on account of the great victory which the Israelites achieved over the Amorites, as recorded in the 10th chapter of *Joshua*. The details of that remarkable story may best be read and studied whilst we are seated on the terrace of the sheikh's house.

In consequence of their having made peace with the invading Israelites, the Gibeonites incurred the wrath of their neighbours (*ibid.* ix. 3–27); and a powerful alliance was formed against them by five princes, the King of Jerusalem being at their head. The united forces encamped before Gibeon, because "Gibeon was a great city, as one of the royal cities, and all the men thereof were mighty." Messengers were despatched to Joshua, who still remained at Gilgal, in the valley of the Jordan. On hearing the news he made a forced march by night up the glens; and ere the sun rose the Israelites defiled into the open ground round Gibeon. The sudden appearance of the Israelites, immediately followed by their fierce attack, overwhelmed the Amorites, who were driven back in confusion across the plain. Joshua pursued them "along the way that *goeth up to Beth-horon*"—up the gentle slope that leads out of the Plain of Gibeon to the rocky heights E. of Beth-horon. Here they had outstripped their pursuers; but when they were in "*the going down* of Beth-horon"—when they were rushing down from the heights to the village in which we stand, and from the village to the valley below—a terrific hailstorm burst upon them, so that those who perished from the hailstones were more than those who fell in the battle (ver. 11). Joshua surveyed the scene from some prominent rock not far above us; and there he is recorded to have uttered his remarkable prayer to "the Lord," followed by his still more remarkable command to the sun and moon. Below him were the Amorites in confusion, pursued by the hosts of Israel, down that valley beneath us, and then along the plain by the base of the mountains. They were making for their cities, Jarmuth, Lachish, and Eglon, far away near the plain to the S., and Joshua feared that night would come before they were all overtaken; hence his strange command and prayer.

Jarmuth was the nearest city, and toward it the five kings ran. But Joshua was close upon them ere they could turn to ascend the hill to Jarmuth, and they fled across the

plain to Makkedah (Rte. 4), where they hid themselves in a cave. The Israelites shut up the cave and continued their pursuit until "they had made an end of slaying" their enemies. From Beth-horon to Makkedah by this route is about 25 m.—a distance that could not have been accomplished by the wearied armies in less than 9 hrs. The Israelites encamped for the night at Makkedah, and there Joshua hanged the five kings. (The subsequent marches and conquests of Joshua, as related in this chapter, are referred to in Rte. 5.)

It was at "the going up of Beth-horon" that Judas Maccabæus met the Syrian army with his little band, and drove them back with slaughter into the plain below (1 *Macc.* iii. 13–24). And over this pass was carried a Roman road from Cæsarea to Jerusalem, the traces of which are still visible. Up this road Cestius advanced at the first approach of the Roman armies to the capital of Judæa, and down it he and his force were driven in disorder by the insurgent Jews. Thus the same spot was the scene of one of the first and one of the last victories that crowned the Jewish arms in Palestine.

Both the Beth-horons belonged to the tribe of Ephraim (*Josh.* xxi. 22); and the *Nether* stood on the border. The northern boundary of Benjamin ran from Bethel southward to *Ataroth* (perhaps identical with the ruins of 'Atâra, a little S.W. of Bîreh); thence westward, probably by Beit Unia and along the ridge S. of Wâdy el-Hammâm to Beth-horon the Nether; and then S. again to Kirjath-jearim (*ibid.* xvi. 1–3; comp. xviii. 12–15). Beth-horon the Upper was rebuilt and fortified by Solomon, doubtless on account of its commanding position, and because it was the key of the principal pass from the sea-coast to Jerusalem (2 *Chron.* viii. 5).

On leaving Beit Ur for El-Jîb (Gibeon) we follow the line of the Roman road up the side of the ridge. At this place it is difficult to trace it, owing to the rugged nature of the ground. Below the village, however, between it and Beit Ur et-Tahta, it is very distinct—in some places hewn in the rock, and in others carried down steep declivities by long flights of stairs. On reaching the western summit of the ridge (about 25 min. above Beit Ur) we come upon sections of the road nearly perfect, and we can easily trace it for a mile along the plateau. The ravine of Suleimân is some distance on the rt., through which the camel-road ascends from Ramleh, and beyond it are dark hills crowned by two or three small villages. In 1¾ hr. we reach the eastern summit of the ridge, where el-Jîb in the midst of a fertile plain, and Neby Samwîl on the top of a hill to the rt., burst upon the view. We can also see the houses of Beth-horon behind us, over the western brow. From this point there is a gentle descent into the plain that encircles el-Jîb; and this is unquestionably the "way that goeth up to Beth-horon," along which Joshua first pursued the Amorites. Half an hour's smart ride now brings us to

El-Jîb, the ancient **Gibeon**, which stands on the end of a hill, 300 ft. above the valley, and occupying an isolated position. Round it is one of the finest plains in Central Palestine, meadowlike in its smoothness and verdure, dotted near the village with vineyards and olive-groves, and sending out branches among the rocky acclivities. The houses of el-Jîb are scattered irregularly over the summit of the hill. They are almost all, in whole or in part, ancient. One massive building stands among them, and was probably a citadel. On the eastern side of the hill, at the foot of a cliff, is a fountain, springing up in a cave excavated in the rock so as to form a large subterranean reservoir. Not far below it, among olive-trees, are the remains of an open reservoir, while extensive cornfields occupy the low ground. Gibeon, celebrated in the

Old Testament as "a great city, one of the royal cities" (*Josh.* x. 2), and chief of the federation to which Beeroth, Chephirah, and Kirjath-jearim also belonged (*ibid.* ix. 17), fell to the lot of Benjamin, and became a Levitical city, when its old inhabitants were made hewers of wood and drawers of water (*ibid.* ix. 27, xxi. 17). After the destruction of Nob (1 *Sam.* xxii. 6–19), the tabernacle was brought to Gibeon, and here the great Altar of Burnt-Offering was erected, and remained until it found a permanent place in the Temple. It was at the *Pool of Gibeon*, doubtless the reservoir still seen on the eastern slope of the hill, that Abner and Joab met at the head of the armies of Israel and Judah. Before them was enacted that bloody tragedy, when, on the challenge of Abner, twelve men of Judah fought with twelve of Benjamin, and the whole twenty-four were slain. And on the plain adjoining took place the battle which terminated in the defeat of Abner and the death of Asahel (2 *Sam.* ii.) Here, too, at the "stone which is in Gibeon," David's nephew, Amasa, was treacherously murdered by his cousin Joab (*ib.* xx.)

It was at Gibeon that Solomon offered up his thousand burnt-offerings, and had the vision of the Lord in his sleep, when he chose wisdom in preference to riches, honour, or a long life (1 *Kings* iii. 4–15). After the erection of the Temple at Jerusalem, Gibeon appears to have lost its importance, and henceforth its name passes out of the pages of the sacred record.

Crossing a narrow belt of plain, we next clamber up a winding path and reach the summit of the hill, 400 ft. above el-Jîb, on which stands

Neby Samwîl, the ancient *Mizpeh* of Benjamin (*Josh.* xviii. 26), according to the preponderance of authorities. Its village and mosque are the most conspicuous objects in all the country round, and from it we gain a wider view than from any other peak in S. Palestine. The landscape includes Mounts Gerizim and Carmel to the N.; Jaffa, Ramleh, the Plain of Sharon, and the Mediterranean to the W.; Jebel Furcidis (the Frank Mountain) to the S.E.; with Kerak, Jebel Shihân, and the mountains of Jebâl afar off in the land of Moab; whilst the range of Gilead stretches away to the E. and N.E. Such a site must have been a place of importance from the earliest ages, though there has been considerable difference of opinion as to its real identity. Benjamin of Tudela thought that it was the site of Shiloh, whilst a tradition as early as the sixth century makes it the Ramah or Ramathaim-Zophim, where Samuel was born. Hence the erection of a church in 1157, dedicated to that prophet, and its modern name of *Neby Samwîl*. Robinson has brought forward evidence to show that this is Mizpeh, and most of the authorities succeeding him have followed his theory. But, as the main part of his argument depends upon the identity of Kuryet el-'Anab with Kirjath-jearim (which, as we believe, should be placed at Khurbet 'Erma—see Rte. 10, H), his case loses the greater part of its strength with the change of the latter identification. We ourselves should be inclined to place Mizpeh either at Kustul or **Sôba** (see Rte. 1, A), in preference to Neby Samwîl. But, in any case, Mizpeh ("the Watch-Tower") must have been situated on the summit of some prominent and commanding hill in the neighbourhood of Jerusalem, and between Ramah and Kirjath-jearim.

It was at Mizpeh that the children of Israel assembled and made a vow never to return to their homes until they had punished the inhabitants of Gibeah for their abominable crime (*Judges* xx.) Here they met again at the call of Samuel to fight against the Philistines (1 *Sam.* vii. 6–12). And here they congregated also to elect their first king; and, when Saul was chosen, the loyal exclamation resounded, for the first

time, through the ranks of Israel, "*God save the king!*" (1 *Sam.* x. 17–24). During the Captivity the Chaldæan governor resided at Mizpeh, and here he was assassinated by the Jews (2 *Kings* xxv. 25).

The road from Neby Samwîl to Jerusalem winds down the hillside, passing some cisterns hewn in the rock, into Wâdy Beit Hanîna; so called from a village which may be seen about a mile to the l. On the rt., about the same distance, is *Beit Iksa*; and opposite it, on the S. side of the wâdy, is *Lifta*, a small village with olive-groves round it. Wâdy Beit Hanîna is narrow and stony, with steep sides; but it is here and there planted with vineyards and fig-orchards. At the point where we cross it are traces of a Roman road running towards Jerusalem.

Ascending the S. bank in the line of the old road, we pass the Tombs of the Judges, and soon reach Jerusalem.

---

10 (D).

To Kubeibeh.

This delightful little excursion can easily be accomplished in an afternoon, Kubeibeh, which is the reputed site of **Emmaus**, being only 7½ m. (60 furlongs, *St. Luke* xxiv. 13) from Jerusalem.

The route lies along the road to Jaffa for some little distance, until Lifta (Rte. 1, A) is passed on the rt. hand. We then diverge to the rt., and plunge down a steep path into a deep valley, and up a ravine on the other side. Passing between Beit Iksa and Beit Surîk, near the former of which is the sacred tree of *Neby Leimûn*, we reach *Biddu*, a moderate-sized village on a rocky hill. Another short mile brings us to

Kubeibeh, after 2¼ hrs. ride. The modern village is not large, but it commands a fine view to the N. over the low hills. On the W. side is a Latin monastery, established in 1862. In the grounds are the remains of a Crusading church. The edifice measures 103 ft. from the W. wall to the apse of the nave, and is 50 ft. in width. It consisted of a nave and two side-aisles, divided by four columns or piers, of which three are still *in situ*. The aisles as well as the nave were terminated by apses, in each of which there still exists a stone altar. The apses were raised by two steps above the rest of the ground floor. Some masonic marks are visible in the walls, which are 4 ft. thick. Near the monastery are the remains of the old main street, and the whole place gives evidence of having been of importance in the time of the Crusaders.

Here is the traditional site of that memorable village whither Jesus walked with His two disciples on the evening of His resurrection. Here, if the identification be correct, "He was known of them in breaking of bread" (*St. Luke* xxiv. 13–35).

The distance from Jerusalem exactly agrees with that given by the Evangelist; and there seems no reason why this may not have been the real village of Emmaus. Some authorities, however, incline towards Kolônieh, on the Jaffa road, whilst others favour 'Amwâs (Rte. 1, A). The objection to these two places is that the one is too near to, and the other too far from, Jerusalem to accord with St. Luke's statement. The P.E. surveyors, however, discovered another site which appeared to them to answer to all the requirements of the sacred narrative. This is a place called *Khurbet el-Khamasa*, which is a ruin close beside one of the ancient Roman roads leading from Jerusalem to Beit Jibrîn. It stands near the village of Wâdy Fûkîn, and adjoining it is the ruin of a small Christian church, beside a spring, the name of which is '*Ain el-Kenîseh*, or "the Well of the Church." The word "Khamasa" is evidently allied to "Emmaus," both being derived from the Hebrew *Hammath*, "a hot

bath." We know from Josephus that Emmaus was the station of a Roman garrison, and the ruins discovered by the P.E. Survey seem to occupy a site more suitable for a military station than Kubeibeh.

El-Khamasa lies about 4 m. due W. of Solomon's Pools, from which it can be reached through the village of el-Khudr; or one may take a road from Jerusalem direct through the village of Beit Jâla (Rte. 10, B).

There is, however, yet one other site which has strong claims to be the Emmaus of St. Luke. This is *Urtâs*, to the S.E. of Bethlehem (see Rte. 10, F).

About 1½ m. to the W. of Kubeibeh is the ruined site, *Kefireh*, which is doubtless identical with **Chephirah**, one of the four Gibeonite cities (*Josh.* ix. 17).

10 (E).

To Mar Sâba.

No visitor to Palestine should leave the neighbourhood of Jerusalem without paying a visit to the remarkable Convent of Mar Sâba. The usual way of doing this is by taking a three days' trip from Jerusalem, and combining it with a visit to Bethlehem, Jericho, and the Dead Sea. In such a case the itinerary would be as follows:

1st Day.

Miles.		H.	M.
5¾	**Jerusalem to Bethlehem** .	1	30
8¼	**Mar Sâba** . . .	2	35
14½		4	5

2nd Day.

15	**Mar Sâba to the Dead Sea**	4	30
3½	**The Fords of the Jordan** .	1	0
6¼	**Erîha**—*Jericho* . .	1	50
24⅓		7	20

3rd Day.

18	**Jericho to Jerusalem** .	6	0

We do not recommend this route, however, for two reasons: (1) because the road from Mar Sâba to the Dead Sea is exceedingly fatiguing and monotonous; and (2) because we think that the most interesting way to visit Jericho, the Jordan, and the Dead Sea is to take them *en route* from Jerusalem, when we commence our grand tour northward, going on from Jericho to Bethel afterwards, instead of returning to Jerusalem.

We should, therefore, advise that the visit to Mar Sâba should be a separate excursion to itself; or, better still, that the traveller should go to Mar Sâba direct from Jerusalem, and return *viâ* Bethlehem. By starting in good time in the morning, both places could be thoroughly seen in a day, and more time could be devoted to Bethlehem than if it were taken in conjunction with the trip to Hebron (Rte. 10, B).

We leave Jerusalem by the Jaffa Gate, and wind down the Wâdy Rabâbeh, or Valley of Hinnom, till we join the Kedron valley, near Bîr Eyûb. Our road to Mar Sâba follows the course of the Kedron nearly the whole way; and in the springtime the rippling stream adds greatly to the enjoyment of our ride. We pass on our l. a heap of ruins on a height called *Khurbet Jubb er-Rûm*, or "the Ruin of the Greeks' Pit," though why it is so called is unknown. On our rt. is *Beit Sahûr el-'Atîkah*, or "the Ancient House of Magicians," where are remains of an ancient village, together with numerous cisterns, and a large rock-cut cemetery. Farther on we see on our rt. the village of Sûr Bâhir, and in the distance we observe the conical summit of the *Frank Mountain* (Rte. 10, F).

We gradually get into a wilder, more rugged, and barren district; and for the last mile of our ride we pass along a path cut out in the rock on the edge of a magnificent and awful gorge known as *Wâdy en-Nâr*, or "the Valley of Fire." We see the remains of many anchorites' and hermits'

cells, on ledges in the precipitous rocky walls which enclose the ravine, and at length we reach the gates of the

Convent of Mar Sâba. In the extraordinary wildness of its situation there is no building in Palestine to equal Mar Sâba, unless it be the convent in the Wâdy Kelt (Rte. 13). At the place where the monks have built their lonely monastery a small ravine joins the Wâdy en-Nâr, and the buildings cover both sides of the former and the projecting cliff between the two; the irregular masses of walls, towers, chambers, and chapels are perched upon rock-terraces, and cling to the sides of precipices. The church, with its enormous buttresses, dome, and turret, occupies the point of the rock; and the other buildings are so dispersed from summit to bottom that it is impossible to tell how much is masonry and how much is natural. Within, the same difficulty is felt, for everywhere advantage has been taken of natural caves and caves artificial, hewn out in bygone ages; and in front of these, simple façades have been built, or cells constructed; while flights of stairs and long narrow galleries, forming a labyrinth which none but the inhabitants can thread, connect the whole.

Ladies are not admitted into the monastery, and those who intend to remain the night must therefore be provided with tents. There is, however, a tower outside the walls, on the summit of the cliff, where some ladies have taken up their night-quarters. It is two storeys high, with a heavy grated door about 20 ft. up its side. We should not recommend it as a comfortable abode.

Mar Sâba, known also by the name of *Deir es-Sîka*, is a monastery of Greek monks; and, though the present buildings are comparatively modern, the settlement dates back to the fifth century. The saint from whom the convent takes its name was born about the year 439. He was a man of extraordinary sanctity; and no stronger proof could be given of the veneration in which he was held than the fact—if fact it be—that he drew thousands of followers after him to this dreary region. Sâba was a native of Cappadocia, but at a very early age he devoted himself to conventual life, and went to Palestine. After visiting many parts of the country he withdrew to this spot about the year 483, and began to form a religious community; he soon afterwards founded the convent which bears his name. He subsequently received from the Patriarch of Jerusalem the appointment of archimandrite, or abbot of all the anchorites of Palestine. In the controversy raised about the Monophysite heresy he took a leading part; and on one occasion, with a little army of monks, he marched to Jerusalem, drove the emissaries of the heretical Patriarch of Antioch from the city, though they were accompanied by imperial troops, and pronounced anathemas against them, and all those of the patriarch's communion, in the presence of the magistrate and officers sent by the emperor.

As was the case with most ascetics whose piety and zeal were especially renowned about that period, the name of St. Sâba became mixed up with many legendary tales of miraculous achievements; and the visitor will hear from the monk who guides him over the convent some of these marvellous traditions. The most famous of all is the legend concerning a lion which inhabited one of the caves, and which the saint coerced by his superior sanctity into being his friend and servant. The cave where this occurred is, of course, one of the principal show-places in the convent. St. Sâba died here in the year 532, at the age of 94. The history of the monastery subsequent to his death is a record frequently stained with blood. The convent was plundered by the Persians under Khosru (Khosroes) in the year 614, and forty-four of its monks were murdered. In each of the succeeding centuries it was again attacked and despoiled. It passed

through all the vicissitudes of the other holy places during the struggles between the Crescent and the Cross ; and it is said that the Bedouin Arabs still hover around its walls, only awaiting an opportunity of seizing an unguarded moment to pounce upon the costly treasures which are reported to be hoarded within them.

The most noted monks who have been connected with this convent, since the time of Mar Sâba himself, were Euthymius, Nicholas, John of Damascus (better known as *Johannes Damascenus*), and Cyril, who wrote the founder's life. A chapel is dedicated to St. Nicholas, and here are to be seen the skulls and bones of the monks who were murdered in the Persian slaughter. Another chapel has been erected over the tomb of St. John of Damascus. The remains of St. Sâba no longer rest here, having been removed to Venice ; but his empty tomb is still regarded with the utmost respect and veneration.

The monks are a dirty and degraded-looking type of men, and have for the most part been banished hither, either for crime, immorality, or heresy. There are also a few lunatics confined within the walls, whom it is the monks' duty to tend and guard. The *régime* of life is strict and severe, and the inmates are subjected to a rigid discipline. But they are otherwise a lazy and useless community, spending most of their time in feeding the birds which frequent the ravines in the neighbourhood, and which appear to be on terms of friendly intimacy with them. These birds resemble the English blackbird in size, form, and colour, with the exception of bright yellow wings. According to Dr. Tristram, who found them in the groves of Jericho, they belong to the tribe of *Amydrus* ; and he gave them the name of "*Amydrus Tristrami*."

A library formerly existed here, containing some rare and valuable manuscripts ; but the whole collection has now been removed to Deir es-Salîb (Monastery of the Cross), near Jerusalem (Rte. 10, 6).

[The road from Mar Sâba to the Dead Sea lies over a desolate tract of country, in which the hard stratified limestone of the mountain-district around Jerusalem is exchanged for a soft chalk, which, owing to the action of the winter rains, is worn into steep, sharp ridges, separated by precipitous and narrow ravines, with rocky sides and stony beds. This is the desert country called appropriately in the Bible *Jeshimon*, or "Solitude." The highest point is called *el-Muntâr*, or "the Watch-Tower," and the district around is called *el-Hadeidun*. The latter name suggests the Hebrew word "Hidoodim," which was the name of the wilderness whither the scapegoat was led, and where it was set free. To the W. of el-Muntâr, and close to the ancient road from Jerusalem, is a well, called *Bîr es-Sûk*, and here we have a corroboration of this fact. For the messenger who was commissioned to lead out the scapegoat into the wilderness started from Jerusalem on the Sabbath-day ; and, in order to avoid breaking the law, he took with him a tent, which was pitched at the appointed limits of a Sabbath-day's journey. Here he rested for a short while, eating and drinking ; after which, according to the letter of the law, he was at liberty to advance another stage. There were ten stages altogether between Jerusalem and the place where the scapegoat was set free, and the last place where the tent was pitched was called the "Well of Sûk" by the Rabbinical writers. (For an interesting account of the earlier and later ceremonies connected with the scapegoat, see Conder's *Tent Work*, chap. x.)

El-Muntâr and Bîr es-Sûk are situated about 2 m. N.E. and N. respectively of the spot where the road from Mar Sâba emerges from the rock-cut path on the edge of the deep ravine. There is nothing further of interest to break the weary monotony of the

ride to the Dead Sea, unless we except the wely of *Neby Mûsa*, which we pass at some little distance on our l., and which is the great shrine of Moslem pilgrimage, to visit which the "faithful" congregate at Jerusalem at the time of the Christian Easter. This shrine is said to have been invented by the Moslems in order to afford an excuse for a counteracting body of Mohamedans at Jerusalem, at the time when the Christians assemble there in force. The latter part of our way to the spot where the path from Jericho reaches the Dead Sea, and where the halt is generally made for lunch, lies along the shore of the lake itself.]

The road from Mar Sâba to Bethlehem ascends to the N. from the tower above the monastery; and on our way we obtain several fine and extensive views of the Dead Sea and the wilderness. The Frank Mountain also forms a prominent feature a few miles to the S. On approaching Bethlehem, the village of *Beit Sahûr* is seen on the l. Its name, "House of Magicians," may have some connection with the Biblical story of the visit of the Magi to the Infant Jesus (*St. Matt.* ii. 1-12).

(For Bethlehem and the road to Jerusalem, see Rte. 10, B.)

---

10 (F).

To the Frank Mountain.

This excursion is sometimes included in a visit to Solomon's Pools, the whole day's trip being easily accomplished in $7\frac{1}{2}$ hrs. But those who have included the Pools of Solomon in their visit to Hebron can go direct to Urtâs (Rte. 10, B), and extend their trip to **Tekoa**. The itinerary would be as follows:

Miles.		H.	M.
$7\frac{1}{2}$	**Jerusalem to Urtâs**	2	10
5	**Teku'a** — *Tekoa*	1	25
$2\frac{1}{2}$	**Khureitûn**—*Chariton*		45
$1\frac{1}{2}$	**Jebel Fureidis** — *Frank Mountain* — *Herodium*		25
$9\frac{1}{2}$	**Jerusalem**	2	40
26		7	25

N.B.—A store of candles should be laid in before starting, for the purpose of exploring the remarkable cave of Khureitûn.]

If this is too long a day's journey the visit to Tekoa may be omitted, and the distance would then be 23 m., or about $6\frac{1}{2}$ hrs. riding. The excursion is interesting, as affording commanding views of the hills and valleys where David kept his father's sheep.

We turn off from the Hebron road nearly opposite Beit Jâla, and follow the windings of the hillside, along which runs the ancient aqueduct, to

Urtâs, which has been identified by Mrs. Finn with the well-known **Emmaus** (see Rte. 10, D). Urtâs is evidently a corruption of the Latin word *hortus* ("a garden"), and here in the days of the Roman governor of Jerusalem, as in the days of Solomon (see Rte. 10, B), there may have been pleasure-gardens. At any rate, the remains of Roman *baths* have been discovered here—a circumstance which greatly strengthens the theory of this being the site of Emmaus.

(For the identification of Urtâs with Etham, see Rte. 10, B.)

From Urtâs it would be well to secure the services of a native guide, and if possible he should be one of the Bedouin Arabs belonging to the T'âmîrah tribe. He will serve the double purpose of guide and escort, as the path leads over a wild and somewhat difficult country, within the T'âmîrah territory.

☞ *Teku'a*, or **Tekoa**, is chiefly famous as being the native place of the pro-

phet **Amos**—like David, a shepherd in this mountainous district (*Amos* i. 1, vii. 14, 15). It was from Tekoa that Joab called the "wise woman" to plead with David on behalf of Absalom (2 *Sam.* xiv. 1–20). It was one of the cities of Judah restored and fortified by Rehoboam (2 *Chron.* xi. 6). St. Sâba, the founder of the convent of Mar Sâba, established a monastery also here, which was called *Laura Nova* ("the New Convent"), in contradistinction to the one already in existence. In 1144 Queen Melisinda gave Tekoa to the canons of the Holy Sepulchre in exchange for property at Bethany. At that time Tekoa was inhabited by a large Christian population, who afforded assistance to the Franks during the first siege of Jerusalem. In the twelfth century the village was sacked and destroyed by a party of Turks, and since that time it has been deserted. A few people are to be found here living in caves ; but nothing remains of the former important town, except a few ruins on the top of the hill, amongst which are to be seen some pillars and bases of good hard limestone, and a fine octagonal font about 4 ft. high and 4 ft. 3 in. in diameter. On every alternate side is a design—two representing Greek crosses inscribed in circles, the third a wreath, and the fourth a double square diagonally interlaced. Several rock-cut tombs and cisterns occur amongst the ruins, and on the W. is a flat scarped space with an approach leading up to it.

The view from Khurbet Teku'a is very extensive, embracing the Wilderness of Judæa and the Mountains of Moab, as well as Bethlehem, Jericho, and even Bethel.

Jerome, John of Wirtzburg, Fetellus, and Isaac Chelo all speak of the *Tomb of Amos* as being in existence at Tekoa in their times.

Our path now lies over a wild and hilly region, till we reach a huge fissure in the mountain-side, the bottom of which is narrow and encumbered with fragments of fallen rock, and the sides jagged and precipitous.

In a cleft near the top of the rt. bank stand the ruins of

Khureitûn, consisting of the remains of a square tower and foundations of large hewn stones. On the same side of the ravine, about 100 yds. lower down, is the **Cave.** The door is in the face of a cliff, and the only approach is along a narrow ledge, across which a fragment of rock has fallen, almost barring the passage. Clambering over this, we reach the door. On entering, we squeeze through a narrow low passage into a small grotto, where it may be as well to leave all unnecessary raiment, for the cave is both hot and dusty. We advance along a winding gallery for 30 ft. to the great chamber. It is 120 ft. long, and varies from 30 ft. to 45 ft. in breadth, with a high arched roof of the natural rock. The dimensions of this room can only be seen by lighting two or three dozen candles, and attaching them to the walls. The effect is fine. The sharp projections of the sides, and the irregular arches and pendants of the roof, faintly seen in the dim light, remind one of an old Gothic hall. Narrow passages branch off in every direction; but all of them soon terminate with the exception of one. Along this we proceed for 30 or 40 yds., lights in hand, and then reach the side of a pit, into which we must *drop* to a depth of about 10 ft. Passing through this, we enter another passage, low, narrow, and dusty, along which we first walk, then creep on all fours, and, finally crawl. About 70 yds. are passed, and we enter another large chamber, which appears to be the end of the cave ; though the Arabs affirm that it reaches to Tekoa—some even say to Hebron. Here may be seen on the white walls the names of the few explorers who have ventured so far through dust and bats ; and among the rest that of a lady. We would

scarcely recommend ladies, however, to attempt such an exploit. It is bad enough for men, and scarcely repays the toil and inconvenience of wriggling through the dust. The great attraction of the cave is the *hall*, in which and the adjoining recesses there is room for several hundred men.

This cavern was selected by the Crusaders, with their usual ignorance and inaccuracy, as the Cave of Adullam (1 *Sam.* xxii. 1), which, however, was without doubt situated at *'Aid el-Ma* (Rte. 10, H). The modern name is derived from *Chariton*, a saint of the early part of the fifth century, who founded a monastery here. Fetellus speaks of the Church of St. Karitoth, and apparently means this same place. The remains of the monastery are those mentioned above as near the top of the rt. bank. Lower down on the E. is a fine reservoir 64 ft. by 47 ft., the wall of which is built in a series of steps. It is called now *Bir el-'Ainâziyeh*, and is apparently of more ancient date than the monastery.

Crossing the Wady Urtâs, and ascending for 20 min. the side of a ridge, we next reach

Jebel Fureîdis, the **Frank Mountain**, formerly called **Herodium**, which has been a conspicuous and remarkable feature of the landscape from many places S. of Jerusalem. In form it is a truncated cone, 400 ft. high, 290 ft. diameter at the top, with sides artificially scarped. A path on the W. leads diagonally to the summit, which is surrounded by a ruined circular wall 5 ft. thick. On the inside, 18 ft. from this, is another wall of similar thickness. Near the four cardinal points of this inner wall are towers, those on the N., W., and S. semicircular and 38 ft. diameter, that on the E. circular and 60 ft. diameter, and higher than the others. Inside this is a vault 14 ft. by 11½ ft. with a semicircular roof and a tessellated floor. The interior of the enclosure is hollow, and appears to have been excavated and supported on vaults. A wall runs down the hill on the E. side, and is apparently the foundation of stone steps, some of which are still traceable, the breadth of the flight being 22 ft. On the slope W. of the steps are the ruins of a tower 24 ft. broad. At the N.W. base of the hill are many old foundations and heaps of stones, marking the site of an ancient tower. A building stands on a platform artificially levelled, and consists of long narrow vaults, parallel to each other, with a cross vault at the E. end. The longest vault is 500 ft. long and 8 ft. wide, the total breadth of the structure being 86 ft. The vaults had barrel roofs, some of which still remain. To the N. of this is a terrace 80 ft. wide, and beyond this, on the N.W., a fine cemented cistern. Farther N. still is a ruined reservoir, 220 ft. long by 160 ft. broad, standing on a platform. In the centre is a round structure, 30 ft. in diameter, probably an ancient foundation. To the E. of the reservoir the platform extends for 150 yds., and is supported by a wall. Farther E. is a sunken enclosure, formerly a garden, 400 ft. long by 200 ft. broad.

All these ruins formed part of the palace and other edifices erected here by Herod the Great, from whom the hill derived its Roman name, *Herodium*. The modern title, *Fureîdis*, signifies "Little Paradise," but Conder has suggested that it is merely a corruption of "Herodium." This may be so, but the theory appears to us slightly far-fetched and improbable. According to *Felix Fabri* (1483), the place was used as a garrison by the Franks after the capture of Jerusalem by the Moslems, and hence its European name of the "Frank Mountain." Its chief claim to interest, however, lies in the fact that here was buried Herod the Great.

The road hence to Bethlehem leads through the village of *Beit Ta'âmir*

where is a small mosque named after the Khalif Omar. It is occupied by a few families of Arabs belonging to the T'âmîrah tribe. Hence its name. After passing this village we dive down into a rugged glen, whence we ascend through terraced vineyards to Bethlehem.

(For the remainder of the way to Jerusalem, see Rte. 10, B.)

10 (G).

To the Monastery of the Cross, 'Ain Kârim, Bittîr, Philip's Fountain, and the Valley of Roses.

Miles.		H. M.
1¼	**Jerusalem to the Monastery of the Cross** . .	20
3	**'Ain Kârim**—*Beth-Car* (?)	50
3½	**Bittîr**—*Bether* . .	1 10
2¼	**'Ain Hanniyeh**—*Philip's Fountain* (?) . . .	40
5½	**Jerusalem** . . .	1 30
15½		4 30

This makes a very pleasant and easy excursion, and includes several places of more or less interest.

The *Monastery of the Cross*, called in Arabic **Deir es-Salîb**, is situated in a shallow valley to the W. of Jerusalem, and is now the property of the Greeks. It originally belonged to the Georgians, being founded in the fifth century by Tatian, their king. It derives its name from a tradition that the tree from which the Cross of Christ was made grew on the spot. It is even alleged to have been planted by Adam, watered by Noah, and tended by the patriarchs, and the visitor can be shown the very hole left in the ground by digging out its roots! Of course the tradition is no more trustworthy than so many others in Palestine.

The convent is a large rectangular building, with massive walls, and a low portal guarded by a heavy iron door. For a long time it lay in a half-ruined condition, but the Russian Church has thoroughly repaired it and added many improvements. It is now a sort of collegiate establishment, and is endowed with a valuable library, which has been enriched by the contents of the libraries formerly existing at Mar Sâba (Rte. 10, E), and the Convent of Constantine in Jerusalem. The church consists of three bays, a transept with a fine dome, and a chancel with three apses, which are divided by walls. An inscription in red paint on the S. wall of the central apse gives the date 1493, which shows that this part of the church is older than the restoration of 1644. The walls are covered with faded frescoes, and some fine pieces of mosaic pavement, mended with good *faïence* work, are to be seen beneath the dome. The screen of the nave is painted in compartments illustrating the supposed history of the Tree of the Cross. The belfry is a conspicuous object in the convent buildings.

On leaving the monastery we retrace our steps for a short distance, and then turn to the l. towards 'Ain Kârim. We pass down a wâdy and cross a hill, seeing on our rt. Khurbet en-Nahl, or "the Bee Ruins." On the summit of the next hill we obtain a beautiful view of the Mediterranean on the one hand, and Jerusalem and the Mount of Olives on the other. At *Beit Mizmîr*, which we next reach, there are ruined walls and quarries, and a Latin tradition places here the site of the *House of Obededom*, where the Ark rested three months (2 *Sam.* vi. 11; 1 *Chron.* xiii. 14). To the N. stands the village of *Deir Yesîn*, on a flat ridge. This place was a fief of the Holy Sepulchre in the twelfth century. We next reach

'Ain Kârim, a flourishing village, finely situated on a natural terrace projecting from the hills on the E. of it, and with a broad flat valley to

the W. Here is a Franciscan convent, with a church named the "Magnificat," whose domed roof is a conspicuous object. Beneath the church is a grotto where John the Baptist is supposed to have been born. On the W. of the village is a convent belonging to the Sisters of Zion, with a good garden, in which are handsome cypress-trees. To the S.W., separated from the village by ravine, is the chapel built on the traditional site of the *House of Zacharias*, where Mary visited Elizabeth (*St. Luke* i. 39–56). There are good schools in the village—one for boys, belonging to the Franciscans; and one for girls, under the care of the Sisters of Zion. Attached to the latter is an orphanage. The building to the W. of the House of Zacharias is a Russian hospice erected in 1882. About 1 m. farther on is the "Grotto of St. John," containing a fountain. The carriage-road from Jaffa to Jerusalem is seen from 'Ain Kârim.

This interesting village is undoubtedly the site of *Karem* (*Josh.* xv. 59—Sept.), and is also most probably that of **Beth-Car** (1 *Sam.* vii. 11). It is also possibly the *Bethhaccerem* ("House of the Vineyards") mentioned in Neh. iii. 14 and Jer. vi. 1, though Jerome and others place it near Tekoa, as indicated by the former Scriptural passage. From early mediæval times the birthplace of St. John the Baptist has been fixed here. The Latins call the place *St. Jean du Désert*.

Hence we take the road to the S. past *'Ain Sitti Miriam*, or "St. Mary's Well," and after a ride of $2\frac{1}{2}$ m. we reach the village of *el-Welejeh*, standing on the slope of a hill above a steep ravine, which is covered with gardens and olive-yards. It is called "St. Philip" by the Latins, on account of the tradition connected with the neighbouring spring (see below). A short m. from this village is

Bittîr, perched on a rocky terrace on the S. side of a gorge, called after *Wâdy Bittîr*. The situation of the place is striking, and forms an excellent natural fortification, the approaches on all sides being steep and lofty, except on the S., where a narrow neck between two ravine-heads connects the hill with the main ridge. There is a good spring above the village, whence the water is conducted by a cement channel into a large reservoir, and from this to the gardens below, which are thus well irrigated and fruitful. Bittîr appears to be the **Bether** renowned in Jewish annals as the place where Barcochebas made his last great stand against the Romans in the year 135. It is also mentioned under the same name, Bether, in the Septuagint version of Josh. xv. 59. At $\frac{1}{2}$ m. S.W. of the village is a conical hill called *Khurbet el-Yehûdi*, or "the Ruins of the Jews," which may, perhaps, have received its name from the battle above mentioned. There are traces of ruins on its summit, and the brow of the hill is scarped.

We return to el-Welejeh, whence we make our way to

'Ain Hanniyeh, which a comparatively modern tradition makes the fountain where St. Philip baptized the Ethiopian eunuch (*Acts* viii. 36–40). Another tradition, however, places this event at 'Ain edh-Dhirweh, on the road between Jerusalem and Hebron (Rte. 10, B). The spring flows out in the wall of a semicircular apse on the side of a road, on a platform 8 ft. above the level of the road. The apse is $7\frac{1}{2}$ ft. in diameter and 5 ft. to the back, and is flanked by pilasters 14 in. wide, having Corinthian capitals. There is a niche in the back of the apse 3 ft. high, 1 ft. 6 in. wide, 1 ft. 3 in. deep, and 2 ft. 9 in. above the floor. The wall in which the apse is, is 20 ft. long, and faces to the N. The niche doubtless formerly contained the statue of the genius of the spring. A large cylindrical stone 4 ft. 3 in. high and 4 ft. in diameter stands in the road facing the apse. It has a hole in

one end 10 in. deep, 1 ft. 2 in. in diameter, and in its side are two grooves 2 ft. 9 in. long, 5 in. deep, and from 6 in. to 12 in. wide. In a field to the N. are four or five small pillar-shafts, standing alone. The remains at this interesting spot appear to belong to a building of a date anterior to the Crusades. The spring stands by the side of the ancient road from Gaza to Jerusalem; and along this we now pass, up the picturesque and fertile *Wâdy el-Werd*, or "Valley of Roses." About 1 m. farther on we pass another spring, called *'Ain Yâlo*, where again are ruins, apparently of a small monastery. On the N. side of the hill, S. of the spring, are three tombs, one having three *loculi*, and the others five and two *kokim* respectively.

As we approach the head of the wâdy, we pass between *Mâlhah* on our l., and *Sherafât* on our rt., situated high above the valley. The former is the *Manocho* of the Sept. version of Josh. xv. 59, and perhaps the **Manahath** of 1 Chron. viii. 6. Both villages draw their water-supply from 'Ain Yâlo. The upper part of Wâdy el-Werd is filled with rose-gardens, cultivated for the manufacture of rose-water, and from these the name of the valley is derived. On emerging from it, we enter the *Bukei'a*, anciently called the *Valley of Rephâim* (Rte. 10, B), close to the village of *Beit Sufâfa*, whence we return to Jerusalem by an easy path.

---

10 (H).

To the Valley of Elah, Adullam, Gath, Bethshemesh, Kirjath-jearim, and the Valley of Sorek.

This excursion is an extension of the last, and embraces many highly interesting and important sites and scenes. We strongly recommend those who can spare the time to undertake this trip. It will involve three days' good riding, and tents will be necessary.

1st Day.

Miles.		H.	M.
7¾	**Jerusalem to Bittîr** .	2	10
10¼	**Beit Nettîf**—*Netophah*(?)	2	55
4	**'Aid el-Ma**—*Adullam* .	1	15
22		6	20

2nd Day.

2½	**Shuweikeh**—*Shochoh* .		45
10½	**Tell es-Sâfi**—*Gath* . . .	2	55
12	**'Ain Shems**—*Bethshemesh*	3	40
25		7	20

3rd Day.

5	**Khurbet 'Erma**—*Kirjath-jearim* . . .	1	30
16½	**Jerusalem** . . .	5	10
21½		6	40

As far as Bittîr we follow the preceding Rte. (10, G). On leaving this place, the road winds through glens down toward the plain. The heights on every side are crowned with ruins and half-deserted villages, whose names carry us back to the days of the prophets. Among the most conspicuous is *Jedûr* (Rte. 10, B), situated on the crest of a ridge to the southward—the **Gedor** of the mountains of Judah (1 *Chron.* xii. 7). *Jeb'a*, on its conical hill in Wâdy Musurr, is also visible in the same direction, but much nearer. This is the **Gibeah** of Josh. xv. 57.

On this Rte. the peculiar features of the "hill-country of Judæa" are seen to advantage. Here are the rounded hills encircled by rings of grey limestone—natural terraces which supported belts of corn, rows of figs and olives, and ranges of vines, in those prosperous ages when Palestine was "a land of corn and wine, of oil-olive and honey" (2 *Kings* xviii. 32). *Now* industry is unknown, and Nature has resumed her sway. During spring, hill and vale are covered with thin

grass and aromatic shrubs, mixed with wildflowers that give a brilliant colouring to the landscape; but in autumn the rocky hills swell out in empty, unattractive barrenness.

About 1 m. W. of Bittîr we pass *el-Kabu*, a village of moderate size, on a high hill, with two springs in the valley below. By the side of one of these springs are the ruins of a church 40 ft. long by 25 ft. wide, with an apse 25 ft. in diameter to the E. The building appears to belong to the Crusading period. *Kefr Sôm* is passed on our rt., and about 1 hr. farther on is *'Allâr es-Sifleh*, an ancient site with rock-cut tombs, and a ruined church beside an orange-grove and a couple of springs. The church is dedicated to *Noah* (Khurbet Nûh), and appears to date from the twelfth century. Several vaults, cemented inside, an old ruined tank, and other remains indicate that this was once a well-populated place. It seems to have been inhabited in Crusading times.

On the top of a hill about 2 m. N. by W. is

Beit 'Atâb, the capital of the district. The rocky knoll on which it stands is very conspicuous on all sides. A remarkable cavern runs beneath the houses. It is about 250 ft. long, 18 ft. wide, and averaging from 5 to 8 ft. in height. The cave, which is roughly hewn in the rock, is called *el-Hasûtah*, the word being evidently Hebrew, and signifying a "Place of Refuge." This, together with the name of the village, marks out Beit 'Atâb as, in all probability, the site of the **Rock Etam**, whither Samson retired after having revenged himself on the Philistines. The 15th chapter of *Judges* will be read with interest here. From the summit of the rocky hill can be seen many places of interest, including *'Ain Shems—Beth-shemesh*—and *Sur'ah—Zorah* (see below).

A ruined khan lies on the roadside a short distance beyond 'Allâr es-Sifleh, and hence the road runs down the Wâdy el-Khan into Wâdy Musurr, 2 m. below. Beyond the latter the road runs in a direct line to Beit Jibrîn (Rte. 5). We turn off to the rt. to visit

Beit Nettîf, situated on a rocky crest, from the summit of which is an extensive and interesting view. The *Wâdy es-Surâr* ("Valley of Sorek") (see below) opens out on the N.; whilst close to our feet on the S. is *Wâdy es-Sumt*, the **Valley of Elah**. Amongst other places which can be pointed out by an intelligent villager are the following: (1) *Zanû'a*, a large and important ruin, about 1½ m. to the N., with the modern *mukâm* of Abu Fatmeh in its midst; this is the site of **Zanoah** (*Josh.* xx. 34); (2) *Sur'ah*, and (3) *'Ain Shems*, already mentioned; (4) *Tibnah*, behind the hill farther to the l., the probable site of **Timnah** or *Timnath* (*ibid.* xv. 10; *Judges* xiv. 1–5); (5) *Yarmûk*, only a short mile to the N.W. of us, the most likely site of **Jarmuth** (*Josh.* x. 3, 23, xv. 35); (6) *Tell Zakarîya*, a truncated cone beyond the latter, incorrectly identified by Porter with Azekah (*ibid.* xv. 35; 1 *Sam.* xvii. 1); (7) *Shuweikeh*, in the valley below us to the S.W., and evidently identical with **Shochoh** (*ibid.*); (8) *Beit Fased*, on a height to the S., possibly **Ephes-dammim** (*ibid.*); (9) *Gibeah*; and (10) *Gedor*, already named, away among the mountains on the E.

Just below us is a spring called *'Ain Kezbeh*, which suggests the site of *Achzib*, or *Chezib* (*Josh.* xv. 44), called in the "Onomasticon" Chazbi, and described as being near Adullam (see below).

Beit Nettîf is supposed by some to be the site of **Netophah**, the birthplace of Maharai, one of David's mighty men (2 *Sam.* xxiii. 28), and of Seraiah, one of those who murdered Gedaliah (2 *Kings* xxv. 23). Netophah was one of the cities of Judah re-inhabited after the Captivity (*Ezra* ii. 22; *Neh.* vii. 26, xii. 28).

From our present post of observation we can best read the well-known story of the **Battle between David and Goliath**, which occurred in the very valley which lies outstretched below us (1 *Sam.* xvii.) Indeed, it is probable that this very village of Beit Nettîf formed the headquarters of the camp of the Israelites, and that here was pitched the tent of Saul. The Philistines' camp occupied the slopes of the hills on the other side of the valley, from Zakarîya past Shuweikeh to Beit Fased; and from the torrent-bed below us David selected the pebbles for his sling. The ancient and modern names of the valley are both derived from the trees which have always formed a great feature in this fertile and pleasant glen—"Elah" signifying "terebinth," and "Sumt," "acacia." The Philistines fled down this glen on the death of their champion, and our road will follow their track as we journey towards Tell es-Sâfi.

At present, however, we will cross the valley, and follow the road to Beit Jibrîn in a S. direction, till we come to a ruined site, now called

'Aid el-Ma, in which is still retained the ancient name of **Adullam**. According to Josh. xv. 35, Adullam was in the neighbourhood of Jarmuth, Shochoh, and Azekah, the sites of which we have already indicated as all existing within a few miles of this place. Several ancient wells, tombs, quarries, and caves are to be found on every side, and the whole district is simply covered with ruined sites. The chief of these are *Khurbet Rubba*, a short distance to the W. of 'Aid el-Ma—identified with *Rabbah* (*Josh.* xv. 60)—and *Khurbet Sheikh Madh-Kûr*. The latter stands on a steep and almost isolated hill, with terraced sides, directly S. of 'Aid el-Ma, and about 400 ft. above the valley surrounding it. On the summit is a wely named after the sheikh, and around it are heaps of stones and extensive ruins. The N. side of the hill is perforated with natural grottoes, where the shepherds to this day lodge during the night and in the rainy weather. The situation is wonderfully strong, and near the wely is a **Cave**, larger than any of the others. This is in all probability the **Cave of Adullam**, for ever memorable on account of the refuge which it afforded to David and his adherents (1 *Sam.* xxii. 1–4). The credit of this interesting and important identification belongs in the first instance to Clermont-Ganneau, whose suggestion and conjecture were fully confirmed by the investigations of the P.E. Survey. (For a full account of the discovery, and for the convincing arguments in favour of this site, see *P.E. Mem.* iii. 361–367.)

Adullam appears in the list of royal cities taken by Joshua (*Josh.* xii. 15), as also in the catalogue of the fourteen cities of the Shephelah belonging to Judah (*ibid.* xv. 35). It was fortified by Rehoboam (2 *Chron.* xi. 7), and is mentioned as a place of importance by Micah (i. 15). The present name, "'Aid el-Ma," signifies the "Feast of the Water;" but it is sometimes called "'Aid el-Miyeh"—*i.e.* "Feast of the Hundred," in connection with which Clermont-Ganneau recounts a native legend (*P.E. Quarterly Statement*, 1875, pp. 173–177). There is no doubt, however, that both these names are simply corruptions of the ancient Hebrew "Adullam," the root-letters in each case being identical. We need not hesitate to accept the identity of this site.

A good camping-ground for the night can be found in the valley, where there are good springs of water.

Hence we journey next day, past *Beit Fased* ("House of Bleeding"), which suggests **Ephes-dammim** ("Boundary of Blood") and *Shuweikeh*—**Shochoh**—where are ruined walls and foundations, caves, cisterns, and two rock-cut winepresses; and down the Wâdy es-Sumt. On our rt.

hand is the village of *Zakarîya*, near a tell of the same name, which rises 350 ft. above the valley. Porter identified this with **Azekah** (see above); but Clermont-Ganneau found another site higher up the valley to the E. called *el-Azhek*, and Conder discovered another ruin called *Khurbet Hazkeh*, to the W., either of which places appears to be a more probable site of that ancient city.

Descending from Tell Zakarîya westward, we pass through the olive-groves which surround the village of *Ajjûr*, and then turn to the rt. into the green valley above referred to. Down this we wind through cornfields, having on each side low ridges and rounded hills covered with shrubbery. The wâdy widens as we advance; the little hills become still less, and the great plain in front gradually opens up. In about 1 hr. 20 min. we reach

Tell es-Sâfi, the ancient **Gath**. As is the case with so many of the ancient Biblical sites, the identification of Gath can hardly be considered absolute; and, indeed, it has been placed in different localities by different authorities. We incline, however, to the theory which locates the great Philistine city at Tell es-Sâfi. Eusebius and Jerome state that Gath was situated near the fifth mile from Eleutheropolis (Beit Jibrîn) to Diospolis (Lydda); which exactly agrees with this position. It also accords with the account of the flight of the Philistines after the death of Goliath (1 *Sam.* xvii. 52). Moreover, when the ark was captured by the Philistines it was taken to the temple of Dagon at Ashdod, whence it was sent to Gath, and afterwards on to Ekron; thus placing Gath about midway between the other two places. Tell es-Sâfi is 10 m. E. of Esdûd (Ashdod), and the same distance S. of 'Akîr (Ekron). Gath occupied a strong position on the border between Judah and Philistia (1 *Sam.* xxi. 10; 1 *Chron.* xviii. 1); and forming, as it did, the key to both countries, it was often the scene of long and bloody struggles, being captured and recaptured, now by one side, now by the other (2 *Kings* xii. 17; 2 *Chron.* xxvi. 6; *Amos* vi. 2). All these indications point to Tell es-Sâfi as the true site of Gath; and for these reasons we agree with Porter and Conder, who are mainly responsible for this identification (see *P.E. Mem.* iii. 415, 416).

The ravages of war to which Gath was so often exposed appear to have spoiled it, at a comparatively early period, of its original glory, as it is not enumerated by the later prophets along with the other royal cities of Philistia (*Zeph.* ii. 4; *Zech.* ix. 5, 6). It is familiar to us, however, from childhood, as the home of Goliath (*ibid.* xvii. 4), and the scene of one of the most romantic incidents in the life of David, which will be read here with new interest (*ibid.* xxi. 10–15). When David fled from Saul at Gibeah, he went first to the high-priest Abimelech, at Nob, and obtained from him the sword of Goliath. Continuing his flight, he rashly came to Gath, Goliath's own city, in the hope, doubtless, that he would not be recognised; and that, as a fugitive from Saul's court, he would be welcomed. The Philistines knew him at once, and his fate appeared to be sealed. David, however, among other qualities, was an accomplished actor. A perfect coolness and fertility of resource, in circumstances of the most imminent danger, were prominent characteristics of his mind. On hearing the accusation of the Philistines "he feigned himself mad in their hands." He "scrabbled on the doors of the gate, and let his spittle fall down upon his beard," like a modern dervish. Madmen are privileged in the East now, just as they appear to have been then. David's acting saved his life; and, embracing a favourable opportunity, he fled to the Cave of Adullam. One sees how easy it was to escape when once without the

walls of this border-city. The wooded hills and secluded valleys adjoining it on the E. afford a ready asylum to the fugitive. A few years later David returned to this city; but he was then so formidable, either as friend or foe, that the Philistine princes thought it most politic to grant him an asylum among them; and accordingly they gave him the town of Ziklag, situated somewhere southward, on the borders of the desert (*Josh.* xv. 21, 31; *Neh.* xi. 28). His residence in their land gained him many friends, even among his hereditary foes, who were true to him when his own son rebelled; and there are few more striking examples of devoted attachment in history than that of *Ittai the Gittite* (2 *Sam.* xv. 19–22).

Gath had fallen into the hands of the Israelites by the time of Rehoboam, who fortified it, together with other cities of Judah (2 *Chron.* xi. 8). Its ancient name has now been completely lost, and as early as the twelfth century we read of the site as Tell es-Sâfi. In 1144 King Fulke erected a fortress here, which became known by the Crusaders as **Blanche Garde**, or *Alba Specula*, no doubt from the white chalky hill on which it stood. It was captured and dismantled by Saladin in 1191; but Richard Cœur de Lion rebuilt it in the following year. According to William of Tyre (xv. 25), the castle had four towers. Nothing, however, now remains except a few mounds of rubbish, in the midst of which the miserable little modern hamlet stands. It is an exceedingly strong natural position, being protected on the N. and W. by precipitous cliffs, 100 ft. high, whilst on the S. it is only united to the low hills by a narrow neck of land. Here is a wely, called *el-Khwâr*, which probably marks the site of an old church of St. George. The castle appears to have stood on the N.E. portion of the tell.

The view from the summit is very extensive, embracing the whole Plain of Philistia, with the Mediterranean behind, almost from Gaza to Jaffa Askelon, Ashdod, Ekron, and Ramleh are all visible from this spot.

We now turn in a N.E. direction, and make our way past *Mughullis* and the ruins of *Umm el-'Akûd*, where there is nothing to attract our attention. The services of a native guide will be probably found useful as far as 'Ain Shems. On our way we pass *el-Bureij* on our l., signifying a "Little Tower," and so called from a lofty building in the middle of the village. Close by, to the N.E., is a ruined site called

Tibnah, which is probably identical with **Timnath**, whither Samson "went down" from the camp of Dan between Zorah and Eshtaol (see below) to seek a wife from "the daughters of the Philistines." Here he fought with a young lion, in whose carcass a swarm of wild bees made their hive. Here he propounded his well-known riddle; and here, too, apparently, he set the Philistines' cornfields on fire (*Judges* xiii. 25, xiv., xv. 1–6).

The *Wâdy es-Surâr* now opens before us, called in the Bible the **Valley of Sorek** (*ibid.* xvi. 4). Somewhere in this valley lived *Delilah*, and we are here in the very heart of Samson's country. On the S. side of the valley, into which we descend, is

'Ain Shems, the site of the ancient **Bethshemesh**. The Arabic name signifies the "Spring of the Sun," and the Hebrew, the "House of the Sun;" yet neither spring nor house are here to be seen. Heaps of stones and ruined walls, together with some half-buried rock-cut tombs, are all that now remain of the once famous village. They stand on a rounded point of a low ridge between two valleys, the Wâdy es-Surâr and that which comes down from Yarmûk (*Jarmuth*). A collection of mud huts, for the storage of *tibn*, or ground straw, lies to the E., and a wely dedicated to Neby Meizer is visible close by. Up the Wâdy es-Surâr comes the path from

'Akir, marking the way by which the Ark was brought from Ekron; and in the valley at our feet the men of Bethshemesh were reaping when they saw it approaching (1 *Sam.* vi. 7–15). This is the incident for which the place is most famous, but there are several other notices of it in the Bible. It was a sacerdotal city of the tribe of Judah, on the borders of Dan and Philistia (*Josh.* xv. 10, xxi. 16; 1 *Sam.* vi. 12). It seems also to have been called **Irshemesh** (*Josh.* xix. 41). In the time of Solomon, Bethshemesh was the residence of one of the royal purveyors (1 *Kings* iv. 9); and later on it was the scene of a battle between the rival kingdoms of Israel and Judah, when Amaziah was taken prisoner by Jehoash (2 *Kings* xiv. 11–13). It was captured by the Philistines in the reign of Ahaz (2 *Chron.* xxviii. 18); and from this time its name disappears from history.

From the summit of the low tell we can see the hamlet of *Sur'ah*, beyond the valley, on a high hill crowned with a white wely. This is the site of

Zorah, the home of Manoah, and *the birthplace of Samson* (*Judges* xiii. 2). Here has been discovered an interesting old *rock-altar*, upon which Manoah may possibly have offered his sacrifice (ver. 19). About 1½ m. to the E. of Sur'ah is the village of *Eshu'a*, called also by the natives *Ashtual*, and marking the site of

Eshtaol. A colony of Danites occupied these two villages (*ibid.* xiii. 25); and hence they started northwards on their way to found their settlement at *Laish*, in the extreme N. of Palestine, on the site of Tell el-Kâdi (Rte. 31). (See *Judges* xviii. 1–29.)

We now proceed up the Wâdy es-Surâr, following the direction taken by the Ark of God, after leaving Bethshemesh for Kirjath-jearim (1 *Sam.* vii. 1, 2). On our way we pass on our rt.

Deir 'Abân, which was held in the fourth century to be the site of **Ebenezer.** The names are similar, and the position seems not unreasonable (1 *Sam.* v. 1). We next see *Deir el-Hawa*, standing on a high knoll to the S. above a deep valley. Proceeding up the *Wâdy Ism'aîn*, we ascend an ancient path to

Khurbet 'Erma, one of the most important sites recovered by the P.E. Survey, representing, as it almost undoubtedly does, the ancient city of **Kirjath-jearim.** This place was fixed by Dr. Robinson, without any adequate reason, at Kuryet el-'Anab, on the road between Jaffa and Jerusalem (Rte. 1, A); and Porter, together with others, followed his example. An exhaustive and convincing summary of the arguments in favour of Khurbet 'Erma will be found in the *P.E. Mem.* iii. 43–52; and we will content ourselves with briefly indicating the principal evidences in support of this site. (1) Kirjath-jearim lay on the direct road up the valley from Bethshemesh, from which it was not far distant (1 *Sam.* vi. 21, vii. 1, 2). (2) It was E. of Zorah and Eshtaol (*Judges* xiii. 25). (3) It is mentioned in Ezra (ii. 25) under the name of Kirjath-Arim. (4) The modern name "'Erma" has the identical root-letters of Arim, and virtually those of Jearim. (5) Kirjath-jearim was at the S.W. angle of the tribe of Benjamin, S. of Chesalon (Kesla), and W. of Nephtoah, identified in the Talmud with 'Ain 'Atân, near Solomon's Pools. Khurbet 'Erma satisfies all these requirements, as well as answering other minor conditions, which are mentioned in the *P.E. Memoirs.* The identification seems, therefore, to be complete, more especially as the ruins indicate the site of an ancient town of great size and importance.

Kirjath-jearim, called also *Kirjath-Baal* (*Josh.* xv. 60), and Baale, or *Baalch* (2 *Sam.* vi. 2), was originally

one of the four cities of the Gibeonites (*Josh.* ix. 17), and it was a great landmark between the tribes of Judah and Benjamin (*ibid.* xv. 5–11). When the Ark was brought from Bethshemesh to this place it was placed in the house of Abinadab *in the hill* (1 *Sam.* vii. 1), or Gibeah (2 *Sam.* vi. 3, 4), possibly the central knoll which stands up conspicuously in the ruins of 'Erma. The Ark remained here until it was taken by King David to Jerusalem (*ibid.* vi. 1–23); and for the rest of our way we shall be following the track of that wonderfully interesting procession.

There are no other places of sacred or historic interest on our road, though there are some ancient tombs, and a ruined watchtower at *Khurbet el-Lóz*. We may proceed up the valley to *Kolónieh* (Rte. 1, A), and join the carriage-road to Jerusalem; or we may return to the Holy City by the way of *'Ain Kârim* (Rte. 10, G).

ROUTE 11.

JERUSALEM TO CÆSAREA *viâ* ANTIPATRIS.

1st Day.

Miles.		H.	M.
14½	**Jerusalem** to **Jifna** . .	4	10
9	**Tibneh**—*Timnath-Heres* .	2	40
23½		6	50

2nd Day.

14	**Râs el-'Ain**—*Antipatris* .	4	0
7	**Kefr Sâba**—*Caphar Saba*	2	0
21		6	0

3rd Day.

7½	**Kulunsaweh**—*Castle of Plans*	2	10
16½	**Cæsarea**	4	45
24		6	55

This route is chiefly interesting because St. Paul was taken along it as a prisoner, on the occasion of his removal from Jerusalem to Cæsarea (*Acts* xxiii. 23–33). It will be seen that the journey from Jerusalem to Antipatris (37½ m.) was accomplished in one night (ver. 31); but the roads were better in those days than they are now, and there was, moreover, a necessity for a forced march. We will make the journey in a more leisurely manner, only reaching Antipatris in time for lunch on the second day.

(From Jerusalem to Jifna, see Rte. 12.) On leaving Jifna, we turn to the N.W., past *Bîr ez-Zeit*, the **Bethzetho**, or **Bezetha**, of Josephus, and, perhaps, the *Azotus* of 1 Macc. ix. 4. It is now a Christian village of moderate size, containing a Greek and a Latin church, the red-tiled roof of

the latter being a conspicuous object in the village.

Our next destination is *Umm Suffah*, called also *Kefr Ishu'ah*, or "Joshua's Village," possibly on account of its proximity to Tibneh (see below). Its first name and its prominent position seem to connect it with some ancient "Mizpah," possibly the *Kirjath Lam-Misphat*, mentioned in the "Samaritan Chronicle" as a place inhabited by Samaritans in the seventeenth century. Fragments of columns and other antiquities built up into the walls of the houses show that this was once a place of some size and importance. About 1 m. S. of Umm Suffah is the village of *Jîbia*, probably the *Gabaa* mentioned by Paula, the disciple of St. Jerome, as containing the *Tomb of Phinehas*. Guérin identifies Jîbia with the "hill of Phinehas" (*Josh.* xxiv. 33). But this seems more probably to have been situated at Awertah (see Rte. 12). On a hill farther S. of Jîbia stands the village of *Kûbar*, in which are many cisterns and rock-cut tombs. The road follows a ridge, gradually descending towards *Neby Sâleh*, and a Roman milestone is passed on the way. About 3 m. due W. of Umm Suffah is *Deir en-Nidhâm*, on an elevated site, and immediately below it stand the ruins of

Tibneh, in all probability the site of **Timnath-Heres**, or *Timnath-Serah*, where **Joshua** was buried (*Josh.* xix. 50, xxiv. 30; *Judges* ii. 9). It is also the site of *Thamnatha*, an important town and capital of a district in the time of Josephus (*Wars* iii. 3, 5). It is mentioned by Pliny (*Hist. Nat.* v. 14). Tibneh may also be possibly the **Thimnathah** mentioned in Josh. xix. 43 as one of the cities of Dan, together with **Elon**, which has been identified with *Beit Ello*, 2 m. S. of Deir en-Nidhâm. We are, however, inclined to think that probably the other Tibneh, near 'Ain Shems (Rte. 10, H), is the site of the Danite town.

The ruins of Tibneh stand upon a tell, 200 yds. from E. to W. and 100 yds. from N. to S., with the deep rugged valley of Wâdy Reiya on the N. The ancient Roman road skirts the S. base of the tell, and some of its original pavement can be seen. On the other side of the road is a low hill, where are at least nine interesting rock-cut tombs, a portion of the ancient cemetery. The tomb farthest W. is that which has been identified as

Joshua's Tomb. It has a porch in front of it 11 ft. high, 24 ft. long, and 10 ft. 10 in. broad; and there were formerly two piers of rock, one of which has, however, disappeared. The façade inside the tomb has over 200 niches for lamps, all blackened with smoke. A small square doorway leads into a chamber about $13\frac{1}{2}$ ft. square, with a stone bench 3 ft. 4 in. wide running round the side and back walls. The height from the bench to the roof is 6 ft. On each of the side and back walls are five *kokim*, fan-shaped and rudely cut, with arched roofs and recesses. The middle *koka* in the back wall is not, however, a receptacle for a body, but is in reality a passage leading into an inner chamber, at the extreme end of which is a single *koka*. This chamber is peculiarly shaped, being 20 in. broader in front than behind. Guérin was strongly convinced of the genuineness of this site, and produced nine arguments in favour of it (see *P.E. Mem.* ii. 375–378). Christian tradition also fixes the burial-place of Joshua here; but it should be mentioned that both Jewish and Samaritan traditions agree in locating Timnath-Heres in another place, viz. at *Kefr Hâris*, about 9 m. S. of Nablûs. The question in dispute will probably be never settled. To the W. of the tombs is a magnificent oak-tree, called *Sheikh et-Teim*, or "the Chief, Servant of God," perhaps on account of the tradition which connects this spot with Joshua. It is said to be the largest tree now existing in Palestine. Close by is a modern well; and here

is a pleasant place on which to pitch our camp for the night.

Two m. beyond Tibneh is

'Abûd, a large and flourishing Christian village, with a very ancient church. Besides this, there are the remains of four other old churches: (1) *Deir Nestasieh*, which had originally three naves and a vestibule; (2) *Mar Thodrûs* (St. Theodore), on the E. of the village; (3) *Mar 'Abûdieh*, a small chapel N. of the village, with a tomb under the altar; and (4) *Barbâra*, a chapel crowning a rocky hill 12 min. W. of 'Abûd. Close to the latter is a group of most remarkable *Tombs*, somewhat resembling the Tombs of the Judges at Jerusalem. They extend along a terrace at the foot of the rocks, and are of great size and well ornamented. There are nine of these tombs planned and described by the P.E. Survey (*Mem.* ii. 361–364), and they are called *Mokât'a 'Abûd*, or "the Quarries of 'Abûd." These and other remains in the neighbourhood indicate the existence of a town of great importance here in former days, and Dr. Sandreczki, of Jerusalem, has suggested that the **Thamnatha** of Josephus (see above) was really situated here.

The old Roman road here divides into two branches, the one to the l. going off by Rentis—called *Remphtis* in the "Onomasticon"—down an extremely rugged valley, to Lydda (Rte. 1, B). We, however, keep to the rt., descending by an even gradient the cliff in which are the tombs above described. Presently we reach a low plateau, which we follow to the plain a little S. of

Mejdel Yâba, a large and important village, and evidently an ancient site. The house of the sheikh is built against the wall of an old church, which is now used as a stable, with a side door having the following inscription on its lintel:

ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΟΥ ΚΗΡΥΚΟΥ

("Memorial of Saint Cerycus").

Over the lintel, which is apparently not *in situ*, but probably belonged to some Byzantine church, is a semicircular arch with a keystone. Other Crusading remains are to be found in the village, which has been identified with the **Mirabel** of the Crusaders. This, however, is more probably to be found at the important site of

Râs el-'Ain, where, without doubt, was situated Herod's famous town of **Antipatris**. Hither St. Paul was conveyed by a night-journey from Jerusalem (*Acts* xxiii. 31); and here his military escort left him, the road to Cæsarea along the plain being safe in comparison with the mountain district which had been traversed. The strong strategical position of the tell on which the ruins of Râs el-'Ain stand was utilised by Alexander Jannæus, who fortified the place, digging a deep trench, to cut off the advance of Antiochus from Syria (Jos. *Ant.* xiii. 15, 1). Herod the Great afterwards rebuilt the fortress, and established a city here, calling it Antipatris, after his father Antipater (*ibid.* xvi. 5, 2). Josephus describes this city as being in the finest plain in the kingdom, and as having rivers and trees in abundance (*Wars* i. 21, 9). The trees have now disappeared here as elsewhere, but the copious springs of the *'Aûjeh* river excel even those of the Jordan at Tell el-Kâdi. Vespasian remained here two days on his march from Cæsarea to Lydda (*Wars* iv. 8, 1). As late as the eighth century there existed a large Christian community at Antipatris, and a great massacre of them by the Arabs took place in 744. As is the case in so many other places in Palestine, the foreign Greek name has now entirely disappeared, as also has the more modern Frank title of "Mirabel," although a trace of the latter appears to linger at the mills of *el-Mir*, a short distance lower down the stream. William of Tyre incorrectly located Antipatris at Arsûf (Rte. 3); and a mistaken reading of the passages in Josephus led Robinson and others to

place it at *Kefr Sâba*. The outer walls of the Crusading castle are still very perfect, but the place now is little more than a mere shell. It measures 280 ft. N. and S., and 260 ft. E. and W., and has a tower at each corner, that to the S.W. being octagonal, and the other three-square. The entrance gateway is in the middle of the W. side.

We now turn to the N., following the old Roman road from Lydda to Cæsarea. After 4 m. we come to

Jiljûlieh, evidently the site of an ancient *Gilgal*, possibly that referred to in Josh. xii. 23. Here is a fine ruined mosque and a ruined khan. Jerome mentions a Gilgal, or Galgula, N. of Antipatris; but, as he places it 6 Rom. m. away from the latter, it is more probable that he refers to *Kalkîlieh*, which answers to that distance, and which we leave a short distance to our rt. A few m. farther on we reach *Tîreh*, which is also mentioned in the "Onomasticon" under the name of *Betthar*, 10 Rom. m. from Antipatris. It is a conspicuous village on a knoll, surrounded by olive-trees.

Continuing our journey along the plain, we pass some ruins on our l., consisting of foundations, cisterns, heaps of stones, and fragments of tesselated pavement; and from its name, *Deir 'Asfûr*, it seems to be the site of some ancient monastery. It lies 3 m. S. of

Kulunsaweh, the seat of a Kaimakam, and a village of more than ordinary size. Here are two fine Crusading ruins, from which the place derives its name. Curiously enough, the P.E. Survey has failed to translate the Arabic name aright, the English rendering of which is given as a "conical mitre," whereas "Kulunsaweh" really means "two castles side by side." One of these two ruins is a *Tower*, 41½ ft. high, 40 ft. square, and with walls 6½ ft. thick. The other is a *Hall*, to the E. of the former, with rude tunnel-shaped vaults beneath the main floor. The hall measures 70 ft. by 55 ft., and 20 ft. high. These ruins are probably those of the famous Crusading **Castle of Plans**, erected by the Templars in 1191, and destroyed by Saladin in the same year.

On the hillsides some distance to the rt. of our road we pass a succession of villages—viz. Taiyibeh, Furdîsia, Fer'ôn, Irtâh, and Tûl Keram. The first two places are of no interest; but *Fer'ôn* is probably the **Pirathon** where Abdon the judge was buried (*Judges* xii. 15); *Irtâh* is mentioned under its present name in the "Lists of Thothmes III.;" and *Tûl Keram* is given in the "Samaritan Chronicle" as *Santo Karimathah*. All these villages contain rock-cut tombs, winepresses, and other evidences of ancient importance. Farther N. we see *Shuweikeh* (Rte. 18), soon after which we reach

Kâkôn, said by Benjamin of Tudela to be the ancient *Keilah*. Marino Sanuto calls it Kako-Manatat, and it was identified in the middle ages with **Michmethah**, a border-town between Ephraim and Manasseh (*Josh.* xvi. 5, 6, xvii. 7). Here is a fine old Crusading tower, 60 ft. square and 45 ft. high, resembling that at Kulunsaweh (see above). We now strike across the plain in a N.W. direction, and after a somewhat dull and tedious ride we reach Cæsarea.

ROUTE 12.

JERUSALEM TO NABLÛS.

1st Day.

Miles.		H.	M.
2¾	**Jerusalem** to **Sha'fât**—*Nob*		45
3¼	**Râm**—*Ramah*	1	0
4	**Bireh**—*Beeroth*	1	10
2¼	**Peitîn**—*Bethel*		35
9¾	**Sinjil**	3	15
22		6	45

2nd Day.

2½	**Seilûn**—*Shiloh*		40
3½	**Lubbân**—*Lebonah*	1	0
14	**Nablûs**—*Shechem*	3	50
20		5	30

This is the usual route taken by travellers on leaving Jerusalem for the northern tour; and it is, perhaps, on the whole, the best. We recommend, however, Rte. 13 as an alternative route presenting features of great interest—viz. from Jerusalem to Jericho, Jericho to Bethel, and Bethel to Nablûs.

Proceeding along the Damascus road, we leave the so-called Tombs of the Kings (Rte. 10) on our rt.; and, passing the workshops in connection with the Jews' Society, we surmount the crest of *Scopus*. Here we halt to take our farewell view of Jerusalem; then, entering upon a sterile and stony tract of country, we pass on our l. the small village of *Sha'fât*, surrounded by olive-trees. This place is generally identified with

Nob, where David ate the shew-bread (1 *Sam.* xxi. 1–6. See also *ibid.* xxii. 9–19; *Neh.* xi. 32; *Isa.* x. 32). Sha'fât appears to be a corruption of the plural form of the Arabic word Sha'f, which signifies "a hill-top," and which, therefore, corresponds to the Hebrew word "Nob." The positions of the two places also seem to coincide.

On our rt., just above a valley which descends on the E. into Wâdy Suleim, is a ruined site, called Khurbet es-Sôma, or "the Ruin of the Heap," from a remarkable rocky knoll in the midst of the remains. To the N. of the valley we pass a conspicuous hill on our rt., which is known by the name of

Tell el-Fûl, or "the Bean-Mound." This was formerly supposed to be identical with Gibeah of Saul; but, although the mound has been proved by excavation to be artificial, there are no traces of an old town. The remains discovered do not give evidence of a date anterior to the Crusades; they principally consist of a tower, a monument 30 ft. high, and about 70 ft. by 50 ft., standing on artificial terraces cut in the limestone rock (see *P.E. Mem.* iii. 158–160). (For the identification of Gibeah, see Rte. 10, c). After passing Tell el-Fûl, we leave the road to Jaffa *viâ* Gibeon and Beth-horon (Rte. 1, B) on our l., and, passing a ruined khan, with a cistern by its side, we reach

Râm, lying a little off the road to the rt. This is undoubtedly the site of **Ramah** of Benjamin, not to be confounded with the home of Elkanah, Hannah, and Samuel, which was in "*Mount Ephraim*" (1 *Sam.*

i. 1). This Ramah is mentioned in *Josh.* xviii. 25, as being near to Gibeon and Beeroth (see below). It was also near Gibeah (*Judges* xix. 13; 1 *Sam.* xxii. 6). This is probably the Ramah which was fortified by Baasha, in order to blockade Asa in the land of Judah (1 *Kings* xv. 17–21; 2 *Chron.* xvi. 1–6). It is again mentioned in *Ezra* ii. 26; *Neh.* vii. 30, xi. 33; *Isa.* x. 29; *Hos.* v. 8.

After skirting the hill of Ramah the road enters a shallow wady, and passes *Kulundia* on our l., on a rising ground, with several olive-trees. This was one of the twenty-one villages given by King Godfrey to the canons of the Holy Sepulchre. We next see the small village of Kefr 'Akâb on our rt., and immediately opposite, on our l., the high isolated hill called Tell en-Nasbeh, which, from the number of caves, cisterns, tombs, and heaps of stones which abound, seems to be the site of some ancient town of importance. Our next stage is

Bîreh, the ancient **Beeroth**, which stands on a lofty and commanding site. The village is of good size, and the houses well built. There is a ruined church in fairly good preservation. It belonged to the Holy Sepulchre, and was built in 1146. The population is about 1000, including a few Orthodox Greeks. Beeroth was one of the four cities of the Gibeonites (*Josh.* ix. 17), and was in the tribe of Benjamin (*ibid.* xviii. 25; 2 *Sam.* iv. 2–12). Some of its inhabitants returned with Ezra from the Captivity (*Ezra* ii. 25; *Neh.* vii. 29). An early ecclesiastical tradition makes Beeroth the place where Joseph and Mary discovered the loss of Jesus (*St. Luke* ii. 44, 45); but it is more probable that they took the route to Nazareth along the east of the Jordan in order to avoid Samaria.

From Bîreh, if we have no tents, we shall turn off to the l., and in 20 min. reach

Râm Allah, the probable site of Samuel's home, **Ramah** (1 *Sam.* i. 1, vii. 17, viii. 4-22), called also *Ramathaim*, and possibly identical with **Arimathæa**. It may also be the Ramah mentioned in Judges iv. 5. Râm Allah occupies a commanding position, and from it we get a good view to the W., down the mountain-sides of Ephraim and Benjamin, and over the plain to the Mediterranean. Here we are close upon the boundary-line between the two tribes. This is a large village, entirely Christian, of whom about three-quarters are Orthodox Greeks and the rest Latins, with the exception of a few Protestants. A Greek church, a Latin convent, and a Protestant schoolhouse are all to be found in the village. Good accommodation can be obtained at the Latin convent.

If we do not go to Râm Allah, on leaving Bîreh, we still have a choice of three ways. The *first* leads due N. to

Jifna, where there is another Latin convent, with good accommodation. This, again, is an important Christian village, lying in a small plain. The octagonal apse of the Latin church, with coloured glass in its E. window and a red-tiled pointed roof, is seen as we approach. There are ruins of a tower and some pillar-shafts in the village. Jifna is the ancient *Gophna* of Josephus, where Titus encamped on his way to Jerusalem. It is mentioned in the Peutinger Tables, and is probably also identical with *Ophni* (*Josh.* xviii. 24). From Jifna we proceed through 'Ain Sinia and Yebrûd, and join the main road in the *Robbers' Valley* (see below).

The *second* way from Bîreh leads N.N.W., between Jifna and *Beitin*, and is the most direct road of the three. It is taken by those who do not wish to visit either of the two places; but we take the *third* way, to the rt., travelling N.W. to

Beitin—Bethel,

which stands on the shelving point of a rocky ridge between two converging

valleys, uniting beneath it, and running off to the S. into Wâdy Suweinît (see Rte. 10, c). From the roofs of some of the houses the Mosque of Omar at Jerusalem can be seen. The village and all the locality around are terribly stony and barren-looking, and there is little in the squalid place to attract the stranger's eye. Nevertheless, **Bethel** is one of the household words in connection with the Holy Land. On a hill to the E. of it (*Gen.* xii. 8) Abram pitched his tent and afterwards erected an altar (*ibid.* xiii. 3). On that same spot Jacob had his well-known dream (*ibid.* xxviii. 11–19). On his return from Haran, Jacob also built an altar there, or, more probably, repaired that which his grandfather had erected (*ibid.* xxxv. 6–15). There also Deborah, the nurse of Rebekah, was buried (ver. 8). The "King of Bethel" was one of those whom Joshua subdued (*Josh.* xii. 16), and Bethel was selected as one of the principal points to make the S. boundary of the tribe of Ephraim (*ibid.* xvi. 1, 2) and the N. boundary of Benjamin (*ibid.* xviii. 13), in which latter tribe the city itself was situated (ver. 22). It was, however, afterwards seized by Ephraim (*Judges* i. 22–26, iv. 5), and was, in the time of the Judges, a great rallying-point of the tribes of Israel (*ibid.* xx. 18, 26, 31). It was one of the assize towns where Samuel judged (1 *Sam.* vii. 16), and, on the division of the kingdom of Israel, it assumed a position of great importance, both as a sanctuary and as a border-fortress. Bethel was, in fact, the key of both the kingdoms of Judah and Israel. Here Jeroboam built his temple and set up his golden calves (1 *Kings* xii. 29–33), and here occurred the principal scenes in the sadly interesting story of the "disobedient prophet" (*ibid.* xiii. 1–32).

At Bethel was one of the noted "Schools of the Prophets," similar to that still seen at the point of Mount Carmel, near Haifa (Rte. 21, D); and hither came Elijah and Elisha on their memorable journey to the Jordan (2 *Kings* ii. 2, 3). Near here the latter was mocked by children (ver. 23, 24), and the incident is interesting as showing that bears once haunted this neighbourhood. Here dwelt the priest who was sent by the Assyrian king to instruct the heathen colonists in Samaria (*ibid.* xvii. 28); but the schismatic worship at Bethel was finally abolished by Josiah (*ibid.* xxiii. 15–20). The evil reputation which the place had gained in the eyes of the Jews owing to the worship of the golden calves, seems to have caused its name to be changed by them from *Bethel* ("House of God") into *Beth-aven* ("House of Idols") (*Hos.* iv. 15, v. 8, x. 5, 8), although the place was called indiscriminately by either name (see *Josh.* vii. 2, xviii. 12; 1 *Sam.* xiii. 5, xiv. 23). (But see under "Ai," Rte. 10, c.)

After the Captivity, Bethel again returned to the tribe of Benjamin (*Ezra* ii. 28; *Neh.* xi. 31); and in the time of the Maccabees it was fortified for the King of Syria. It is not named in the New Testament; but, when captured by Vespasian on his way to Jerusalem, it was still a place of some importance. In the fourth century it had dwindled down to a small village, but there are indications from its present remains that it somewhat revived in the times of the Crusades. These remains consist of a large *Tower* towards the N. and the walls of a crusading *Church* to the S. The tower seems to have belonged to a monastery, which was afterwards converted into a fortress. The ruins occupy an area about 160 ft. long by 100 ft. broad, having chambers along the wall. Beitîn is well supplied with water from a double spring, surrounded by a large reservoir 314 ft. long by 217 ft. broad, the S. and E. walls of which are still standing to a height of 10 ft. The spring is perennial. Beside the reservoir is a good place for camping, or for lunch.

Our road now lies over an exceedingly rough and stony path, and

presently we begin to see signs of more cultivation. Extensive fig-orchards and olive-groves meet our view, and from this point, as far as the mountains of Galilee, we may say that every mile we proceed farther north we enter upon a more fertile and pleasing landscape. To our l. is *'Ain Yebrûd*, occupying a conspicuous and picturesque situation; and farther on is *Yebrûd* itself. A little to the l. of it is *'Ain Sinia*, probably the site of **Jeshanah**, which Abijah captured from Jeroboam (2 *Chron.* xiii. 19). We now descend into the narrow bed of a winter torrent, and pass along a romantic and picturesque glen called *Wâdy el-Haramyeh*, or "the Robbers' Valley." The high bank on the S.W. is crowned by the ruins of an old castle, called by the Arabs *Burj el-Bardawîl*, or "Baldwin's Castle." After threading our way along this wild yet well-cultivated glen for about a mile, we cross the torrent bed near an opening in the valley where three glens meet. Here the scenery is enchanting. It is a lonely spot. In the midst of the northern ravine, up which we pass, stands *'Ain el-Haramyeh*, or "the Robbers' Fountain," with a large cistern beside it, now converted into a corn-plot. Hence the road winds up through the glen, which gradually widens until we emerge into a green plain, in the midst of which, to the rt., on a tell, stands Turmus 'Aya (see below). We ride up a ridge to our l. to our camping-ground on the plateau of

Sinjil, an Arab contraction of *Saint Giles*. It was named after Raymond de St. Giles, or St. Gilles, fourth Count of Toulouse, who fixed his camp here on his way to Jerusalem; and it is mentioned by Fetellus as lying between Jerusalem and Shechem. On the summit of the hill are the foundations of two ancient buildings, one of which is called by the natives *el-Kasr* ("the Fort"), and the other *el-Keniseh* ("the Church"). On the lower sides of the hill are several rock-cut tombs. The view from Sinjil is fine.

Hence we make a short *détour* to the rt. from the main road, and cross the plain on the N. side of *Turmus 'Aya*, the *Thormasia* of the Talmud, where are ancient cisterns and building-stones, giving indications of a former place of importance. We now ascend a rocky slope, pass the watershed, and enter the secluded valley in which lie the ruins of

Shiloh, now called *Seilûn*. There is nothing either in the few remains or in the scenery to attract notice; and, but for the name and the description of its situation in *Judges* xxi. 19, we should have great difficulty in identifying the place where the ark and the tabernacle remained for over 300 years. The precise spot where the tabernacle stood was, doubtless, on the rounded tell at the N. end of the small plain, which is now scattered with shapeless ruins, and has a deep valley behind it. Above these ruins is a terrace with rocky sides and other terraces below it. It is 412 ft. long by 77 ft. wide, and on this terrace we may locate the tabernacle. Before reaching the tell we come to two buildings, both deserving of notice. That which we reach first appears to belong to three different periods. Inside the entrance, which is on the N., is a prostrate lintel stone 6 ft. long, 2 ft. high, and carved with two wreaths, flanked by double-handed pitchers, and with a jar in the centre. This is evidently Jewish, and marks the present place as the site of an old synagogue. Inside are four pillars of the Byzantine age, indicating the existence of a Christian church; and built on to the E. wall is a Moslem mosque, dedicated to *el-Arb'aîn*, or "the Forty" Companions of the Prophet. Thus we have Jewish, Christian, and Mohamedan remains all represented here.

The second ruin lies farther N., and is called *Jami'a el-Yeteim*, or "the Mosque of the Servants of

God." It is situated just at the foot of the tell on which the tabernacle stood, and is shaded by a large oak-tree. There is an outer stairway to the roof, but the interior of the building calls for little remark. It has been suggested by Conder that the name of this ruin seems to preserve a tradition as to the position of the **Tabernacle** (*Tent Work*, p. 46). Shiloh is chiefly memorable for its associations with the tabernacle, though it is also noteworthy as being the place where the Israelites assembled at the partition of the tribes (*Josh.* xviii.–xxii.) Here was held a great annual festival in honour of the ark, at which the village maidens were wont to dance. The vineyards in which the Benjamites concealed themselves on one of these occasions have long since disappeared, but they probably extended from the valley on the E., where there is a good spring, to that on the W., where there is also plenty of water (see *Judges* xxi. 19–24). The infant Samuel was dedicated to the Lord in Shiloh, and here he had his well-known vision (1 *Sam.* i. 3–28, ii. 18–21, iii. 21). Here Eli died, and was probably buried in one of the rock-cut tombs which are to be found in the hillsides (*ibid.* iv. 12–18). Abijah the prophet lived here, and hither came the wife of Jeroboam to consult him (1 *Kings* xiv. 2–16); but with the capture of the ark the glory of Shiloh had departed, and it appears not long afterwards to have been destroyed (see *Jer.* vii. 12–14, xxvi. 6).

On the top of the ridge, N. of Seilûn, is the village of *Kuriyût*, probably identical with some *Kerioth* of Israelitish times, and with *Coreæ* of Josephus.

From Seilûn we descend through terraced cornfields into the glen on the N., and then, turning to the l., follow the torrent-bed till it opens on a fertile plain and joins the main road about ¼ m. N. of *Khan el-Lubbân*. At this spot Jesus may have rested for the night (see below). The plain is about 1 m. in length, and is deeply embedded among dark hills. On the hillside W. of the plain is the hamlet of Lubbân; it is still inhabited, but there is a venerable look about its houses and the sepulchral caves that dot the surrounding cliffs which reminds us of **Lebonah**, that in the days of Israel's Judges lay between Shiloh and Shechem (*Judges* xxi. 19). It gives its name to the ruined khan and to the adjoining plain and wady.

Our road runs up to the N. end of the plain, and then turns to the rt. into another narrower one. In ½ hr. the village of *Sâwieh* is on the l., on the side of a hill; and in 10 min. more there is a ruined khan on the rt., with a noble oak-tree near it. Here we descend into a wâdy which crosses our course from E. to W. On reaching the bottom we get a view of Kabelân, situated amid olive-groves on a hillside, a mile to the S.E. There is another village, called *Yetma*, opposite it on the N. side of the valley. A long winding path is now before us, leading to the summit of a bleak ridge.

On reaching the crest a grand scene opens to our view on the N. Before us lies the plain of the *Mukhna*, 7 m. in length, and from 1 to 2 in breadth. Along its E. side runs a line of low, dark hills with rocky promontories. On the W. the hills are higher, but they are rugged and barren. On the highest point overhanging the plain is a white wely; it is the landmark of *Gerizim*. Beyond this, and partly hidden by the mountain in front, stands *Ebal*, and between them is the opening of the *Vale of Shechem*. Far away on the N. horizon can be seen on a clear day the snow-capped peak of **Hermon**.

A rapid descent of 20 min. brings us to the S. end of the *Mukhna*, which signifies a camp, and is probably so called from the encampment of the Israelites, when they assembled at Shechem after the conquest of the land (*Josh.* viii. 30–35). It is called the Plain of Moreh in the

Old Testament (*Gen.* xii. 6; *Deut.* xi. 30). At *Hawâra*, a large village on the hill-slopes to our l., the road branches off into two, the one to the l. winding along the base of Gerizim, and that to the rt. keeping down in the centre of the plain. In wet weather the former is preferable; in dry, the latter. There is little difference in their length.

We take the lower road, and, if time permits, we may make a short digression to the rt. and visit *'Awertah*, a good-sized village on the slopes to the E. of the plain. Here are two tombs called *el-'Azeir* and *el-'Azeirat*, which are reputed to be the graves of *Eleazar* and *Phinehas*, the son and grandson of Aaron respectively. We are inclined to attach credence to this tradition, which seems to be founded on good authority. If this be so, 'Awertah is undoubtedly the *Gibeah Phinehas* (A.V. "hill that pertained to Phinehas") of Josh. xxiv. 33.

On the N. side of the Plain of Mukhna, and just at the entrance to the Vale of Shechem, stands

Jacob's Well—*Bîr Y'akûb.* The Greeks have built a stone wall around the enclosure in which it stands; but it is easy to effect an entrance inside. There is no doubt about the identity of the well, which is recognised by Christians, Jews, Samaritans, and Moslems alike. The land around it in the plain is, therefore, "the parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem" (*Josh.* xxiv. 32). On this land the patriarch erected an altar, which he called "*el-Elohe-Israel*" (*Gen.* xxxiii. 20). He dug this well in order to avoid any dealings with the natives of the district; otherwise there would have been no need for it, for the whole neighbourhood abounds in springs.

The main centre of attraction connected with Jacob's Well is, of course, the memorable scene which here took place between Jesus and the Samaritan woman. Our Lord had followed the very road along which we have just ridden, and, since He arrived here at the hour of noon (*St. John* iv. 6), it is probable that He had slept the night before at the khan of Lebonah (see above). The woman belonged to the town of **Sychar**, now the modern village of *Iskar*, which is seen a few hundred yards to the N., clinging to the base of Mount Ebal. (The traveller must be careful not to confound Sychar with Shechem, as is so often the case.) The 4th chapter of *St. John's* Gospel should be read attentively here. On the summit of Gerizim, close to the white-domed wely, are the ruins of the great Samaritan temple to which the woman doubtless pointed when she said, "Our fathers worshipped in this mountain" (ver. 20). The whole scene of the interview can be vividly pictured to the mind.

The dimensions of the well are as follows: Depth, 75 ft.; breadth, 7 ft. 6 in. The mouth is formed by one massive stone with a circular opening in it, the length of which is 3 ft. 9 in., breadth, 2 ft. 7 in., and thickness, 1 ft. 6 in. It stands 13 in. above a pavement of limestone, and the diameter of the aperture is 17½ in. Above the well stands a ruined vault, 20 ft. long, 10 ft. broad, and 6 ft. high; and on the N.W. side of the vault is the entrance to a second vault, now walled up. These vaults are comparatively modern, and are probably Crusading. A church was built over the well about the middle of the fourth century. It was cruciform, with the well in the centre. To this church probably belonged the pavement and the pillars which we see to the N.E. and S.E. of the well.

About 600 yds. N. of the well is

Joseph's Tomb, also venerated alike by all native religious communities. Its site is most probably genuine; though the present tomb itself is simply a Moslem cenotaph (see *Josh.* xxiv. 32).

We now turn W. past *Belâta*, and enter the lovely *Vale of Shechem*. Ebal is on our rt. hand, Gerizim on our l. We notice how curiously the two mountains correspond. When the one projects, the other does also; and when the one recedes, so does the other. It is evident, however, that the lower sides of Gerizim are much more fertile and well-watered than those of Ebal; and Nablûs clings to the former, whilst it seems to shrink from the latter. "The Mount of Blessing" and "the Mount of Cursing" seem, to this very day, to bear out their titles. About half-way between Jacob's Well and the entrance to Nablûs, the two mountains form natural amphitheatres, exactly corresponding the one to the other. Here, then, was the scene of that great and solemn assembly which is described in *Josh.* viii. 30–35. (See also *Deut.* xi. 29, xxvii. 1–13.) The six tribes allotted to each hill respectively occupied the positions assigned to them, whilst Joshua, the elders, and the priests stood in the valley between. The acoustic properties of this spot have been tested, and it has been found that a man's clear voice uttered in the valley can be distinctly heard throughout each amphitheatre. We pass the Turkish barracks and Moslem cemetery, and soon we reach the gates of Nablûs. We may either ride through the town along a straight street, more than a mile in length, which traverses the whole length of Nablûs, or we may keep to the rt. and reach our camp without entering the city at all.

SHECHEM—NEAPOLIS—* NABLÛS.

Embowered in olive-groves, gardens, and orchards, and watered by no fewer than eighty springs, Nablûs enjoys a situation which, for natural scenery and advantages, combined with sacred and historic associations, is second to none in Palestine. Other spots—as *e.g.* Haifa—may be more beautiful; other cities, like Jerusalem, more full of sacred interest; but none unite the two like Nablûs, the *Shechem* of the Hebrew, the *Neapolis* of the Roman.

Population, about 20,000, of whom 160 are Samaritans, 600 Christians, 200 Jews, and the rest Mohamedans. Nablûs is one of the most bigoted and fanatical Moslem cities in Palestine. The principal buildings in the town are mosques, of which the largest faces one soon after entering the city from the E. It stands at the junction of two streets, and has a beautiful gothic gateway, painted red, white, and blue. It was once a Christian church, and is now called *Jami'a el-Kebir*, or "the Great Mosque." The *Samaritan Synagogue* is a poor whitewashed room with a dome and skylights, and a recess called *Mizbâh*, where the ancient MSS. are kept. This recess is 5 ft. square, and is generally covered with a veil. It is so placed that the worshippers in looking towards it are also facing their sanctuary on Mount Gerizim (see below). The Samaritan synagogue-worship very much resembles that of the Jews', the high priest chanting the service in a broken monotone, and swaying himself to and fro like the Jewish rabbis.

The **Samaritans** themselves are a very remarkable people, who seem to be gradually dying out. A full account of their tenets and of their probable origin is given in the large volume of *Special Papers* issued by the P.E. Society; and Conder also discusses the question at great length in *Tent Work*, chap. ii. We refer the traveller to these two works for further information, and will content ourselves with a brief summary of the conclusions which have been arrived at respecting them. Porter and others considered them to be the descendants of the Assyrian colonists who were placed by Shalmaneser in the cities

of Samaria when the Israelites were taken into captivity (2 *Kings* xvii. 24–41). Against this theory, however, must be set the following facts: (1) The Samaritans of the present day bear a close and unmistakable affinity to the Jews in physiognomy, appearance, and characteristics. (2) The ancient copy of the Pentateuch preserved by the Samaritans, though differing in some peculiar respects, is yet substantially the same as the Jewish text. It is written, moreover, in the "Samaritan" character, a type analogous to the most ancient Jewish writing. The original copies were, therefore, older than the time of Ezra, when the square alphabet was adopted. (3) There are strong indications that the Israelites were not *all* carried away to Assyria; and the present Samaritans assert that they are descended from the remnant which was left. (4) Their Passover is celebrated according to the most ancient form of the rite (see below). These, and other minor considerations, incline us to the belief that the small body of Samaritans now left in Nablûs are either true-blooded descendants of the Israelites of old, or else that they are the offspring of intermarriage between the Assyrian colonists and the remnant of the ten tribes that were left in the land. We think the former of the two theories the more likely to be correct. In any case, they are undoubtedly the representatives of those Samaritans with whom, in the time of Christ, the Jews were at such deadly enmity. (For the cause and history of this feud, see the references given above.) According to the Samaritan chronicles, at the time of the return from captivity a portion of the congregation followed Sanballat, the remaining portion adhering to Zerubbabel. The cause of the rupture was a dispute as to the proper site for the rebuilding of the Temple. The Jews wished it to be at Jerusalem; Sanballat and his party desired Gerizim. It was, in fact, the old feud between the tribes of Judah and Ephraim, and the rival claims of Jerusalem and Shechem to be the capital of the land. The result was the building of two temples—that of the Jews at the former place, that of the Samaritans upon Mount Gerizim. The latter temple was destroyed by Hyrcanus, 132 B.C., and on its ruined foundations Justinian erected a church (see below).

The history of the Samaritans after the time of Christ may be told in a few words. They rebelled against the Romans on four separate occasions at least: (1) in the time of Pilate, whose cruelty in repressing the revolt led to his final disgrace; (2) under Vespasian; (3) under Severus; and (4) under Justinian. On the last occasion, in 529, they attacked the Christians, put the Bishop of Neapolis to death, and crowned a certain Julian, in opposition to the emperor. As a punishment for this outbreak, they were nearly annihilated; and from this moment they virtually disappear from history. Their shattered remnants began to migrate to Egypt and Southern Palestine; and even up to half a century ago they had a synagogue in Gaza. At present they are entirely confined to the small community at Nablûs.

The *Rolls of the Law* in the synagogue at Nablûs are now three in number, in addition to the well-known "Fire-tried" MS. (see Conder), which is now at Jerusalem. If the traveller wishes to examine these Samaritan MSS., he must obtain permission from the high priest, which is not readily accorded, and on no account except in the presence of the high priest himself.

History of Nablûs, or *Shechem.* When Abram first entered Canaan he came "unto the place of Sichem" (*Gen.* xii. 6). Shechem is thus the oldest town in the Holy Land of which we have any written record, and its history extends over a period of nearly 4000 yrs. Here Jacob took up his abode and became a

landed proprietor (*ibid.* xxxiii.18–20). Here Simeon and Levi treacherously avenged the dishonour of their sister Dinah by the murder of the whole male population of the city (*ibid.* xxxiv. 1–31). Here, under an oak, Jacob hid the idols which his family had brought from Haran (*ibid.* xxxv. 4). Hither came Joseph in search of his brethren, on the occasion when they sold him to the Ishmaelites at Dothan (*ibid.* xxxvii. 12–14). Here, as we have seen, was the great scene of the giving of the law to Israel (*Josh.* viii. 30–35). Here occurred the stirring incidents connected with Abimelech and Jotham (*Judges* ix. 1–49). Here Rehoboam was crowned king of all Israel; and here occurred the great revolt which led to a final rupture into the two kingdoms (1 *Kings* xii.) Shechem was not, however, destined to be the capital of the ten tribes, which was fixed, first at Tirzah, and then at Samaria. Shechem was one of the Levitical cities, and also one of the cities of refuge (*Josh.* xx. 7, xxi. 20, 21). From the time of the captivity of Israel the history of Shechem was bound up with that of the Samaritans (see above). During the reign of Vespasian the city was rebuilt and surnamed *Neapolis* ("the New City"), of which the modern *Nablûs* is merely a corruption. Justin Martyr was born at Neapolis. Little is heard of the city until the time of the Crusaders, when Tancred obtained possession of it. Nablûs was sacked by the Saracens in 1154, and again in 1187. An earthquake occurred here in 1202. The Christians recaptured it in 1242, but it soon afterwards fell again into the hands of the Moslems. It was nearly destroyed by the great earthquake of 1837, and was sacked shortly after by Ibrahim Pasha.

The chief productions of Nablûs are soap and oil. The soap-works are large and the trade flourishing. The immense heaps of ashes and *débris* around the town are all the result of these operations. The oil of Nablûs is considered the best in Syria.

Mount Gerizim. Every visitor to Nablûs should, if possible, ascend Mount Gerizim; not only on account of the extensive and most interesting views to be obtained from its summit, but also to see the ruins which crown the plateau at the top and to inspect the scene of the *Samaritan Passover*.

The way is steep, long, and very stony, and a horse or donkey should be taken. We climb up to the heights on the S.W. of the town, where is the spring of *Rás el-'Ain*. This is a romantic spot, commanding a fine view of the houses and environs of Nablûs. On summer evenings it is a favourite place of resort to the inhabitants of the city, who may be seen here in varied and picturesque groups, smoking narghîlehs and drinking coffee. Hence our road winds up the glen by a terribly bad path, and a stiff climb ensues of nearly half an hour's duration. On gaining the top we have before us a broad plateau, or rather close succession of mountain summits, covered with stones, but cultivated in patches and terraces, between which the stones have been heaped together. The prospect is wild and dreary. We proceed along the top due E., towards a conspicuous wely on a rocky knoll, and in 15 min. reach the base of the latter. Here we observe a few perches of tolerably level ground, where the Samaritans encamp at the feast of the Passover. On its eastern side is a small rectangular area, surrounded by stones, like the foundations of an old building. In its centre is a trough about a foot deep and 4 ft. long, filled with ashes and calcined bones, the remains of the Passover lambs which are burned with fire according to the command in the Law (*Exod.* xii. 10). Beside the enclosure is a circular pit 3 ft. in diameter and 8 or 10 ft. deep, in which the lambs are roasted. The Samaritan

Passover is rigidly observed in accordance with the exact directions laid down by Moses (*Exod.* xii. 3 28). In this respect it differs considerably from the modern Jewish rite, and is, in consequence, far more interesting. We ourselves have twice had an opportunity of witnessing the Passover on Mount Gerizim. The tents of the community are pitched around the inside of the enclosure formed by rough walls, which is called *Khurbet Lozeh*, or "the Ruin of Luz," from the Samaritan tradition which makes Gerizim the scene of Jacob's dream (*Gen.* xxviii. 19). The tabernacle stands at the S.E. corner of the camp, close to the enclosure in which is the trough.

On the afternoon preceding the eating of the Passover the scene is animated and picturesque. The younger men complete all the necessary preparations; some of the older ones recite portions of the Law; but the majority loiter about or repose within their tents. The one great drawback to the enjoyment of a visit is the importunate demand for *bakshîsh* which incessantly assails the visitors' ears from every member of the Samaritan community — men, women, and children. As sunset approaches, the men collect in the tabernacle, and the women and children take up their positions at the doors of their tents. The men are for the most part clothed in long white garments, like surplices. The ceremony now commences with prayers, ejaculations, and a spreading out of hands. Six or seven lambs are kept in readiness in the space behind the tabernacle door. A careful watch is kept on the downward progress of the sun; and as he dips into the W. the high priest steps forward out of the tabernacle, accompanied by the white-robed men, who form a group around the place of sacrifice. When the last golden arc of the sun has sunk out of sight behind the Mediterranean Sea, the priest repeats, in a loud and rapid voice, the Samaritan version of the latter half of Exod. xii. 6. In an instant the lambs are seized and passed from one to another of the sacrificial ministers until they reach the white-robed man whose office is to slay them. As they lie quivering in their death-throes, two or three of the surpliced young men catch the blood in basins and proceed around the camp, sprinkling the upper and side posts of the tent-doors, and the faces of the women and children, with the blood. The carcasses of the lambs are then examined, and, if pronounced faulty, are rejected and consumed in a separate fire. If passed as without blemish, their fleeces are stripped off and their entrails extracted. Each carcass is then pierced lengthwise by a wooden spit, with a cross bar near the extremity, and carefully placed in the circular pit, which has been already heated like an oven. When all are safely deposited, the mouth of the pit is closed up with sticks and mud, and there the bodies remain until they are fully roasted (see *Exod.* xii. 9). Unleavened bread and bitter herbs have already been prepared; and as soon as the roasting is completed (which is not until midnight generally) the whole male community gather round the oven, the covering of which is torn off, and the roasted lambs are dragged out on their long spits, black and charred. The eating is done literally, according to ver. 11, with loins girded, with shoes on feet, with staff in hand, and *in haste*. In less than ten minutes almost every vestige of the meat is gone, the women and children being supplied in the tents. The remnants are carefully searched for and cast into a fire, and "nothing remaineth until the morning."

From the place of sacrifice we ascend to the summit of the rocky knoll. Here lie the principal ruins of Mount Gerizim, and they may be divided into Christian and Samaritan remains.

I. Christian Ruins.—These consist

of a Byzantine church, commenced in 475 by Zeno and finished about 530 by Justinian, surrounded by a rectangular fortress with corner towers, and having a large reservoir on the N.

The *Reservoir* is the first ruin which we enter. It is 120 ft. long from E. to W., and 60 ft. broad from N. to S. Such reservoirs were not uncommon in Byzantine monasteries. The *Church* was octagonal in shape, with an apse to the E. and small side chapels on E. and S. Only the foundations remain. The church was 70 ft. across from corresponding sides, and the apse was 15 ft. in diameter. The side chapels were 27 ft. long, with apses 9 ft. in diameter. The *Fortress*, called now *el-Kul'ah*, is 230 ft. long from E. to W., and 180 ft. broad from N. to S.; the walls are 9 ft. thick. There were four corner towers and one central one on the S. wall; they were entered from the inner court, and were 30 ft. square. The N.E. tower stood on the site of the present *Wely*, which is named by the Arabs "*Sheikh Ghânim*." We can ascend to the roof by a flight of steps. On the N. side of the fortress was a gate 10 ft. 10 in. wide, and a series of small chambers ran round the enclosure on the inside of the walls. The one just E. of the gate measures 14 ft. 4 in. by 11 ft. 9 in. The walls beyond on the N. are modern. The Christian remains stand on the foundations of the *Samaritan Temple* built by Sanballat.

II. Samaritan Ruins. — (*a*) The *Twelve Stones*, said by the Samaritans to have come from the Jordan (*Josh.* iv. 3), are on the W. side of the fortress, and form part of a solid platform of unhewn masonry. They form the uppermost of four courses of stone, and are set back 8 in. behind those below. There are no particular marks upon them, but they probably formed part of the substructure of the Samaritan temple.

(*b*) The *Sakhrah*, or Sacred Rock, similar to that within the Mosque of Omar at Jerusalem, is said by the Samaritans to mark the spot where the tabernacle was erected by Joshua. It is a flat rock of limestone, sloping towards the N.W., at the end of which is a deep cave, not unlike that under the rock at Jerusalem. Indeed, it is remarkable to notice how closely in many respects the plateau on the summit of Gerizim resembles that on Moriah. There are several platforms of unhewn stones in various parts, analogous to the praying-places in the Haram.

(*c*) The *Place where Abraham offered up Isaac*, according to the Samaritan tradition, stands at the S.E. corner of the plateau, and is approached by a curious semicircular flight of seven steps. A rock-cut trench, measuring 8 ft. by 5 ft., has apparently been used for sacrificial purposes.

The *View* from the S. end of the plateau embraces all the middle portion of the Holy Land, and is full of the deepest interest. The Plain of Mukhna is at our feet; it sends out a broad green arm among the hills on the E., opposite the Vale of Nablûs. The arm is called Sâlim, and takes its name from a little village on the rocky acclivity to the N., doubtless occupying the site, as it retains the name, of "Shalem, a city of Shechem," near which Jacob pitched his tent on his return from Padan-aram (*Gen.* xxxiii. 18). On the E. the view embraces the trans-Jordanic mountains. On the N. the eye wanders over a succession of dark ridges till it rests on the pale blue-and-white peak of Hermon. On the W. we get glimpses of the Plain of Sharon through openings in the hills, and of the Mediterranean beyond. The mountains of Ephraim are around us—the great stronghold of the powerful house of Joseph. Rich plains and valleys are seen winding like a green network among them—waving with corn, and fat

with the olive and the vine. "Joseph is a fruitful bough, even a fruitful bough by the spring, whose branches run over the wall" (*Gen.* xlix. 22).

We may descend the mountain by a path which runs N. from the enclosure of the Samaritan Passover, and enter Nablûs from the E., passing on our way a pretty cemetery, consisting of a courtyard with a well and masonry tombs. There are several trees within the enclosure. The place is called *el-'Amûd* ("the Column"), and may be the site of the "pillar" where Abimelech was made king (*Judges* ix. 6). It has also been identified with the place where Joshua set up "a great stone" under an oak "that was by the sanctuary of the Lord" (*Josh.* xxiv. 26), probably the **Oak of Moreh**, where Abram built his first altar in Canaan (see *Gen.* xii. 6, alternative reading).

An interesting excursion may also be made to the summit of

Mount Ebal, which is 300 ft. higher than Gerizim. Its sides are more rugged, and its general outline perhaps bolder. The ascent is not difficult—a goat-path leading up from the town past a little wely called *'Amûd ed-Dîn* ("the Pillar of Religion"). The summit of Ebal, like that of Gerizim, is a broad irregular plateau, partially cultivated. Upon it will be noticed a number of circular enclosures encompassed by rude but massive stone walls, or rather dykes, resembling the Danish forts so frequently met with in Ireland. On the highest point is an enclosure, "measuring 92 ft. square, with walls 20 ft. thick, built of selected unhewn stones without mortar. In the thickness of the wall are the remains of several chambers, each about 10 ft. square; and at the opposite ends there is a projection of 4 ft., as if for defensive purposes. There is a cistern within the building, and round it are several heaps of stones and ruins." It is now called *Khurbet el-Kenîseh* ("the Ruined Church"). The summit and sides of the mountain are studded with ancient cisterns, wells, and rock-hewn tombs. The side facing the N. and N.E. is cultivated, and covered with rich cornfields and vineyards.

The *View* from the summit of Ebal is even finer and more extensive than that from the top of Gerizim. It is, indeed, a perfect panorama, embracing the Plain of Esdraelon, Carmel, and the mountains of Galilee to the N., with Safed, Jebel Jurmuk, and Hermon in the distance, and Cæsarea, Jaffa, Ramleh, and the maritime plain on the W.; the heights above Bethel on the S.; and the mountains of Moab and Gilead and the Hauran plateau on the E. There is scarcely any point of vantage in the whole country from which a better bird's-eye view of Palestine can be had.

ROUTE 13.

JERUSALEM TO BETHEL *viâ* JERICHO, THE JORDAN, AND THE DEAD SEA.

1st Day.

Miles.		H.	M.
20	**Jerusalem to Erîha**—*the modern Jericho* . .	5	20

2nd Day.

4	**Deir Hajlah**—*Beth-hoglah*	1	0
4½	**The Dead Sea.** . .	1	10
4	**The Jordan Fords** . .	1	0
4½	**Birket Jiljûlieh**—*Gilgal*	1	15
2	**Erîha**		30
19		4	55

3rd Day.

1	**Tell es-Sultân**—*Jericho.*		15
17½	**Beitîn**—*Bethel* . .	5	30
18½		5	45

A new carriage-road has lately been constructed between Jerusalem and Jericho, but it is very dangerous in certain places, and we do not recommend travellers to attempt the journey in a conveyance. It is, however, an excellent road for horseback; and as there is a descent of no less than 3500 ft. on the way, we can comfortably get over the ground in a little over five hours.

An escort is necessary, not so much from any actual danger, but because it is the regular custom, a disregard of which might entail inconvenience. The dragoman will take the requisite steps in hiring the Bedouin guide, who will be a member of the family of the Sheikh of Abu Dîs, a village on the hillside over against Bethany. The usual fee for the escort is five midjidies, and the man expects a small gratuity in addition for himself. He will remain with the party during their stay in the Plain of Jericho, and will accompany them as far as Bethel, or Bethlehem, according to the direction which they take after leaving Jericho.

(From Jerusalem to Bethany, see Rte. 10, A.)

On leaving Bethany, we dive rapidly down in a steep, winding course, into a glen, at the bottom of which, by the roadside, is a fountain now called *'Ain Haud*, and sometimes *'Ain Shems* ("the Sunny Spring"); it is probably the **Enshemesh** which was one of the border-marks between the tribes of Judah and Benjamin (*Josh.* xv. 7). The road now turns to the N.E., and descends gradually, falling about 500 ft. in 2½ m.

On our rt. we pass *Khurbet el-Murussus*, a ruined monastery with the foundations of a chapel standing on the summit of a hill. The chapel had three apses at the E. end, a porch on the W., and narrow cloisters on the N. and S. The total length of monastery and chapel was 270 ft., and the width 90 ft. At the S.W. corner stands a tower of later date than the rest of the buildings, and remains of tesselated pavement are to be seen in the S. aisle.

The road along which we pass is in the early spring enlivened by masses of flowers on either side, but at other times of the year the district is dreary, barren, and desolate. We are entering the heart of the "Wilderness of Judæa." After a ride of nearly three hours we reach a modern khan by the roadside, where we may conveniently halt for a few minutes' rest. Above it, on a hill to the l., is another khan, now in ruins, and apparently of Saracenic construction. It is called *Khan el-Ahmar*, or "the Red Inn," and is

the traditional site of the inn whither the Good Samaritan conveyed the traveller who had fallen among thieves (*St. Luke* x. 34). The district around is still infested with lawless Bedouin, who, if they saw a safe opportunity, would not hesitate to rob any wayfaring traveller in a similar manner.

The region which we enter after leaving the khan is still wilder than that which we have left behind. To the N.E. of the khan, on the highest part of the hill and commanding the road, are the remains of a fortress. The hill is called

Tal'at ed-Dumm, or "the Ascent of Blood," perhaps on account of the colour of the rock on the W. side. The fortress is surrounded by a rock-cut ditch, whose depth varies from 14 ft. to 23 ft. It is 19 ft. broad. The remains of a keep, 30 ft. square, with a projecting tower in the N.E. corner, are still to be seen. There are several vaults, some of which appear to be comparatively modern. This seems probably the *Tour Rouge*, built by the Templars to protect pilgrims on the road to Jericho. There is no doubt also that this is the site of the "**Ascent of Adummim**," mentioned (*Josh.* xv. 7, xviii. 17) as one of the points on the boundary-line between Judah and Benjamin. We have thus been virtually traversing the exact borderland between the two tribes during almost the whole of our way from Jerusalem. The "river" spoken of in the former passage as lying to the N. of Adummim, is the

Wâdy Kelt, more familiarly known as "*the brook* **Cherith**" (1 *Kings* xvii. 3–7), one of the most sublime ravines in Palestine. The glen is from 400 ft. to 500 ft. deep, just wide enough at the bottom to give passage to a little streamlet, which, for a great portion of the year, makes its way like a silver thread through narrow fringes of oleander. On the N. bank of this marvellous gorge a Greek monastery is picturesquely perched in the side of the perpendicular precipice, reminding one exactly of the convent of Mar Sâba (Rte. 10, E). If we make a slight *détour* to the l. from the road when we reach the head of the pass, where the Plain of Jericho begins to unfold itself below us, we shall get a splendid view of this half-ruined monastery, as well as of the mighty wâdy in which it is situated.

The road now descends 1350 ft. in 5 m. Near the point where it emerges from the mountain-pass into the plain we pass a couple of ruined towers. They are called respectively *Beit Jubr el-Fokâni* and *Beit Jubr et-Tahtâni—i.e.* "the Upper and Lower House of Jubr," the last-named word being probably a corruption of "Kubros," or "Cypros," a fort built by Herod to guard the Jericho of his time (Jos. *Ant.* xvi. 5, 2; *Wars* ii. 18, 6). The present remains are not of earlier date than the Crusades, but they probably stand upon the sites of the Herodian forts. Here, then, we have the

Jericho *of the time of Christ.* The city stood at the very entrance to the hill-country of Judæa, commanding a very strong position on the road from the Jordan valley to Jerusalem. It probably extended from the Upper Fort of Beit Jubr as far as *Tellûl Abu el-'Aleik*, a series of mounds in the plain. The manifold traces of ruins, the reservoir and aqueducts which abound in every direction, and other signs of former activity and importance, all combine to indicate the existence on this spot of a large and flourishing town in ancient times. This was not the site of the Jericho of Joshua's time, which stood at Tell es-Sultân (see below), but we have no hesitation in identifying it with the Jericho, "the city of palm-trees," which Antony gave to Cleopatra, from whom it was purchased by Herod the Great, and by him converted into a magnificent city. Here lived Zacchæus the pub-

lican, in whose house Christ spent some little time during His passage through the city (*St. Luke* xix. 1–10); and at the gate of this city blind Bartimæus sat by the wayside begging. As this was the gate which stood on the Jerusalem side of Jericho (see *St. Matt.* xx. 29; *St. Mark* x. 46), it was probably close to the *Upper* Beit Jubr that Christ restored the blind man to sight. The palm-groves and sycamore-trees of Jericho are now gone, and nothing but the ruined aqueducts, towers, and heaps of stones remain to attest to its former glory.

A short ride along the banks of the stream which flows from Wâdy Kelt brings us to the miserable village of

Eríha, the site of the *Mediæval city of Jericho.*

The Brook Cherith is chiefly interesting from its association with the history of the prophet Elijah, who is stated to have hidden in its banks (probably in the wild ravine of Wâdy Kelt) during the earlier portion of the great three years' famine (1 *Kings* xvii. 3–7), until the brook was dried up.

About 3 m. due N. of Eríha a hill with a prominent conical peak stands out beyond the general mountain-range, and projects conspicuously into the plain. This is known by the Arabs as *'Osh el-Ghoreb*, or "the Raven's Nest." A short distance N.W. of this is another mound called *Tuweil edh-Dhîb*, or "the Wolf's Peak." Now, *Ghoreb* and *Dhîb* are the exact Arabic equivalents of the Hebrew words *Oreb* and *Zeeb*, and here we have, then, the probable sites of the execution of the two Midianite princes (*Judges* vii. 25) after the victory achieved by the Israelites under Gideon in the Valley of Jezreel (Rte. 19).

Here, too, we have a simple explanation of a fact connected with Elijah's sojourn in the neighbourhood, which, from want of knowledge of the locality and its surroundings, has been perverted by the translators of the English Bible into a miraculous and supernatural incident. This district around the hill of Oreb was inhabited then, as now, by nomadic tribes, who were doubtless known as *Orebim*, from the hill itself. From these "Orebim" Elijah obtained his daily supplies of food; and as *orebim* signifies in English "ravens," the A.V. makes it appear that birds of that tribe brought the prophet his food. Whenever an incident in the Scriptural narrative can be explained in a natural and straightforward manner, it is a mistake to import any elements of supernatural miracle into it; and, consequently, it is a matter of satisfaction that here we have an explanation so plain and rational of what has hitherto proved a stumbling-block to not a few minds.

There is nothing of interest in the modern village of Eríha. It is a miserable collection of mud-huts with a few black tents in their midst. The inhabitants are of a very low and degraded type. Hedges of thorny briar, known in Arabic as *nebk*, and botanically as *Zizyphus spina-Christi*, surround the village and abound in the plain. It is from this shrub that, as some suppose, the crown of thorns was made, though others are inclined to think that it was the *burnet*, or *poterium*, and others, again, the *sidr*. To the S. of the village is a square tower with a courtyard, dating probably from the twelfth century; and a short distance from it is a substantial modern building, the Russian hospice.

We must start in good time next morning for our excursion to the Dead Sea and the River Jordan. We ride over the tolerably level plain, with the mountains of Moab to our l. and the hill-country of Judæa to our rt. A good guide will point out the peak of Pisgah and the range of Nebo.

A large white monastery gradually comes into view in front of us, and

we may visit it on our way. This is called *Deir Hajlah*, and it is a modern restoration of a mediæval monastery. Not more than two monks ordinarily live here, but visitors are hospitably received. The chapel and other buildings have little of real interest about them; but the site is ancient, and the convent is sometimes known as *Mar Yohanna*, or "the Convent of St. John the Baptist." The monastery of *Calamon* existed here in the twelfth century, and Marino Sanuto mentions it in the fourteenth century under the name of *Bet Agla*. Two centuries later it was inhabited by monks of the order of St. Basil. There is little doubt that it stands upon the site of **Bethhoglah**, another boundary-mark between Judah and Benjamin (*Josh.* xv. 5, 6).

On our way from the monastery to the shores of the Dead Sea we pass over a tract of country studded with mounds of light soil, which in wet weather become exceedingly sticky, and are without doubt analogous to the "*slime-pits*" of which we read in *Gen.* xiv. 10. It is thought by several of the best authorities that this is the **Valley of Siddim**, and that Sodom and its sister cities existed in this neighbourhood. If so, all traces of them are now lost; unless, indeed, some relic of *Gomorrah* remains in the Arabic *Amrîyeh*, at 'Ain Feshkhah on the N.W. border of the sea (see Rte. 9).

A shingly beach, with barkless strips of boughs and trunks, and with a salt foam left by the little waves which languidly roll up upon it—such is the shore of the Dead Sea at the spot where we reach it after a tedious ride. A curious mass of unhewn stones stands out in the sea a short distance from the mainland, with which it is connected by a long jetty of similar stones. It is called *Rujm el-Bahr*, or "the Cairn of the Sea," and was supposed in the middle ages to mark the site of Sodom. It may be a purely natural formation; but, on the other hand, it is possibly the remains of an ancient jetty which existed here in Jewish times. We know that ships once plied upon the lake (Jos. *Wars* iv. 8, 4).

(For a full discussion on the Dead Sea, see Rte. 9.)

Many visitors take the opportunity of bathing in the lake at this point. Those who do so should lose no time in mounting their horses afterwards for an hour's ride across the plain to the

Fords of the Jordan, where they should have a second bathe to remove the saline effects of the former. It is at this spot that annually occurs the singular ceremony of *the bathing of the pilgrims in the Jordan*.

On the Monday of Holy Week several thousands bivouac on the site of Gilgal. Every Christian State of Europe and Asia has its representative there. At their head marches the Turkish governor of Jerusalem, or his deputy, with an armed escort. Some hours before dawn on the following morning the motley throng cross the plain, and the first beams of the sun shine upon them as they bathe in the sacred river. Old and young, men and women, go down together into the torrent, apparently unconscious of the surrounding crowd. It is part of their religion—a ceremony which brings upon them many blessings—and therefore they go through it in spite of all difficulties. After the bath, or baptism, they return again to Jerusalem.

The **Jordan**, called in Arabic *esh-Sheri'ah*, flows through a tortuous glen, varying from 200 yds. to 600 yds. in breadth, and from 50 ft. to 150 ft. below the surrounding plain. The sides of the glen are abrupt and broken, composed of marl and clay, intermixed with strata of limestone. The bottom is smooth, and sprinkled with shrubs. The banks of the river are fringed with broad belts of tamarisk, oleander, and willow, among which reeds and underwood spring up so as to form impenetrable jungles—dens for the wild-boar and the leopard, and

occasionally for the Bedouin robber. The river flows between deep banks of clay, and in size and appearance is not unlike the Tiber at Rome, though more rapid. Its breadth is here from 80 ft. to 100 ft.; in several places, however, higher up, it spreads out to 150 ft. or more, and the depth is often from 10 ft. to 12 ft.

In describing the passage of the Israelites, it is said that the "Jordan overfloweth all his banks all the time of harvest;" but the meaning of the Hebrew simply is that the river "was filled up to all its banks"—that is, *its proper channel was then full.* "Thus understood," Dr. Robinson rightly observes, "the Biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the Passover (Easter). Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its side."

The **Jordan Valley** is one of the most remarkable physical features in the world, and has no exact counterpart anywhere else. The total length of the river from the source at Baniâs to the *embouchure* into the Dead Sea, is 104 m., or about half the length of the river Thames. In that distance it has a fall of about 2300 ft., of which there are nearly 1700 ft. in the first 27 m.—*i.e.* from its source to the Sea of Galilee. It will be thus seen that its fall is very irregular, being about 63 ft. to the mile in its upper course, and 8 ft. to the mile in its lower. Its most sluggish part is between the Dâmieh and the 'Aûjeh, where it has only a fall of $4\frac{1}{2}$ ft. to the mile. Conder divides the Jordan valley into eight sections: (1) Between Baniâs and the Huleh; (2) from the Huleh to the Sea of Galilee; (3) from the Sea of Galilee to the neighbourhood of Beisân; (4) the region known as the Plain of Beisân; (5) the Umm ed-Deraj district; (6) the Dâmieh region; (7) the district between Wâdy Fusâil and 'Osh el-Ghoreb; and (8) the Plain of Jericho. The first is a marshy tract, 5 m. broad, with steep cliffs 2000 ft. high on either side; the second is 4 m. broad on the W. to the Safed mountains 3500 ft. above, while the river runs close to the hills on the E. side; the third is a narrow gorge, not more than $1\frac{1}{2}$ m. wide on the W. side, and from 2 m. to 3 m. wide on the E.; the fourth is an open plain, with three terraces in it, each from 150 ft. to 400 ft. above the one below it; the fifth is a narrow valley 12 m. long and $2\frac{1}{2}$ m. wide, with a raised tableland to the W. 500 ft. high; the sixth is again broader, being 3 m. on the W. and 5 m. on the E., the most remarkable feature being the *Kurn Sartabeh*, which rises like a bastion 2400 ft. above the river; the seventh is wider still, being at least 5 m. broad on either side, the whole valley in this district being full of salt-springs and marshes, through which flows the pure fresh stream of the Wâdy Fâr'ah; and the eighth is the

Plain of Jericho. Here the valley of the Jordan is seen in its broadest part. Its general aspect is that of a long plain, shut in on the E. and W. by barren ridges, and having down its centre, from N. to S., a deep, winding glen or *crevasse*. Northward the ridges approach each other until they seem to meet; southward the Dead Sea is like a continuation of the plain, the ranges along each side extending away in a series of bold promontories, which generally dip into the bosom of the lake. The Mountain of Quarantania projects slightly from the line of the western ridge. The elevation of this ridge above the plain varies from 1000 ft. to

2000 ft. The eastern ridge is lower and less precipitous where it borders the plain, but farther back it rises to a much greater elevation. The breadth of the valley is about 10 m.; at each side are gentle undulations, but the middle is flat, with the exception of the narrow glen through which the Jordan flows. This vast plain, with its rich soil and abundant waters, is now almost desert, mostly covered with a thin, nitrous crust, through which the feet sink as in ashes. The section round Erîha is different, affording a fine example of how water can convert a wilderness into a paradise.

Such is the present aspect of the Plain of Jericho. Josephus calls it the most fertile tract of Judæa—a "divine region"; and, in speaking of the fountain of Elisha, he says it watered a country 70 *stadia* long by 20 *stadia* broad, covered with luxuriant gardens and palm-groves. In Scripture Jericho is called the "city of palm-trees" (*Deut.* xxxiv. 3); and Josephus represents these trees as of unusual size and beauty, growing even along the banks of the Jordan. Now not a palm is to be seen at the village, nor at 'Ain es-Sultân, nor on the site of the Jericho of Herod; but Tristram discovered a little clump in a retired wâdy beyond the old Convent of St. John. The gardens produced honey and balsam, henna, and myrobalanum. Of all these rich productions not one remains. The balsam was transferred by Cleopatra to the gardens of Heliopolis in Egypt; but neither there nor here is it any longer known. The myrobalanum may probably be identical with the *Zukkûm* of the Arabs—a thorny tree, growing wild, though not plentiful, and bearing a green nut which, being pressed like the olive, yields an oil—the modern balsam of Jericho—highly prized by Arabs and pilgrims as a remedy for wounds.

During the rule of the Crusading kings the sugar-cane was cultivated in the Plain of Jericho; and to that age are to be attributed the aqueducts, all with pointed arches. The place then partially regained its ancient fertility and celebrity, and was considered the garden of Palestine.

Under more favourable circumstances than those with which it is at present surrounded, the Plain of Jericho would doubtless once more "blossom as the rose."

The cause of the remarkable phenomenon known as

The **Ghôr**, or deep depression of the Jordan valley, has exercised the minds of geologists of all countries. An interesting account of the results achieved by the investigations of the P.E. Survey in this direction will be found in Conder's *Tent Work*, chap. xiv. It is there shown that a violent and sudden collapse of the whole Jordan valley S. of the Sea of Galilee probably occurred at a comparatively late geological period, and that this was followed by a further catastrophe of considerably later date, caused by volcanic action. It is also evident that at one time the Dead Sea extended much farther N. than it does at present; and at least four distinct beaches have been traced—(1) about 30 ft. above the present high-water mark; (2) about 100 ft. above the water; (3) some 200 ft. higher; and (4) about 400 ft. above the last. These shelves or terraces extend, of course, more and more inland: the last named reached as far N. as *Meidân el-'Abd*, a large level plateau about 5 m. N. of the modern village of Jericho. At the time when the Plain of Jericho thus formed a portion of the Dead Sea, the Plain of Beisân also appears to have been a great inland lake; for the terrace upon which Beisân itself stands looks like another shore-line (see Rte. 19).

Geologists are of opinion that the Dead Sea had assumed virtually its present proportions before the age of man; and that therefore it is improbable that the "Cities of the Plain" are buried beneath it. It should be mentioned that the Arabic word for these shelves or terraces is

"*sidd*," and that here we have probably the derivation of the term "Vale of Siddim." It is true that a Kabbalistic or occult explanation has also been given of the name (see L. Oliphant's *Scientific Religion*, Appendix). If the Vale of Siddim is thus to be located at the S. end of the Plain of Jericho, the question of the site of the Cities of the Plain may be said to be more or less settled. It is worthy of remark that the plain on the E. of the Jordan, where the Israelites are said to have been encamped previous to their passage over the river, is called *Shittim* (*Josh.* ii. 1, iii. 1), and that "Shittim" and "Siddim" are radically alike. The precise spot where the Israelites crossed the Jordan cannot be determined; but, inasmuch as it was immediately opposite to Gilgal and Jericho (*ibid.* iii. 16, iv. 19), it was probably at or a little to the N. of the present ford, *Makhâdet Hajlah*—the Israelites having come down from the heights of Moab by the Wâdy Hesbân (Rte. 15). At or near this same spot, too, Elijah and Elisha probably crossed over the Jordan (2 *Kings* ii. 8–14). The scene of the baptism of Christ is traditionally fixed here; but this has been shown by the P.E. Survey to be incorrect, as *Bethabara* was undoubtedly at Makhâdet 'Abâra, near Beisân (Rte. 19).

Leaving the Jordan, we ride up the Wâdy Kelt in a N.W. direction, and after 1½ hr. ride we come to a large tamarisk-tree, called by the natives *Shejerât el-Ithleh*, to the S.E. of which is an oblong tank 100 ft. long by 80 ft. broad, the name of which is *Birket Jiljûlieh*, or "the Pool of Gilgal." Near it are some mounds, 10 ft. in diameter and from 3 ft. to 4 ft. high, of sandy marl, embedded in which are pottery, glass, and tesseræ. To the N.E. of the tree is an Arab cemetery. The mounds are called *Telleilat Jiljûlieh*, or "the Hillocks of Gilgal." Here, then, we have, almost undoubtedly, the true site of

Gilgal, where Joshua and the Israelites encamped after their passage over the Jordan, and before the capture of Jericho. The view from it is very fine, embracing the whole of the Jordan valley as far N. as Kurn Sartabeh, the grand peak of which stands out conspicuously in the distance. The 'Osh el-Ghoreb, or "Raven's Nest," occupies a prominent position in the foreground, whilst to the W. rises the grim crag of *Quarantania* with the lofty summit of Jebel Nijmi ("the Star Mountain") above it. In front of this are the mounds adjoining 'Ain es-Sultân, upon which, when the Israelites were encamped here, stood the formidable city of Jericho, guarding the entrance to the highland districts of Canaan. Conder relates a curious Moslem legend in connection with the site of Gilgal, which was related to him by the Bedouin of the plain (*Tent Work*, chap. xiii.)

It is doubtful whether the name Gilgal was at first applied to a city or to an open place suitable for a large encampment. However this may be, there can be no doubt that here the Israelites first pitched their tents within the "Land of Promise" (*Josh.* iv. 19); and here they rested for some time, "having rolled away the reproach of Egypt from off them" (*ibid.* v. 9); here they observed their first Passover in Canaan (*ibid.* v. 10); here Joshua saw the man "standing over against him," who declared that he had come "as Captain of the host of the Lord" (ver. 13, 14); here the tabernacle was set up, and here it remained during the long wars in the interior of Palestine, until it found a resting-place at Shiloh (*ibid.* xviii. 1). Gilgal became in later times one of the assize-towns of Samuel (1 *Sam.* vii. 16). Here Saul was made king, and here he committed the act on account of which the kingdom was taken from him (*ibid.* xi. 15, xiii. 13, 14, xv.) Here the tribe of Judah assembled to welcome David from exile (2 *Sam.* xix. 15); and here Elisha is supposed by some to have healed the deadly pottage, as recorded in 2 *Kings* iv. 38–41. It should, however,

be noted that "Gilgal" is a generic term, signifying "a circle," and used to denote a circular space marked off with rows of stones, or a raised mound of earth. This may originally have been for the purposes of fortification and defence, as in the African *zerēba*; but it afterwards became associated with a *consecrated* spot, set apart for sacrifice and religious worship. There are several Gilgals scattered about throughout Palestine, as, *e.g.*, on Mount Carmel and elsewhere. The name is still retained at Jiljûlieh near Kefr Sâba (Rte. 11), and at Jiljilia, near Sinjil (Rte. 12); and the latter place is the one which is most probably that mentioned as *Gilgal* in 2 *Kings* ii. 1, iv. 38. Starting from this place, Elijah and Elisha passed through Bethel on their way to Jericho and the Jordan (ii. 2, 4, 7); and therefore the Jiljûlieh in the Plain of Jericho cannot be the Gilgal mentioned.

A short ride from the tamarisk-tree brings us back to our camping-ground or to our hotel at Eríha.

Next morning we ride 1 m. across the plain in a N.E. direction, through narrow lanes bordered with thorny shrubs, to *Tell es-Sultân*, the site of

Ancient Jericho. A fountain bursts forth at the E. base of the tell, supplying a copious and perennial stream of good cool water. To the W. of the spring is a masonry wall with hard cement, in which is a small semi-circular niche, facing E., and evidently once containing a statue of the genius of the spring. The water flows into a shallow reservoir, 40 ft. by 24 ft., and thence is conducted by several channels into the plain, where it is used for the purposes of irrigation. This is, undoubtedly, **Elisha's Spring**, referred to in 2 *Kings* ii. 19–22, as being close to the city of Jericho. The mound on which the old Canaanitish city stood is double-headed, the heights of the summits above the spring being from 20 ft. to 30 ft. On the N. side of the tell there are many traces of ruins, and also to the E. and S.E., on the way to Eríha. The ruins which are visible do not appear to be of any great antiquity; but it is possible that some of the many mounds which exist in every direction might be found, on excavation, to reveal interesting and important remains.

To the W. of the tell are ruined sugar-mills, dating from the time of the Crusaders, and the small vaulted building S. of the tell appears to belong to the same period. The situation of the double tell is very striking, and we can well understand that, in days so far back as those of Joshua, Jericho must have held the key of the passes from the Jordan valley to the mountains of Judæa.

We now see that there are really *three* Jerichos, situated at the angles of an equilateral triangle, each side of which is about 1 m. in length: The *Modern* or *Crusaders'* Jericho at Eríha; the *Herodian* or *New Testament* Jericho at Tellûl Abu el-'Aleik, at the foot of the pass up to Jerusalem; and the *Ancient*, or *Old Testament* Jericho at Tell es-Sultân, commanding the pass up to Bethel.

Ascending the mound above Elisha's Spring, we can survey the scene from the site of the ancient city, and recall the *Historical associations* connected with the famous Jericho of old.

Before us lies the broad and fertile plain on which the Israelites looked down, after their weary wilderness journey, from the brow of the Moabite mountains on the E. (*Numb.* xxxiii. 47, 48). Beneath our very feet lie the remains of the city whither Joshua sent the spies from the Plain of Moab across the Jordan; and behind us in the mountains those spies hid themselves three days (*Josh.* ii. 1–22).

The wonderful circumstances connected with the capture of Jericho, and the curse that was laid on the city, as related in the Bible, are well

known to all; and visitors to this spot will doubtless read the 5th and 6th chapters of *Joshua* with great interest. The fulfilment of the curse is recorded in 1 *Kings* xvi. 34. In the time of Elijah and Elisha a "School of the Prophets" existed at Jericho (2 *Kings* ii. 4–18), similar, no doubt, to that which congregated in the remarkable cave still known by that name at the foot of Mount Carmel, to the W. of Haifa (Rte. 21, D).

After the Captivity the inhabitants of Jericho returned to Babylon, but it is probable that they then removed their abode to the site which afterwards became noted as Herod's "City of palms."

[About $2\frac{1}{2}$ m. N.W. of 'Ain es-Sultân, up Wâdy Nûei'ameh, is another spring called **'Ain ed-Dûk**, at the foot of Jebel Kuruntul (see below), in the name of which may be recognised *Docus*, a place near Jericho where was a fort in the time of the Maccabees (1 *Macc.* xvi. 15). The fort itself probably stood at Abu Lahm, the ruined site to the E. of the spring, close to the Moslem wely called *Mukâm Imâm 'Ali*. Near the spring are several rock-tombs, in one of which are twenty-one *kokim* arranged in two tiers. A road leads up from 'Ain ed-Dûk to *Taiyibeh* (Rte. 10, c) by Wâdy Nûei'ameh and Wâdy Zûeit. The distance is about $12\frac{1}{2}$ m., and the route can be accomplished in less than 3 hrs. The way, however, is steep and difficult.]

Many travellers, on leaving Jericho, return to Jerusalem by way of Mar Sâba and Bethlehem (Rte. 10, E). We, however, prefer to journey from Jericho to Bethel, because it was by this route that the Israelites entered the land (*Josh.* vii. 2, viii.); and along the same road Samuel went up from Gilgal to Gibeah, to aid Saul against the Philistines (1 *Sam.* xiii. 15); whilst Elijah and Elisha came down it on the way from Bethel to the Jordan.

We ride for a short distance in a S.W. direction from Tell es-Sultân, passing on our way an ancient reservoir and several minor tells. On reaching the base of the mountains we commence an exceedingly steep climb into the heart of **Quarantania**, *Jebel Kuruntul*, which is the traditional scene of our Lord's forty days' Fasting and Temptation. The district is certainly wild and weird enough to be an appropriate theatre for the mysterious and sacred event; but the theory as to its identification can be at the utmost only a conjecture. We obtain several magnificent views of the Dead Sea and the Plain of Jericho, with the mountains of Moab beyond the Jordan, from points of vantage in the course of our fatiguing ascent. About $1\frac{1}{2}$ hr. after leaving Jericho we come across several curious heaps of stones by the side of our path. They have been made by Moslem pilgrims, who are in the habit of laying stones on the spot to mark the place from which they obtain their first view of the sacred shrine of Neby Mûsa (Rte. 9). We can see it in the distance amongst the hills to the W. of the Dead Sea.

Having reached the summit of our steepest climb, we now wend our way up a pleasant glen among the hills, and cross one valley after another. One of these may be the **Valley of Achor**, where Achan was convicted by lot of stealing and concealing some of the spoil of Jericho (*Josh.* vii. 16–26); though some authorities identify it with Wâdy Kelt. There are several broad flat surfaces of rock, near little rills of water, where we may conveniently rest for our noonday meal.

When we reach the head of the pass, we may either ride on direct to Bethel, by way of Deir Diwân and et-Tell, or we may diverge a little to our l., so as to visit Michmash and the ruins of Ai (Rte. 10, c). The latter plan will bring us about 1 hr. later to our camping-ground at Bethel.

ROUTE 14.

JERICHO TO BEISÂN.

1st Day.

Miles.		H.	M.
24	**Jericho to el-Makhrûk** .	6	30

2nd Day.

29	**Beisân**	8	10

This route traverses the valley of the Jordan the whole way. There is little of interest on the road, and the journey will be found tedious and fatiguing. Nevertheless, some may feel inclined to undertake it, for the sake of gaining a thorough insight into that remarkable natural phenomenon, the depression known as the *Ghôr*.

We leave Erîha by the road to Tell es-Sultân (Rte. 13), after passing which we cross *Wâdy Nûeï'ameh*, and skirt the E. base of *'Osh el-Ghoreb*. About 1½ m. beyond this we reach a conspicuous terrace, called **Meidân el-'Abd**, or "the Plateau of the Slave," which appears to be an old shore-line of a former sea, and marks, perhaps, the northern limit to which the Dead Sea extended in primæval ages (Rte. 13).

A short distance to the E. of this terrace are two ruined sites about ¾ m. apart from one another, both known as *Khurbet es-Sumrah*, and probably marking the site of **Zemaraim** (*Josh.* xviii. 22), the dual form of which name implies a twin settlement.

After crossing *Wâdy Abu 'Obeidah* and *Wâdy el-'Aûjah*, we pass in succession a couple of ruined sites close to the road on our rt., and named respectively *Khurbet el-'Aûjah* and *Khurbet el-Beiyûdât*. About 2 m. N. of the latter the road branches off in two directions, that on the l. leading to Nablûs, through *Khurbet Fusaîl* (see below) and *Akrabeh*, that on the rt. continuing along the plain.

We follow the latter, and, after passing on our rt. an old aqueduct and an Arab cemetery, we arrive, after 3 m. ride from the junction of the two roads, opposite to *Khurbet Fusaîl*, the site of the ancient

Phasaelis. This once important town was founded by Herod the Great, and named after his brother, Phasaelis. At his death it passed into the possession of Salome, his sister, by whom it was bequeathed to Julia, wife of Augustus Cæsar. Little now remains to attest to its former size and importance, although ruined remains extend nearly 2½ m. from S. to N. along the foot of the hills.

We continue our journey northwards, until we have crossed *Wâdy el-Humr*, when, following the contour of the hills to our l., we turn to the E. for a short distance, and cross *Wâdy el-Musetterah*. Beyond this, the road again bends to the N., and in another 2 m. we reach the base of the remarkable and conspicuous

Kurn Sartabeh, the peak of which has been a prominent landmark almost all the way from Jericho. It rises to the height of 2400 ft. above the valley of the Jordan, and is surmounted by a cone, 270 ft. high, reminding us somewhat of the Frank Mountain (Rte. 10, F). The remains of an old Crusading fortress are to be seen at the top, and several caves are hollowed out of the sides. An aqueduct winds down the face of the

mountain, leading to some rock-cut reservoirs. A wall, enclosing a space of 90 yds. by 30 yds., surrounds the ruined tower, of which about 18 ft. in height are left. Kurn Sartabeh was used in Jewish days as a beacon-station between Jerusalem and Bashan (Talmud), and fires were lighted upon it to proclaim the new moon. The vision of Joshua, recorded in Josh v. 13–15, is supposed by Clermont-Ganneau to have been connected with this mountain, which rises in the distance, as seen from Gilgal, weird, mysterious, and imposing. The "Captain of the Lord's Host" is in the Hebrew, **Sar Sâba**, and here we may perhaps have the origin of the Arabic "**Sartabeh.**" We know how prone the ancients, Jew and Pagan alike, were to discern supernatural visions in extraordinary phenomena of nature; and under certain atmospheric conditions the peak of Sartabeh looks almost preternatural in its form and majesty, as seen from positions in the Jordan valley.

At the E. base of Kurn Sartabeh stands a low mound called *Tell el-Abeid*; and here the road again divides, the path to the l. proceeding up the fertile and important *Wâdy Fâr'ah* (Rte. 19), and that to the rt. continuing direct to Beisân. Still keeping along the latter, we cross Wâdy Fâr'ah after 2⅔ m., and halt on the other side for the night at *el-Makhrûk*, which Guérin identified with *Archelais*. About ½ m. to the E. of this is a spring called *'Ain Jozeleh*, which some may prefer as their camping-ground.

[Here we strike the road from *Salt* to *Nablûs* (Rte. 16).]

Our second day's ride is considerably longer and more tedious than the former, and we shall have to make an early start in the morning. The plain between the mountains and the Jordan now contracts considerably, and we pass along a raised tableland called *Umm ed-Deraj*. The remains of the old Roman road can be traced at intervals on our way. There is nothing to arrest our attention for more than 12 m., except the fine views of the Gilead mountains on the other side of the river.

Gradually the plain along which we ride again widens and expands, as the mountains of Samaria recede from the Jordan. The district between the two forms itself by degrees into three distinct shelves or terraces, which become more defined as we approach Beisân. The lowest section, in which the River Jordan itself runs, is from ¼ m. to ½ m. in width, and is called the **Zor.** Above this, at an elevation of about 150 ft., is the second terrace, which is the *Ghôr* proper; whilst the third, or highest, shelf stands about 400 ft. above this, and upon this terrace is situated Beisân.

We cross several wâdies, most of which are the beds of winter-torrents from the mountain-district of Samaria, the largest being *Wâdy Mâleh*, which comes down from *Teiâsir* (Rte. 19). Immediately after crossing this we come to a spring of fresh water on our l., called *'Ain el-Helweh*, or "the Sweet Fountain." The water of this is good.

'Ain es-Sakût, 1 m. N. of Wâdy Mâleh, was formerly supposed to be the site of Succoth (*Gen.* xxxiii. 17); but the root-letters in the two words are entirely different, and Succoth was probably at Tell Deir 'Alla on the E. of the Jordan (see Rte. 16). *'Ain esh-Shemsiyeh*, which lies close to our path, 2½ m. N. of Wâdy Mâleh, is very possibly the site of **Beth-shemesh**, one of the towns in the tribe of Issachar (*Josh.* xix. 22).

We next pass several tells in succession, but there is nothing to relieve the tedium of our long ride across the plain, until we finally reach Beisân.

ROUTE 15.

JERUSALEM TO KERAK *viâ* HESHBON. THE LAND OF MOAB.

1st Day.

Miles.		H.	M.
26½	**Jerusalem to the Jordan Fords**	7	0

2nd Day.

22	**Hesbân**—*Heshbon* .	6	50

3rd Day.

5½	**Mâdeba**—*Medeba* . .	1	40
5	**M'aîn**—*Beth meon* . .	1	25
14	**Wâdy Zerka M'aîn**—*Callirhoe* . . .	4	15
24½		7	20

4th Day.

9	**Mkhaur**—*Machærus* .	2	30
5	**Kuryût**—*Kiriathaim* .	1	30
8	**Dibân**—*Dibon* . .	2	20
1½	**'Ar'air**—*Aroer* . .		25
23½		6	45

5th Day.

9	**Rabba**—*Rabbath Moab*—*Ar Moab* . . .	2	40
12	**Kerak**—*Kir Moab* . .	3	45
21		6	25

Travellers should not think of attempting a trip to Moab without a proper Bedouin escort. Particulars as to such necessary arrangements can be obtained by application to the proper consulate at Jerusalem, or to one of the principal tourists' agencies. The country around Kerak is often more or less disturbed, and all inquiries should therefore be carefully made before the expedition is undertaken.

(From Jerusalem to the Jordan Fords, see Rte. 13.)

The plain on the E. side of the Jordan is about 5 m. wide, and it is interesting as being the place where the Israelites encamped before crossing the Jordan. The plain itself was called **Abel-Shittim**. It extends from Wâdy Nimrîn on the N. to the foot of the Moab hills at the N.E. corner of the Dead Sea on the S.; its modern name is *Seisaban*. It is sometimes known as the Plain of Moab.

We cross the Jordan by a ford nearly due E. of Jericho, and ride across the plain towards Wâdy Hesbân. We pass through an abundant vegetation of semi-tropical plants, the *sidr* and "apple-tree of Sodom" (see Rte. 9) being especially plentiful. Turtle-doves and other birds find a home in the branches of the trees. On the plain are several tells, most of them with ruins on their summits. The principal are: Tell Nimrîn, Tell Kefrein, Tell Ramah, Tell el-Hammâm, Tell Ektanu, and Tell Shaghûr. Of these *Tell Nimrîn* is undoubtedly the site of **Beth-Nimrah**, one of the cities of the Amorites, rebuilt by the tribe of Gad (*Numb.* xxxii. 36; *Josh.* xiii. 27; *Isa.* xv. 6). It is situated on the banks of a little stream, about 4 m. E. of the Jordan, at the entrance to Wâdy Sha'ib, on the road between Jerusalem and es-Salt. *Tell Kefrein* has several traces of extensive ruins upon it, but it has not been identified with any ancient name.

In the neighbourhood of Tell Kefrein are an enormous number of *dolmens*, upwards of 300 having been examined and counted in a distance of 2 m. On one hillock in particular there is a circular enclosure with dolmens and a fallen *menhir*, 11 ft. long, the whole reminding one of the Druidical remains at Stonehenge and

Avebury. These dolmens and menhirs are very common in Moab, and were without doubt connected with the worship of **Chemosh**, the national deity of the Moabites (*Numb.* xxi. 29; *Judges* xi. 24; 1 *Kings* xi. 7, 33; 2 *Kings* xxiii. 13; *Jer.* xlviii. 7, 13, 46). Solomon introduced the cult of Chemosh into Jerusalem, and Josiah again abolished it. Amongst the groves of Chemosh, in the Plain of Shittim, the daughters of Moab seduced the Israelites to worship Baal-peor, the two deities being probably the same (*Numb.* xxv. 1–3; *Psa.* cvi. 28).

Tell Ramah is an interesting spot on the l. bank of Wâdy Hesbân, and is the site of **Beth-aram**, a city of Gad, called also *Beth-haran* (*Numb.* xxxii. 26; *Josh.* xiii. 27). Between Tells el-Hammâm and Ektanu there is another large group of dolmens. The latter mound is identified by Merrill with **Zoar** (see *East of the Jordan*, pp. 232-239); but it seems more probable that Birch and Conder are right in fixing "the little city" whither Lot fled for refuge (*Gen.* xix. 22–30) at *Tell Shaghûr* (see *Heth and Moab*, p. 150).

We ascend the Moab mountains by the Wâdy Hesbân, and after some little time we come to

Sûmieh, which is probably the site of **Sibmah** (*Numb.* xxxii. 38; *Josh.* xiii. 19). Several rock-cut winepresses are to be seen here, and these are probably the remains of the vineyard industry for which Sibmah was once so famous (*Isa.* xvi. 8, 9; *Jer.* xlviii. 32). The neighbourhood is now quite barren and uncultivated. The ruins of a small monastery stand on a cliff S. of the stream. Just above Sûmieh on the N. are natural crags, called the "Castles" by the natives. They are full of dolmens, and the spot was evidently a great centre of worship in the old Moabite days.

[From Sûmieh we may make a *détour* to climb the summits of Nebo. A short distance S. of Sûmieh we come to *Ayûn Mûsa*, and the so-called "Springs of Moses," at the foot of Mount Pisgah. These are undoubtedly the ancient *Ashdoth Pisgah*, or "Streams of Pisgah," mentioned by Antoninus Martyr about the year 600. The spot is exceedingly picturesque.

The ridge of

Mount Nebo, to the summit of which we next ascend, runs out W. from the plateau, sinking gradually. A flat top, crowned by a ruined cairn, leads to a narrower ridge, at the end of which is the summit, with ruins on it, whence the slopes fall steeply on all sides. The flat top with the cairn is now called *Neba*; the summit is known as *Siâghah*, and the ascent to the ridge from the N. is *Tal'at es-Sufa*. Here, then, we have the remains of the Biblical names connected with the spot. For *Neba* is certainly **Nebo**, *Siâghah* is **Pisgah**, and *Sufa* is **Zophim**. The "field of Zophim" (*Numb.* xxiii. 14) is doubtless that field which is close to the cairn of Nebo (see Conder, *Heth and Moab*, pp. 129, 130); and here we stand on a site rendered memorable by two important events connected with the history of the Israelitish occupation of Canaan. Hither Balak brought Balaam to curse the people (*Numb.* xxii.–xxiv.), and hence Moses viewed the Promised Land (*Deut.* xxxiv. 1). The distant prospect from Neba is much the same as that from Siâghah, but from the latter point the Plain of Abel-Shittim is more exposed to view (see *Numb.* xxiii. 13, 14). The mountain-ridges behind shut out the landscape on the E. and S., whilst on the N. the ridge of Neby Osh'a, above es-Salt, excludes the distant view. But towards the W., in the direction which Moses surveyed, there is a very wide and extensive view. The mountain-ranges of Judæa lie straight

before us, with Jerusalem, Bethlehem, and the Frank Mountain clearly visible. The Russian tower on the Mount of Olives and the wely on Neby Samwîl are conspicuous objects in their midst. To the S.W. is seen the ridge of Beni N'aîm, near Hebron, whence Abraham beheld the smoke of the burning cities of the plain; whilst N. of Olivet is seen the cone-shaped hill of Ophrah. The hills of Samaria are yet farther to the rt. with Tell 'Asûr—the ancient **Baal-Hazor**—Ebal, Gerizim, and Bezek (Rte. 19) prominent amongst them. Gilboa, Tabor, and the heights beyond Beisân are visible on a clear day; but Carmel and Hermon are hidden from view, the former by the intervening heights of Jebel Hazkîn, on which stands Bezek, and the latter by Neby Osh'a. The whole of the Jordan valley, with the river itself meandering in serpent-like curves in its midst, lies outspread like a map at our feet, bathed in sunny verdure in early spring, at which time of the year Moses appears to have viewed it. From N. to S. "the land of Gilead towards [not *unto*, as the A.V. says] Dan, Naphtali, Ephraim, and Manasseh, all the land of Judah, towards the utmost sea [the Mediterranean], the southern hills, and the plain of Jericho" (*Deut.* xxxiv. 1-3)—all these the aged "servant of God" could embrace within the compass of his vision, without the aid of any miraculous powers.

Close beside the knoll of Neba is to be seen a perfect dolmen, whilst on the S. slopes of the mountain, below the field of Zophim, are several others, together with a sacred stone circle. On the other side of the gorge is a parallel ridge, called *el-Maslûbiyeh* ("the Crucified One"), and here again are extensive remains of these ancient altars of Baal-worship. El-Maslûbiyeh is the site of **Bamoth Baal** (in the A.V. "high places of Baal," *Numb.* xxii. 41), whence Balaam viewed "the utmost part of the people." Immediately S. of this again is a narrow spur which runs out to *Minyeh*, a name which at once suggests "Meni," the goddess-wife of Peor. On the edge of the cliff at Minyeh Conder found a line of *Seven stone altars*, with sacred circles around them, and thus discovered a most remarkable indication of the site of "Peor that looketh toward Jeshimon" (*Numb.* xxiii. 27-29), called also **Beth-peor** (*Deut.* xxxiv. 6). We are therefore now in a position to recognise the very positions occupied by Balaam on the three occasions when his endeavours at cursing were turned into blessing.

The *first* place whither Balak conducted him was the edge of el-Maslûbîyeh; the *second* was the plateau around the knoll of Neba; and the *third* was the verge of the spur of Minyeh. From the second of these three places, only the utmost part of the camp of Israel in the plain would have been visible; whilst from the third the view would be the most complete of all. As the prophet stood on the lofty knoll beside the seven sacred circles, his eye would rest upon every object, the future history of which he saw in his trance. Here, then, is the most appropriate place to read those marvellously interesting chapters—*Numb.* xxii.-xxiv.]

Continuing our journey from Sûmieh, we come to

'Ain Hesbân, where a clear stream flows out of a cave, forming a brook about 8 ft. wide. This shallow brook abounds in fish, and here we doubtless have "*the fishpools in Heshbon*" (*Song of Sol.* vii. 4). A steep winding path from the stream leads up to the ancient city on the plateau of the hill above it, and at the top is a passage cut through the rocks. This rock-cut passage appears to have been formerly closed by gates, and here perhaps we have "*the gate of Bath-rabbim*" (*ibid.*) The ruins on the top of the plateau are those of a

large Roman tower, but there is little worthy of notice from an architectural or antiquarian point of view. Here, however, once undoubtedly stood

Heshbon, the important capital of "Sihon, king of the Amorites." The gigantic Emims were the aborigines of this land; but they were dispossessed by the Moabites, who were in their turn driven out by the Amorites under Sihon (*Deut.* ii.) The Israelites advanced from the S.E. round the territory of Moab, passed the river Arnon, marched over the plateau to the heights of Pisgah on its western brow, overlooking the Dead Sea. Their further progress was barred by the Amorites, who held the passes which lead down from the plateau to the Jordan valley. Hence Moses was compelled to ask leave to pass through the territory of Sihon. The request was refused, and Sihon marched against the Israelites. He was routed, and the victory was decisive, for his kingdom was immediately overrun, as well as that of his ally, Og, king of Bashan (*Numb.* xxi.; *Deut.* ii., iii.) Heshbon stood on the border between Reuben and Gad, but was assigned to the Levites in the territory of the former (*Josh.* xxi. 39). After the Captivity of the ten tribes Heshbon was taken possession of by the Moabites, and hence it is mentioned in the prophetic denunciations against Moab (*Isa.* xv. 4; *Jer.* xlviii. 2, 34, 45). In the fourth century of our era it was still a place of some consequence. It has now been for centuries deserted.

A commanding view is obtained from the summit of the hill, extending on the S. to the mountains that surround Kerak; on the E. across the Plain of Moab as far as the eye can see; on the N. to the wooded heights of 'Ajlûn; and on the W. to the hill-country of Judæa, where Jerusalem, Bethlehem, and the Frank Mountain may be distinguished. A number of interesting sites, too, are within view. Through a depression on the W. we look down into the Jordan valley. On the S. rises the barren peak of Attârûs, probably the site of the Ataroth of Numb. xxxii. 3 (see below). Far away on the S.E., 20 m. off, a good telescope will show the tower of Umm Rasâs. Two m. N. by E., on the summit of a tell, is el-'Al, the *Elealeh* of Scripture (Rte. 17).

'Ain Hesbân forms an excellent camping-ground. About a mile below it is a mill; and on the top of a hill not far distant is a khan where the Adwân Arabs are said to keep some of their stores.

FROM HESBÂN TO 'AR'AIR *viâ* KHAN MASHITTA AND UMM RASÂS.

We may go from Hesbân to 'Ar'air by two routes—(1) by the W. road, as indicated already in the general itinerary; (2) by the E. road, through Khan Mashitta. The second route is rather longer than the first, but it can also be accomplished in two days, by hard riding.

1st Day.

Miles.		H. M.
20	Hesbân to Khan Mashitta	5 45
6½	Zîza	1 45
26½		7 30

2nd Day.

21½	Umm Rasâs . . .	6 30
10	'Ar'air	2 45
31½		9 15

From Hesbân we ride almost due E. through an uninhabited and dull country, till we strike the Haj road from Damascus to Mecca at

Khan Mashitta—*i.e.* "the Wintering-Place." Here are some beautiful and remarkable ruins, first discovered by Tristram. They form the remains of a palace said to have been built by Khosru, or Khosroes II., the great Persian monarch of the Sassanian dynasty, who overran all western Asia, captured Jerusalem, burned the

Church of the Holy Sepulchre, and carried the patriarch captive to Persia, in the year 611 (Fergusson). The palace at Mashitta appears to date from about 614. It measures 500 ft. square, and has round towers at the corners and on the sides. The gateway is on the S., and is flanked by octagonal bastions, ornamented by a deep band of zigzag tracery, filled in with carved and fretted work of exquisite beauty and workmanship. Animals, fruit, and foliage in endless variety are to be seen, executed and finished in a highly skilful manner. Lions, with and without wings, gazelles, panthers, buffaloes, peacocks, partridges, parrots, &c., abound on all sides; and more than fifty figures in a line have been counted on the W. side of the gateway. Inscriptions are also to be seen, supposed to be in the Pelvic character, very distinct and unmutilated, but as yet undeciphered. Within the gate are several large chambers, and beyond is an open kiosk or court, with surrounding recesses, of the same character as the main building.

The palace seems to have been abandoned before completion, after the walls (the lower part of which are of stone and the upper of brick) had been raised to the height of about 20 ft. This, perhaps, rather corroborates the idea that the buildings were those of Khosroes, whose occupation of the country was but of short duration. The architecture resembles that of the citadel at 'Ammân (Rte. 17).

From *Mashitta* to *Ziza* the road lies over a fine plain. The ruins of **Ziza** cover a low ridge and are of considerable extent. The objects of greatest interest are—a Christian church, near the eastern end; a large Saracenic building with carved niches and Arabic inscriptions; two castles, one apparently an ancient temple, some distance W. of the town, and, farther still, a tank 140 yds. by 110 yds., faced with splendid masonry. Zîza is mentioned as a Roman military station.

Our way now lies past several ruined sites, of which Kuseir, Umm Walîd, Kusr el-Heri, and *Zafran* are the most important. We cross *Wâdy Themed*, a favourite camping-ground of the Beni Sukhr Bedouin; and after about 1¾ hrs. more we come to an ancient ruin, called *Dr'aa*, on the side of a low hill. Three m. beyond this is

Umm Rasâs ("the Mother of Lead"), a large, solidly built, square city, more perfect than most others in this region. The walls are entire for a part of their height, and the interior is filled with ruinous houses, most of which have arches, and there are also arches over many of the streets. The remains of three churches may be seen—one near the N.E., another near the S.E., and the third towards the centre. Outside the walls are suburbs, and three large tanks. About 1¼ m. N. of the town, beyond some cisterns, stands a high tower evidently connected with a church, the ruins of which lie beside it. The Arabs have some curious legends regarding it, but nothing really authentic is known of the history or ancient name of this once important city.

We join the main road from Hesbân to Kerak at Dhiban (see below).]

Leaving Hesbân by the S. road, we ride over the plateau to

Mâdeba, which is situated in its midst, and appears once to have been the largest town in the district. It is now mostly in ruins, but a colony of Latin Christians is settled here. This is evidently the site of **Medeba**, a city of the Moabites, taken by Joshua and given, with its plain, to the tribe of Reuben (*Numb.* xxi. 30; *Josh.* xiii. 9, 16). It was on the plain E. of the city that Joab defeated the combined forces of Ammon and Syria, avenging the insult offered

to the ambassadors of King David (1 *Chron.* xix.) Medeba was recaptured by the Moabites at the Captivity; and is therefore included in the prophetic curse pronounced upon Moab in *Isaiah* xv. 2. It was an important fortress during the rule of the Maccabees; and it became an episcopal city in the early centuries of our era.

A Roman road, running in a S.E. direction across the plateau, connects Madeba with

M'aîn, another ancient site. The ruins are of great extent, but completely prostrate; they occupy the summits and sides of four little hills. There are great numbers of arched caves, wells, and cisterns. The highest hill commands an extensive view over the tableland. This is doubtless the site of **Baal-meon**, a town assigned to the tribe of Reuben, but subsequently taken by the Moabites (*Josh.* xiii. 17; *Ezek.* xxv. 9). It is called *Beth-meon* by Jeremiah (xlviii. 23).

We now ride in a S.W. direction to the *Wâdy Zerka Ma'în*, or "the Valley of Blue Habitations," as the words signify, down which we ride for several miles. We pass some remarkable and very ancient tombs, and then wind down a steep and difficult path to the warm springs of

Callirhoe, where Herod the Great endeavoured in vain to find relief for his deadly sickness from the healing waters which burst forth so abundantly from the earth. The bottom of the deep ravine is choked with a crowded thicket of canes and palms, which also rise in tufts in the recesses of the mountain-side in the spots whence the springs issue. This sombre and impressive gorge is without doubt that which is mentioned in the Bible as **Nahaliel**, or "the Valley of God;" and it is highly probable that it is also the "valley in the land of Moab, over against Beth-peor," where Moses is said to have been buried by God (*Numb.* xxi. 19; *Deut.* xxxiv. 6). The ridge of Minyeh, identified with Beth-peor (see above), stands immediately N. of the great ravine. Fragments of broken pottery in great abundance, tiles, and heaps of stones, are the only remains of antiquity to be seen in the neighbourhood. The springs are ten in number, and from them run brooks, the temperature of which varies from 110° to 140° F. The main course of the stream is much colder and fresher; it flows from springs higher up the valley, forming here and there sequestered pools, full of fish, and covered with underwood. The S. cliff of the ravine is formed chiefly of black basalt, intermingled with limestone and marl; whilst the N. bank is of many-coloured sandstone. The springs are strongly impregnated with sulphur, extensive deposits of which are to be found in the valley.

We now ascend the S. bank, by a very steep and arduous climb, to the hilly country above, over which our road lies in a S. direction for about 2½ hrs., till we reach a projecting ridge, where are the extensive ruins of

Mkhaur, covering an area of more than a square mile. On the other side of a glen to the N.W. stands an ancient fortress on the top of a conical hill, and a Roman road winds across to it. A deep well, a vaulted cistern, and two dungeons, together with some foundations, are the only remains of the great **Fort Machærus** which formerly existed here. It was built about 150 B.C., but was greatly enlarged and strengthened by Herod the Great. Its main interest is derived from the fact that here, according to Josephus (*Wars* vii. 6), John the Baptist was beheaded. There is great reason, however, to doubt this statement, the Baptist having probably met his death at Samaria (see Rte. 20, B). The view of the Dead Sea and the Wilderness of Judæa is very fine from the summit of this eminence. Hence we turn E. and ride to

Kuryût, a heap of ruins which cover the summits and sides of *two* mounds. This dual site seems to suggest the Hebrew **Kiriathaim**, or **Kirjathaim** ("*two towns*"), one of the places ravaged by Chedorlaomer (*Gen.* xiv. 5), and afterwards allotted to the tribe of Reuben (*Numb.* xxxii. 37). It is also probably the same as **Kirjath-huzoth**, whither Balak brought Balaam on their way from the river Arnon to the heights of Bamoth-Baal (*ibid.* xxii. 36–41). Directly above Kuryût towers the bare truncated cone of **Jebel Attârûs**, with the ruins of an ancient wall around the flat top, and an enormous cairn in the centre, beside which is an old terebinth-tree. The ruins of the city of Attârûs stand on a high ridge about 2 m. away in a S.W. direction. This is undoubtedly the site of **Ataroth**, the neighbourhood of which attracted the tribes of Gad and Reuben by its excellent pasturage, and caused them to desire to settle on the E. side of the Jordan. It was finally allotted to the Gadites, together with another place called **Atroth**, which may possibly have been situated on the site of the ruins upon the summit of Jebel Attârûs itself (*ibid.* xxxii. 3, 34, 35).

Soon after leaving Kuryût we gain the direct road from Hesbân to Kerak, and cross the *Wâdy Wâleh*, near a ruined Roman bridge. The valley is full of rude stone monuments; and somewhere in its midst, near the road, must have stood **Mattanah** (*ibid.* xxi. 18, 19). The route of the Israelites described in this passage lay in a direct line from the river Arnon to Pisgah, and the respective stages are clearly defined at the usual Bedouin distances of about 4 m. apart, the camps being pitched near water, except in one place where they dug a well. Thus we have, in succession, *Arnon*, *Beer*, near Dibon (*ibid.* xxxiii. 45), *Mattanah* in Wâdy Wâlêh, *Nahaliel* in Wâdy Zerka Ma'în, *Bamoth* at Minyeh, and *Pisgah* at Siâghah.

Dibon is now called *Dhiban*, and is nothing more than a shapeless mass of ruins. It was one of the stations of the Israelites in their advance to Palestine (*Numb.* xxxiii. 45). It was rebuilt by the tribe of Gad (*ibid.* xxxii. 34), and finally assigned to Reuben. Both Isaiah and Jeremiah mention it among the towns of Moab (*Isa.* xv.; *Jer.* xlviii. 18, 22). Dibon obtained a new celebrity by the discovery in 1868 of the **Moabite Stone**, containing a long inscription in which are recorded some of the acts of that King Mesha who is mentioned in 2 *Kings* iii. The inscription is in the old Phœnician character, and appears to be of the age of Mesha. The stone was unfortunately broken by the Arabs, but most of the fragments are now in the Louvre.

(A full account of the circumstances attending the discovery and destruction of this interesting stone will be found in the *P.E. Mem.*: "Special Papers," pp. 123–125.)

A short ride from Dibon brings us to the brow of *Wâdy Môjib*, the ancient river **Arnon**. It has cut deeply into the limestone strata, and has left on each side precipitous banks of naked rock. Here, on the very brink of the precipice, are the ruins of

'Ar'air, the ancient **Aroer**, which stood on the banks of the river Arnon, at the S. extremity of the Land of Israel (*Deut.* ii. 36, iv. 48; *Josh.* xiii. 9).

It was the same Aroer which was "before Rabbah," and beside which, "toward Jazer," Joab first pitched his tent when David ordered him to "number Israel" (*Numb.* xxxii. 34; 2 *Sam.* xxiv. 5). The valley is 2000 ft. deep, and, when viewed from this spot, looks like a deep chasm formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one is about 2 m. in a straight line. The bottom of the valley, through

which the little stream runs, is a narrow verdant strip of level ground, about 40 yds. across. In *Josh.* xiii. 9 we find mention of a "city that is in the midst of the river," which perhaps may be identified at some ruins upon a hill discovered by Burckhardt at the junction of *Wâdy Lejûm* with the Arnon, about 3 m. E. of 'Ar'air.

The road from 'Ar'air to Kerak is one of the worst in the country, and is infested almost continually with robbers. Hence the Arabs place heaps of stones at short distances apart by the side of the path, to provide a weapon ready to hand in case of attack. These heaps will be seen as we ride along.

The **Arnon** formed the natural boundary between the kingdoms of the Moabites and Amorites in the days of Moses, and it was upon its northern bank that the Israelites first encamped after they had come round the eastern side of Moab; and it subsequently formed the southern frontier of their territory. What from "Dan to Beersheba" was on the W., "from the river Arnon unto Mount Hermon" was upon the E. of the Jordan (*Numb.* xxi. 13, 26; *Deut.* iii. 8, 16; *Josh.* xii. 1). The heads of the wâdy stretch out into the eastern plain; but except during the winter rains no water flows into it from that arid region. The stream of the Môjib during summer is very small. It enters the Dead Sea through a chasm in the sandstone rock not more than 100 ft. wide, while the almost perpendicular sides range from 100 ft. to 400 ft. in height.

On reaching the southern bank of Wâdy Môjib we reach the plateau of Moab, strewn with rocks of basalt. About a mile to the rt. is the isolated peak of *Shihân*, with a ruined village on its summit. In its name we may perhaps see some connection with **Sihon**, which appears to have been a royal title rather than an individual name, as in the case of the *Pharaohs* of Egypt.

About 6 m. S. of the Arnon are the ruins of a temple, 100 ft. by 90 ft., with a portico of four columns. The place is called *Beit el-Kurm*, or "the House of the Vineyard." Beyond this is another ruined temple to the rt. of the road, and 1 m. farther on still are the ruins of

Rabba, the ancient **Ar**, capital of Moab (*Deut.* ii. 9, 29). The capture of this city by Sihon, king of the Amorites, was so noteworthy an event that it gave rise to a proverbial saying, which was not only common at the time of the entry of the Israelites into Palestine (*Numb.* xxi. 28), but even remained current until the days of Jeremiah (*Jer.* xlviii. 45). Isaiah uttered a prophecy against Ar of Moab (xv. 1), which, according to Jerome, was fulfilled in the year 315, when the whole city was destroyed by an earthquake in the middle of the night.

Eusebius informs us that it was also called *Rabbath-Moab*—(*Rabbah* signifies "greatness" or "strength"): hence its modern name Rabba; it likewise received from the Greeks the appellation *Areopolis* ("the city of Ar"). It became an episcopal see, and, after the fall of Petra, the metropolis of the province of *Palæstina Tertia*. It has now been for centuries desolate.

[Such as desire to pass round the S. end of the Dead Sea, without throwing themselves into the hands of the Kerak robbers, may descend the mountains from Rabba to the S.W.

The road passes down a wild ravine called Wâdy Beni Hamad, and thence skirts the E. root of el-Lisân ("the Tongue"), to the Jebel 'Usdûm, or "Mountain of Salt." A shorter way lies over the ford across the Dead Sea, between el-Lisân and Sebbeh—*Masada* (Rte. 8).]

Every step of the road between Rabba and Kerak is fraught with danger, and the adventurous traveller cannot be too careful whilst he remains in this robber-haunted district.

Kerak, the ancient **Kir** of Moab, is a place of great antiquity and of no little historical importance; but its present inhabitants are as fanatical, as covetous, and as reckless a set of vagabonds as ever polluted a country. Burckhardt's misfortunes began here, for he was shamefully plundered by its sheikh. De Saulcy and his companions, Lieut. Lynch of the U.S. Expedition and his brave little band, Tristram and his party, and quite recently Mr. and Mrs. Gray Hill, all suffered more or less from the violence and lawlessness of the inhabitants of Kerak. A Turkish garrison was placed here after the attack upon Tristram, but it has been again withdrawn, owing to the expense and inconvenience of maintaining it.

The presence of a strong body of troops would make the whole region accessible to travellers, and, what is of far more importance, would afford protection to industry.

The site of Kerak is well described by Tristram. "A lofty brow pushes forward to the W., with a flattened space on its crest—a sort of head, behind which the neck at the S.E. contracts, and gives it the form of a peninsula, at the same time that the isthmus—if I may so call it—rapidly slopes down before rising to join the loftier hill to the E. The platform of Kerak stands 3720 ft. above the sea, yet on all sides it is commanded, some of the neighbouring heights being over 4000 ft. It is severed, except at the neck, and in a less degree at the N.W. angle, from the encircling range." Two wâdies, upwards of 1000 ft. deep, with precipitous banks, flank it on the N. and S., and unite about a mile to the W. The platform is triangular, about 1000 yards on each side, and was at one time strongly fortified; it is still enclosed by a half-ruinous wall, flanked by seven heavy towers. Originally there were but two entrances, one on the N., the other on the S. side, and both tunnelled through the rock for a distance of nearly 100 ft. On the western side stands the citadel, a massive building, separated from the town by a deep moat hewn in the rock. It appears to be of the age of the Crusades. Within it is a church fast falling to ruin, on whose walls are some traces of rude frescoes.

Kir-Moab is remarkable as the only city left standing in the whole land of Moab when invaded by Joram, king of Israel. It was then saved by a cruel and tragic act, which is recorded in 2 *Kings* iii. Kir is mentioned by Isaiah (xv. 1, xvi. 7, 11). In the Chaldee version of this prophet it is called by the name it still retains—*Keraka*. In the early centuries of our era it became a bishopric in the province of *Palæstina Tertia*. The Crusaders captured it, repaired or rebuilt the fortifications, and, mistaking it for Petra, established in 1167 a Latin bishopric of that name; the name and title remain in the Greek Church to the present time. About one-third of the inhabitants are Christians of the Greek rite.

A small mission-station is established here, under the auspices of the German Latin Catholics, who have also lately opened a station at Tâbighah, on the Sea of Galilee (Rte. 24).

[From Kerak a road passes down a dreary valley to the Dead Sea, and hence we may also reach **Petra**, in the desert to the S., through *Tufileh*, *Buseireh*, *Ghurundel*, and *Shobek*, in five days' good riding. Tufileh is the ancient **Tophel** (*Deut.* i. 1); Buseireh is the well-known **Bozrah** of Edom (*Isa.* lxiii. 1); Ghurundel is mentioned in the "Notitiæ" under he name of *Arindela*, and Shobek is

the *Mons Regalis*, or *Mont Royal*, of the Crusaders.

The itinerary is—

1st Day.

Miles.		H.	M.
23	**Kerak to Tufileh**—*Tophel*	7	15

2nd Day.

8½	**Buseireh**—*Bozrah* . .	2	30
18	**Ghurundel**—*Arindela* .	5	30
26½		8	0

3rd Day.

21	**Shobek**—*Mont Royal* .	6	30

4th Day.

16	**Petra**	5	0

A detailed description of Petra lies outside the sphere of the present work.]

ROUTE 16.

HESBÂN TO NABLÛS, *viâ* SALT (MAHANAIM) AND TELL DEIR 'ALLA (SUCCOTH).

1st Day.

Miles.		H.	M.
12	**Hesbân to 'Arâk el-Emîr**—*Tyrus* . .	3	45
15	**Salt**—*Mahanaim* (?)	4	30
27		8	15

2nd Day.

16½	**Tell Deir 'Alla**—*Succoth*	4	50
5	**'Ain Jozeleh** . . .	1	20
21½		6	10

3rd Day.

23	**Nablûs**	7	0

We leave 'Ain Hesbân by the N. road, and in about 2 hrs. we pass *Nini*. There is nothing to detain us on the way until we reach

'Arak el-Emîr ("the Prince's Cliff"), which lies in a romantic and picturesque situation in the deep valley called Wâdy es-Sîr. In this latter name we can trace the modern form of the Greek **Tyrus**, by which the great *Palace* which the priest Hyrcanus built here was known (Jos. *Ant.* xii. 4, 11). Hyrcanus was great grandson of the celebrated Simon the Just, chief of the Sanhedrin in the time of Alexander the Great. Having quarrelled with his brothers, he retired to this sequestered spot, and here, having erected a strong castle and surrounded it with a moat, he made war against the Arabs. Josephus describes the walls as having on them representations of animals of enormous size; and he further states that in the rock Hyrcanus excavated caverns many furlongs in length. Here he reigned supreme for seven years; but, on the accession of Antiochus Epiphanes to the throne of the Seleucidæ in the year 176 B.C., he committed suicide, in the fear that his cruelty to the Arabs should be

punished by the Syrian monarch. Antiochus confiscated his property, and his palace fell into ruins.

The present interesting and remarkable ruins are undoubtedly those of the buildings of Hyrcanus; and they are chiefly noteworthy as being the *only* relics of the architecture of the Asmonean age which are known to exist at the present day. The account which Josephus gives of Hyrcanus' palace is very full and accurate, as even the present shattered remains can testify. On the N. side of the valley is a cliff with a corridor cut in its face, and a double row of caves—the lower row reached from the ground, and the higher from the corridor. The corridor is about 600 yards long and 46 ft. above the ground; an inclined way seems to have led up to it originally. In the upper storey is a stable hewn out in the rock with mangers for over 100 horses. Over the door of one of the chambers—the entrances to all of which are narrow—is a remarkable inscription, consisting only of five letters, which, however, belong to different alphabets, two of them being Phœnician and the others apparently Aramaic. This inscription, which doubtless dates from about 176 B.C., is important as marking the transition stage between the use of the two alphabets. Conder suggests that the word itself may be read '*Adniah*, and that it may be compared to the "Salve" on Roman thresholds, being intended as a token of welcome to the visitor. In this case, the chamber would probably be the *banqueting-hall* of the palace.

At the W. end of the cliff several niches are to be seen, carved in a row upon a huge boulder, and evidently used for lamps in times of illumination. About 600 yards S. of this point, on a level lower than the rest, are the remains of the *Castle*, standing in an enclosure. On the W. and S. are walls and dams, on the N. a ruined aqueduct, and on the E. the entrance-gate. The moat, spoken of by Josephus, surrounding the palace can be distinctly traced. The palace measured 125 ft. by 62⅔ ft., and some of the walls are still standing to the height of 21 ft. Two headless lions, facing N., are at the N.E. corner, whilst two similar lions, facing S., are on the E. wall. The huge stones which are employed in the construction of the walls remind one of those in the Haram walls at Jerusalem, being drafted in a similar fashion. Some of them measure as much as 20 ft. in length and 10 ft. in height. The style of the capitals, cornices, and pillar-bases are partly Ionic, partly Egyptian. This palace, which appears to have been never completed, is called in Arabic *Kasr el-'Abd*, or "the Slave's Tower," and a legend attaches to it, mentioned by Conder (see *Heth and Moab*, pp. 163–172, 353). It was conjectured by De Saulcy that the foundations are those of an Ammonite temple, but the theory is rejected by later authorities. Whether it be so or not, however, it cannot be denied that, for several reasons, the ruins of 'Arak el-Emîr have a special interest of their own.

[From 'Arak el-Emîr a road descends to the Jordan fords down Wâdy Nimrîn (see above). The distance to Jericho is about 21 m., and the journey can be made in 6 hrs.

Another road leads from 'Arak el-Emîr to '*Ammân* (Rte. 17), up the fertile and picturesque glen, Wâdy es-Sîr, through dense oak-woods of an English character, and across a bare plateau at the top. The distance is 11 m., and the time 3¼ hrs.]

We now ride through a beautiful country, carpeted in the springtime with the loveliest wildflowers, and covered with long, rich grass. Noble oak and terebinth trees abound on all sides, and even the very gorges appear to teem with fertility. After passing a ruined village beside a spring called '*Ain Mahis*, we cross a grassy wooded plateau and come to

a most romantic ravine, named *Wâdy Azrak*, or "the Blue Valley," the sides of which are rocky and precipitous, but covered with fine timber. Winding round the head of this, we reach *Wâdy Sh'aib*, in the midst of which is

Salt, the principal town at the present day on the E. side of the Jordan. It stands on a high projecting spur formed by the junction of two gorges, and is surmounted by an old castle still in a state of tolerable repair. At the foot of the hill is a spring, issuing from a cave, and on the hillside opposite is a famous spring, called *'Ain Jeidûr*. The houses cluster one above another from base to summit of the hill. The population is estimated at nearly 10,000, of which nearly half are Christians. There is a Greek monastery and a C.M.S. mission-station here, presided over by the Rev. C. Sykes, who is assisted by a native pastor, the Rev. Khalîl Jamal. Several good schools are to be found at Salt, and there are other evidences of civilising influences. A Kaimakam resides here, and there is a Turkish garrison. Salt is now the chief emporium for trade in this part of Syria. The hillsides in the immediate neighbourhood are covered with the finest vineyards, but a very large proportion of the excellent country around still remains uncultivated. Salt is situated 2740 ft. above the level of the sea, or 4000 ft. above the Jordan valley. Behind it to the N. rises the commanding peak of

Neby Osh'a to the height of 1000 ft. more. The path to its summit is a gradual ascent through vineyards and cultivated terraces, and the view from the top is one of the most extensive and magnificent in the whole of Syria. The whole course of the Jordan, from the Sea of Galilee to the Dead Sea, is clearly to be traced, its silvery stream gleaming in the sunshine below us. The entire range of the W. Palestine hills, from Hebron in the S. to Upper Galilee in the N., lies outspread to view—Olivet, Gerizim, Ebal, Gilboa, Tabor, Carmel, and many another peak replete with its own Scriptural associations. To the S., beyond the wooded hill-country through which we have just passed, the mountains of Moab, with Nebo, Pisgah, and Beth-peor conspicuous among them, shut in the landscape like a wall ; whilst away to the N. is the snowy cap of Hermon, with the grandly situated castle, Kul'at er-Rabûd (Rte. 17), standing out on a spur in the mid-distance. The mountain is said to be named after the prophet Hosea, whose shrine stands in a hollow near the summit. It has been suggested, however (*Heth and Moab*, p. 183), that Hosea, which signifies "God the Saviour," may be connected with **Penuel** ("the Manifestation of God"), and that upon this mountain it was that Jacob had his vision of God (*Gen.* xxxii. 30). A valley runs down to *Wâdy Zerkav* ("the river **Jabbok**"), from the N. slopes of Jebel Osh'a, and this valley is now called *Wâdy Fâneh*. In this name we may, perhaps, trace the identification with the ancient Peniel (see *ibid.* xxxii. 22–32).

The sides of Jebel Osh'a and the entire district around are still studded with magnificent forest trees, including oaks, terebinths, and firs ; and we can see the remnant of the vast forest of Gilead which once existed here, and which formed the *Saltus Hieraticus*, or "Sacred Grove," the name of which is still retained in the town "Salt." Robinson hazarded a groundless conjecture that Salt was the site of Ramoth-Gilead ; and, as in many other instances, his suggestion was implicitly accepted by those who came after him, including Dr. Porter. The theory is evidently incorrect, for Ramoth-Gilead must have been situated much farther N., and in a locality which could be reached by wheeled vehicles (see 1 *Kings* xxii. 29–36 ; 2 *Kings* ix. 16). The road from Ramoth-Gilead to Samaria,

moreover, lay through Jezreel, whereas the way from Salt to Sebastîyeh goes direct through Nablûs. One can hardly understand how such a theory could have been started, and still less how it could have been supported, after the slightest consideration.

If Salt is to be identified with any important Scriptural place, we are inclined to fix the site of

Mahanaim here. Our reasons for this are as follows: (1) Penuel lay between Mahanaim and the Jabbok (*Gen.* xxxii. 2, 22, 30), and on his way from the former to the latter place Jacob is said to have "passed *over* Penuel." This description would exactly correspond to one passing over Jebel Osh'a from Salt to the Wâdy Zerka. (2) Mahanaim was situated in the heart of the mountains of Gilead, and on the road from Jerusalem and Jericho (2 *Sam.* xvii. 24). (3) It lay between Heshbon and Ramoth-Gilead (*Josh.* xxi. 38, 39; 1 *Chron.* vi. 80, 81). Ramoth-Gilead is probably to be located at Ajlûn (Rte. 17), and the position of Salt would then exactly answer to that of Mahanaim. (4) To this we may add that the dual expression, "two hosts," appears to infer that in Jacob's vision of the angels, he saw the hosts coming towards him in *two* parties; and anyone standing on the spur upon which Salt is situated can well imagine the armies advancing along the *two* gorges which unite here. Porter fixed Mahanaim at Jerash, Tristram at Birket Mahneh, whilst Merrill suggested a ruined site called Khurbet Suleikhat, in the Jordan valley E. of the river. None of these places, however, seems to us to answer the necessary requirements so well as Salt.

If this theory be correct, we may trace Jacob's journey from the Haurân as follows: At Mizpah, which we fix at Sûf (Rte. 17), he made his compact with Laban; after parting from whom, he journeyed southwards, evidently with the intention of reaching Beersheba, where his father Isaac was living. This would take him directly to Salt. There his vision of "God's hosts" evidently altered his intentions, and induced him to communicate with Esau. He now turned his steps towards Shechem, and this would take him over Jebel Osh'a (Penuel), Wâdy Fânch, and Wâdy Zerka (the Jabbok), past Tell Deir 'Alla (Succoth), and so over the Dâmieh ford of the Jordan, up to Sâlim (Shalem), and on to Nablûs (Shechem). The 32nd and 33rd chapters of *Genesis* should be read here.

Mahanaim was one of the frontier-towns of the tribe of Gad (*Josh.* xiii. 26, 30), and was made a Levitical city (*ibid.* xxi. 38). Here Ishbosheth was crowned king by Abner, and here he established his headquarters (2 *Sam.* ii. 8–31). Hither came David when he fled from Jerusalem upon the rebellion of Absalom (*ibid.* xvii. 24), and here he was when he heard of his son's death, the latter being killed by Joab somewhere in the forests surrounding Salt. Solomon made Mahanaim one of his commissariat centres (1 *Kings* iv. 14); but after this its name disappears from the historical records.

[From *Salt* to *'Ammân* is 16 m. up Wâdy Sh'aib, and across a broken and hilly country; thence up wooded gorges to a high, bleak plateau, in the midst of which are the extensive ruins of Jubeihah (Rte. 17). The whole journey from Salt to 'Ammân can be easily accomplished in 4½ hrs.; and several ruined sites of no special importance are passed on the way.]

There are two roads from Salt to the Jordan fords at Dâmieh: (1) that already indicated as the course which Jacob took; (2) a shorter and more direct way, along the base of Jebel Osh'a, and gradually descending through wooded gorges to the level of the Jordan valley. Just N. of Wâdy Zerka stands the conspicuous mound,

Tell Deir 'Alla, which has been

satisfactorily identified by Merrill (*East of the Jordan*, pp. 385–388) as the site of **Succoth**, whither Jacob journeyed after parting from Esau (*Gen.* xxxiii. 17). It was allotted to the tribe of Gad (*Josh.* xiii. 27). On account of the refusal of the sheikhs of Succoth to provide refreshment for his men when pursuing the Midianites, Gideon destroyed the city and tortured the sheikhs (*Judges* viii. 5–16). In the plains W. of Succoth the brazen vessels of the Temple were cast (1 *Kings* vii. 46; 2 *Chron.* iv. 17). The "Valley of Succoth" is twice mentioned in the Psalms (lx. 6; cviii. 7). The Talmud says that Succoth was afterwards called *Darala*, a word which still remains in a corrupted form in the modern Tell Deir 'Alla.

After crossing the Jordan, we may halt for the night at *'Ain Jozeleh*, or at *el-Makhrûk* (see Rte. 14); and the next day we ascend the broad and fertile Wâdy Fâr'ah, which carries down to the Jordan the waters flowing from the copious springs near unto Œnon and Sâlim, where John baptized (Rte. 19).

We pass several mills on the way; and we may either (1) ride up to the head of the wâdy and join the road from Beisân to Nablûs; or (2) go as far as *Hajr el-Asbâh*, and then turn off to the l., journeying to Nablûs through Sâlim; or (3) we may take the shortest way and, about 4 m. from el-Makhrûk, leave the valley and branch off to the l. up *Wâdy ez-Zeit* ("the Valley of Oil"). From this we pass, after another 5 m., into *Wâdy el-Kerâd*, where we join the direct road from Jericho to Nablûs. At the head of this wâdy we reach the village of *Beit Fûrîk*, mentioned in the Talmud under the name of *Ferka*. We leave *Sâlim* (Rte. 19) to our rt., and, after passing one or two insignificant clumps of ruins, we enter the head of the Plain of Mukhera, crossing which we come to *Jacob's Well* (Rte. 12), and so down the vale to Nablûs.

ROUTE 17.

JERUSALEM TO TIBERIAS, *viâ* HESHBON, RABBATH-AMMON, GERASA, MIZPEH, RAMOTH - GILEAD, JABESH - GILEAD, PELLA, AND GADARA.

1st Day.

Miles.		H.	M.
26½	**Jerusalem to the Jordan**	7	0

2nd Day.

22	**Hesbân**—*Heshbon* . .	6	50

3rd Day.

17½	**'Ammân**—*Rabbath - Ammon*—*Philadelphia* .	5	0

4th Day.

27	**Jerash**—*Gerasa* . .	8	20

5th Day.

4	**Sûf**—*Mizpah* . . .	1	10
8	**Ajlûn**—*Ramoth-Gilead* .	2	30
12	**Wâdy Yâbis** — *Jabesh-Gilead* . . .	3	45
24		7	25

6th Day.

6	**Fahil**—*Pella* . . .	1	45
18½	**Umm Keis**—*Gadara* .	5	45
24½		7	30

7th Day.

14	**Tiberias**	4	15

This is a highly interesting route, but an escort is necessary.

(From Jerusalem to Heshbon, see Rte. 15.)

The first place of importance which we reach on the road between Hesbân and 'Ammân is

El-'Al, signifying "the High," and so called from its commanding situation on the summit of a rounded hill. It was formerly surrounded by a well-built wall, of which only a few fragments now remain. The interior is a mass of ruins, consisting chiefly of foundations and large cisterns half-filled with rubbish. This is the site of **Elealeh**, mentioned in connection with Heshbon (*Numb.* xxxii. 3, 37; *Isa.* xvi. 9), from which it was only about 1½ m. distant.

The road now runs over a tableland thickly dotted with low rounded hills, with ruins of villages or castles on the majority of their summits.

At *Aweilet en-Naûr*, 6 m. from el-'Al, are the remains of a strong fortress on a conical hill; and at *Umm es-Semak*, 1½ m. farther on, are prostrate columns, heaps of stone, and sarcophagi. Rock-cut cisterns and tombs abound in the neighbourhood. Several ruined sites are passed, none of them, however, identified. A lake is seen to the rt. of the road, and soon afterwards we descend from the tableland by a long, steep path into the valley, at the head of the *Nahr Zerka*, or river Jabbok, which takes its rise near the ruins of

'Ammân, the site of the great and important city of **Rabbath-Ammon**, the ancient capital of the Ammonites. The Ammonites and Moabites are said to have been descended from Lot, and thus allied to the Israelites. These two nations drove out the gigantic aboriginal inhabitants E. of the Dead Sea and the Jordan. But they were themselves expelled by the Amorites from a portion of this territory, embracing the declivities to the west and the plateau between Heshbon and the Jabbok (*Numb.* xxi.; *Deut.* ii.) This portion became the inheritance of the tribes of Reuben and Gad; while the Ammonites retained the semicircular tract of mountains enclosed by the Jabbok, and extending from Rabbah on the south to the ford at Gerasa. Their border here "was strong," as stated in *Numb.* xxi. 24; they also appear to have occupied the plain eastward. On the captivity of the ten tribes Moab and Ammon regained their ancient possessions.

Rabbath-Ammon is first mentioned in *Deut.* iii. 11, as the place where the "iron bedstead" of the giant king of Bashan was deposited. But it is chiefly celebrated for the siege it stood against the Israelites under Joab, during which the unsuspecting Uriah was slain. Joab on his first attack took "the city of the waters"—that is, evidently, the lower town, situated along the banks of the river. But the citadel still held out; therefore messengers were sent to David asking for a reinforcement and the presence of the king himself, in consequence of which the King of Israel went in person, and captured the citadel, in which was found a great abundance of spoil, together with a royal crown of enormous weight and value, which David appropriated for himself. A survey of the site will enable us fully to understand the details of the siege; and the 11th and 12th chapters of 2 *Sam.* will be read here with the greatest interest.

In the third century B.C. the city was rebuilt by Ptolemy Philadelphus, king of Egypt, and called **Philadelphia**, under which name it is frequently mentioned by Greek and Roman writers, as one of the cities of the Decapolis. In the early centuries of our era it was the seat of a bishopric, and remained a strong and prosperous city until the conquest of Syria by the Saracens; but it was soon afterwards, like many others, ruined and deserted.

The site of Rabbath-Ammon is one of the most weird and desolate in Syria at the present day. It lies in a silent valley, hemmed in between hills, so that, unlike most of the

ancient cities of importance to the E. of the Jordan, it commands no distant prospect. The valley is watered by a stream which flows in an E. direction from a source at the W. extremity of the ruins. Another valley comes in from the N.; and on its eastern side, at the point of junction, rises an isolated rugged hill, on which stands the citadel commanding the town, and capable of separate defence. The abundant waters attract the flocks that roam over the neighbouring plains, and the deserted palaces and temples afford shelter to them during the noonday heat; so that most of the buildings have something of the aspect and stench of an ill-kept farmyard.

As we approach 'Ammân from the S. we cross the little Roman bridge of three arches, and then ford the stream, which has altered its course. Near the source of the stream is a *Mausoleum*, square without and circular within, ornamented with Corinthian pilasters and a chaste cornice. Behind it is a large Christian *Church*, afterwards converted into a mosque, the minaret of which remains perfect. Another church or temple appears to have stood a few paces farther down on the banks of the stream, but only a fragment of the side walls now remains. Farther down the stream we reach a *Forum*, or public promenade. On the side next the river is a curved wall supported by round towers; while on the other side is a range of Corinthian columns, of which four still stand, without their capitals. From the ruins and fragments of columns that strew the ground, it would seem that this structure extended considerably to the N. The river, in its course through the city, is confined within a channel of masonry; its bed was once paved, and a section of it arched over. Some distance below the portico an ancient bridge of a single arch, still entire, spans the stream. Crossing this, we proceed a few hundred paces southward, amid prostrate columns and heaps of rubbish, and reach

The *Theatre*, one of the largest in Syria, placed against the side of the southern hill, and part of it excavated in the rock. The front is open, and was originally ornamented by a Corinthian colonnade, of which eight columns remain, surmounted by their entablature. When complete there must have been at least fifty columns. Those that remain are about 15 ft. high; and, though not in the purest style, have a striking and, indeed, beautiful appearance. Within is an arena of horseshoe form, 128 ft. in diameter. Round this are forty-three rows of seats, separated into three tiers by broad passages, and approached by seven flights of steps. The second tier of benches has doors communicating with an arched passage behind, which opens upon side staircases. In the centre of the uppermost bench is an excavated chamber, with an ornamental cornice, and a niche of a shell pattern on each side. This building must have been capable of accommodating more than 6000 spectators.

Not far distant is another smaller theatre or *Odeon*; but it is little more than a heap of ruins. The three arched doorways are perfect; and the stage may be traced, though encumbered with the *débris* of the fallen roof. The proscenium is handsomely ornamented with a Corinthian frieze and cornice, in good preservation.

Recrossing the bridge, we observe, a little to the rt., the remains of a temple, consisting of part of a wall with several chastely sculptured niches and some shafts of a portico. The whole space to the rt. for nearly $\frac{1}{4}$ m. farther is covered with the ruins of private houses intermixed with columns. There is also a street, once lined with colonnades, extending to the eastern gate.

The *Citadel* is a rectangular building of great extent. The exterior walls are constructed of large stones closely jointed, without cement, bearing in places the marks of high antiquity. The foundations are laid

somewhat below the crest of the hill, and on the N. side the rock is scarped and a deep ditch cut through it so as completely to isolate the fortress. The walls do not appear to have ever risen much above the level of the summit within, which is now covered with ruins. Among these is a temple with a portico and peristyle of Corinthian columns, whose fragments lie around it.

The fortress and temple appear to date from the second century. But the most interesting building on the citadel hill is of a later date, and appears (see *Syrian Stone Lore*, p. 353) to be a specimen of the Sassanian architecture of Persia. The whole building, of which the S. wall appears to have been injured and afterwards rebuilt, is 85 ft. long by 80 ft. wide, and in it is a central court 33 ft. square, on each side of which is a vaulted chamber 18 ft. square and 27 ft. high. The central court has apparently never been roofed in. The original use of this building is not clear, but it does not seem to have been either a church or a mosque. Conder suggests that it was a kiosk or summer-house, erected either in the time of Khosroes—*i.e.* about the year 620—or that it is of very early Moslem origin, dating from the same period as the Dome of the Rock at Jerusalem. The panelling and scroll-work on the walls is very beautiful and perfect, and is closely allied to Assyrian work. It also resembles the carving on the walls of the palace at Mashitta (see Rte. 15). As Mashitta signifies "the Winter Place," it is possible that Khosroes intended the latter place for his winter residence, and that he erected his summer palace at 'Ammân.

Close to the outer wall of the citadel, on the N., are the foundations of another building, which apparently resembled the one just described, and which seems to have been a mosque. These remains at 'Ammân are highly interesting and important, as assisting to form a link between the Byzantine architecture and that of Persia.

To the W. of the citadel, on the slope of a hill, is a very fine group of dolmens, resembling those at Nebo and Heshbon; and on the S.W. is a single specimen of *demi-dolmen*, standing quite alone. On the hills to the W. and N. of 'Ammân are several magnificent *menhirs*. It has been suggested that the celebrated "bedstead of Og" (*Deut.* iii. 11) is to be found in this demi-dolmen, the top stone of which measures almost exactly 9 cubits in length! If this theory be correct—and we are strongly inclined to believe that it is—the Hebrew word translated "iron" should be more correctly rendered "majesty" (see *Heth and Moab*, pp. 155, 156).

In the valley on the W. and on the hill to the N. are several specimens of Phœnician and early Jewish tombs. The Roman cemetery lay S. of the town. The P.E. surveyors discovered an underground secret passage N. of the citadel, and this may probably be the one spoken of by Polybius as being used by the garrison during the siege of the city by Antiochus the Great in 218 B.C.

A Circassian colony is now settled at 'Ammân, having been planted here by the Sultan when the unfortunate people were driven from their homes by Russia.

[From 'Ammân we may make an excursion to **Kul'at Zerka**, which lies about 14½ m., or four hours' ride, to the N.E., on the Haj road from Damascus to Mecca. We pass down the Wâdy Zorbi and along the valley of the Jabbok, along a glen shut in by sandstone cliffs, honeycombed with caves. The river here is full of fish, chiefly a species of chub, and apparently of more than average size. *Kul'at Zerka* is the extreme limit of vegetation E. of the Jordan, and hence to Baghdad is a ten days' journey on a camel across the desert. The river here makes a great bend, having flowed in a N.E. direction

from 'Ammân, and now turning due N.W. Thus Kul'at Zerka is the most E. point on the Jabbok. The place has been identified with **Karkor** (*Judges* viii. 10), where the chiefs of the Midianites had their camp when Gideon defeated them. This identification is probably correct, as Jogbehah (ver. 11) was situated at Jubeihah, a few miles W. of Kul'at Zerka, and "the way of them that dwell in tents" may be said to commence definitely here. Kul'at Zerka has evidently been a strong military position for many centuries, and it is now the seat of a Turkish garrison. The citadel appears to date from the seventh century at least, and there are several interesting traces of ancient remains in the vicinity.

From Kul'at Zerka there is a road across the desert to *Busrah* (Rte. 38) in the Hauran. It appears to pass through or near Umm ej-Jemâl, and the distance is about 50 m., or two days' journey ; but the way is extremely dangerous and difficult, and no European traveller seems to have ventured along it.

The Haj, or pilgrim, road between Kul'at Zerka and Mezarib (Rte. 38), leads through *Meneh* and *Remtheh*, the distances being : From Kul'at Zerka to Meneh, 18 m. ; from Meneh to Remtheh, 26 m. ; from Remtheh to Mezarib, 15 m.

Meneh is supposed by some to be the site of Mahanaim (but see *sub Salt*, Rte. 16).

To the S. of Kul'at Zerka the next station is Mashitta (Rte. 15), which is about 25 m. distant.]

The road from 'Ammân to Jerash winds up a glen on the W. of the citadel to an undulating tableland partially cultivated. Beyond this is a region of low hills, mostly crowned with ruins. About $5\frac{1}{2}$ m. from 'Ammân we pass *Murâzeh* on a hill, and 3 m. beyond this we come to the ruins of

Jubeihah, the ancient *Jogbehah*. These ruins cover two low hills, and consist of columns, sarcophagi, and caves. A few miles farther on we enter the forests of Gilead, and the scenery becomes rich and picturesque, with ruined towns and villages on each side. Having passed through the forest, we descend into the valley of the Jabbok, after crossing which the path follows the line of an old Roman road, sweeping round the N. side of a conical hill, on the top of which stands the wely of *Neby Hûd*. After a long and somewhat fatiguing ride, we at length enter the broad, shallow, and desolate valley called *Wâdy ed-Deir*, in which lie the extensive and imposing ruins of

Jerash, better known as **Gerasa**. The ruins of Gerasa are the most extensive and beautiful E. of the Jordan. They are situated on both sides of a valley which is shut in by wooded mountains on all sides except the S., where it descends to the grand ravine of the Jabbok, 5 m. distant. A rivulet, fringed with oleander, winds through the valley, giving life and beauty to the deserted city. The first glance at the ruins is very striking. The long colonnade stretching through the centre of the city, terminating at one end in the circle of the forum ; the groups of columns clustered here and there round the crumbling walls of temples ; the heavy masses of masonry that mark the positions of the great theatres ; and the vast field of shapeless ruins rising gradually from the banks of the rivulet to the battlemented heights on each side—form a picture such as is rarely equalled. The form of the city is an irregular square, each side measuring nearly an English mile. It was surrounded by a wall, portions of which still remain, with towers at intervals. Three gateways stand, and within the city upwards of 230 columns remain on their pedestals.

In describing the ruins, we will commence at the S., and proceed up the W. side of the stream, on which

the principal buildings lie, returning by the E. side.

On approaching Gerasa from the S., the first monument which attracts attention is a

Triumphal Arch in a florid style of architecture, with a central and two side arches. The front is ornamented with four columns, the lower parts of whose shafts are decorated with foliage. The upper parts, with the frieze and cornice, are gone. Passing the arch, we have on the l. a large stadium, rectangular towards the S., but semicircular at the northern end. It appears to have been occasionally filled with water for the exhibition of *Naumachiæ*, or sea-fights. At 300 yds. from the triumphal arch we reach the city gate, having a triple entrance like the arch itself.

Having entered through the gateway, we turn to the l. and ascend the steep side of a mound, on the top of which is

The *South Temple*, one of the most beautiful buildings in the city. It fronts the main street, and commands an extensive view.

It had a peristyle, and a portico of two rows of Corinthian columns, eight in each row. They appear to have been thrown down by an earthquake, and most of the shafts lie in order along the declivity. One column of the peristyle alone remains standing. The capitals are beautifully executed, and the entablature is in good taste. The side walls of the cell remain, and are ornamented with a row of niches on the outside, and pilasters within ; but the front and back walls, as well as the roof, have fallen. The dimensions of the cell are about 70 ft. by 50 ft. The commanding situation of this temple, and its fine proportions, must have made it an object singularly striking, especially from the main street.

The *Great Theatre* is on a little hill about sixty paces W. of the temple above described. It faces the town, so that the spectators on the upper benches had a view of the principal buildings. There are twenty-eight ranges of benches, divided into two tiers by a broad passage. The *Proscenium* was highly ornamented. Within it was a range of Corinthian columns in pairs. Corresponding to these were pilasters ; and between each pair of pilasters were alternately an ornamented niche and a doorway.

In front of the temple is a fine open space, surrounded by columns in an elliptical row, reminding one of the piazza leading to St. Peter's at Rome. It is generally called

The *Forum*, though we do not entirely agree with that title. The diameter at its widest part is 308 ft. The ground is not quite level, and the columns have therefore been made of different heights so as to preserve the uniformity of the entablature. This was continuous, except at the S., facing the temple, and at the N., where the piazza opens into the main street.

Fifty-seven columns still stand, and most of them have their entablatures, but originally there could not have been less than one hundred. The columns are Ionic, without pedestals, 2 ft. in diameter, and from 16 to 20 high.

Passing through the opening to the N., we now enter the great

Street of Columns. It is a remarkable peculiarity of the great cities of Syria that each had a street lined with colonnades. Damascus had its *Via Recta*, or "Street called Straight," thus adorned. The remains of that at Palmyra are familiar to everyone. Apamea, Antioch, Philadelphia, and Samaria were similarly ornamented ; and here we have the *Via Columnata* of Gerasa still magnificent in its decay. Colonnades once extended along the sides from the forum to the N. gate, and enough remain to give an idea of the whole. They are mostly of the Corinthian order, but debased in style, and differing in height and workmanship. When a high column stands near a shorter one, the entablature of the

latter rests upon a projecting bracket set into the shaft of the former. Proceeding along this street, whose pavement is in places perfect, we reach a point where another street crosses at right angles; and here stand four cubical masses of stone, each occupying one of the angles of intersection. Three of them are entire, 7 ft. high, and about 12 ft. on each side; but the fourth is in ruins. They may have been intended as pedestals for statues. The street that here runs to the rt. and l. had also a colonnade on each side. Continuing along the main street, we have on the rt. and l. sections of the colonnades with the entablature entire. We next observe on the l., in the line of the street, a building of which three great columns of the portico, and the back curved wall of the cell, are all that remain. In the wall are several niches, and on a broken pedestal of the portico is an imperfect Greek inscription, apparently containing the name of Marcus Aurelius Antoninus, which might fix its date between 160 and 180. Behind this to the westward is another building in ruins. About one hundred paces farther, and nearly in the centre of the city, is a group of buildings of great beauty and extent. On the rt. is an avenue lined with columns running at right angles to the street, and leading to a gateway (thirty paces distant), opening into a large enclosed area, around which are ranges of columns, seven of them standing with their entablatures. This splendid structure appears to have formed the approach to the Temple of the Sun, the propylæum of which is on the opposite side of the main street. In later times a circular apse was built on the E., and a doorway constructed on the W., so as to convert a section of the colonnade into a church. The colonnade was originally connected with a bridge, which appears to have spanned the river at a great height.

Immediately opposite this church, or basilica, is a gateway on the l. side of the colonnade, adorned with pilasters and niches, &c. The arch itself has fallen in. This is the *Propylæum*, or portico of the great

Temple of the Sun, which stands on the rising ground to the W. The buildings which flanked the gateway on the interior are entirely destroyed; but the façade is in tolerable preservation, and is one of the most entire examples of this kind of structure extant. From an inscription copied by Burckhardt, it appears to have been built under Antoninus Pius (138-161). Scrambling over masses of ruin, we climb the hill, and the columns of the temple itself burst upon our view. Eleven are standing, two of them without their capitals; they measure about 45 ft. in height, and 5 ft. in diameter. This temple stands on an artificial platform, elevated 5 ft. or 6 ft. above the ground. It was peripteral, but the columns of the peristyle have disappeared, with the exception of one at each side adjoining the portico. The latter consisted of two ranges of columns, six in each; five of the front range still stand, and four of the second. The cell is about 70 ft. by 50 ft.; the interior is encumbered with the ruins of the roof and front wall. The sides remain, and have no ornament except a range of six niches. The shell of the temple was evidently remodelled to form a church; the western end is new, and has a curious double arch. The temple stands in a great court, which was surrounded by a double colonnade. Two columns of the outer row still stand, and the bases of many others are *in situ*; the corner columns are heart-shaped. An inscription found on the propylæum states that the temple was dedicated to the Sun.

Returning to the main street, and advancing northwards some 200 yds. between ranges of prostrate columns, we reach a cross street, which intersects the main street at right angles. Turning up to the l., we observe three small Ionic columns, and a little distance beyond them a double range of Corinthian columns.

There were originally six in each row; but now five remain standing in one row and two in the other. These form a portico to a

Second Theatre, which, though larger in area than the one already visited, was not constructed to contain so many spectators. It has sixteen ranges of benches, divided by a tier of six boxes, having between them sculptured niches. This theatre appears to have been intended for purposes different from the other—perhaps for gladiators or combats of wild beasts; the arena is larger, and there is a suite of arched chambers under the lowest bench opening into it near the principal entrance. The *Proscenium* has fallen, but traces of it remain.

Crossing the main street, we next visit a

Roman Bath, a building of great extent and strength. It is divided into numerous chambers, with high vaulted roofs and massive walls. It covers a square area upwards of 200 ft. on each side; and the western side appears to have had a range of columns in front. It was evidently a bath.

We again return to the main street, and proceed northward. It will be observed that the colonnades along this section are mostly of the Ionic order. The greater part of them have fallen. As we approach the city gate, portions of the ancient pavement remain perfect. The northern gate was a strong plain portal; and the wall on each side was of fine workmanship, about 8 ft. thick. Both gate and wall are now in ruins. The valley, which is only about 100 yds. E. of the gate, is here narrow, and the banks steeper than at any other part. Crossing the bed of the stream, and ascending for a short distance, we arrive at the extensive ruins of a *Christian church*: only a fragment of the walls, an arched doorway, and a single column in the interior remain standing; but the heaps of hewn stone, broken columns, and shattered cornices that encumber the ground, prove that it was as beautiful as it was extensive. It was probably the *Cathedral of Gerasa*. Adjoining this on the S. is a little meadow, having on its E. side a ridge of rugged rocks; and near its centre a fountain surrounded by a group of ruined buildings—most probably the ruins of a temple.

Continuing down the valley on the E. side of the stream, we reach the ruins of a bridge just opposite the *Propylæum* of the great temple. We now observe on the l. some portions of mosaic pavement on a path which leads down to extensive baths, situated in a low area. They were surrounded by an open court with Corinthian colonnades. The subterranean aqueduct, which brought water to them, is still almost perfect, and used for irrigating fields and gardens lower down the glen. Just S. of the baths the river is spanned by a high bridge of three arches, still nearly perfect. It leads to a street lined with columns, which runs westward, crossing the main street. The whole face of the eastern hill is covered with the ruins of private dwellings.

The visitor, after examining the principal structures as pointed out, with others of minor importance, may make an excursion round the walls. The rock-hewn tombs and sarcophagi which abound in every direction beyond the walls, but chiefly in the sides of the valley to the N. and S., are worthy of notice, and might repay the trouble of a more thorough examination than has yet been attempted. There are also the ruins of a temple about half a mile N. of the city, in the valley, near a fountain.

Jerash has not been satisfactorily identified with any ancient Jewish city, though Porter suggested Mahanaim, and Merrill proposed Ramoth-Gilead for the site. As we have already shown with regard to the former, and shall presently show with regard to the latter, the one appears to us to have been situated at Salt

(see above), and the other at Ajlûn (see below).

The first mention of this place, under the name of **Gerasa**, occurs in Josephus, who relates that Alexander Jannæus, king of the Jews, "having subdued Pella, directed his march to the city of Gerasa, lured by the treasures of Theodorus; and having hemmed in the garrison by a triple wall of circumvallation, carried the place by assault" (*circ.* B.C. 85). This proves that the city does not owe its origin to the Romans. It is mentioned by Ptolemy, Strabo, Pliny, and other Greek and Roman writers; but no details are given of its history. Soon after the Roman conquests in the E. this region became one of their favourite colonies. Ten cities were built, or rebuilt, and endowed with peculiar privileges; and the district was called *Decapolis*.

This district appears to have been of considerable dimensions, for, according to Pliny, it extended from Damascus on the N. to Philadelphia ('Ammân) on the S., and from Scythopolis (Beîsân) on the W. to Canatha (Kunawât) on the E. It seems doubtful, however, whether Damascus itself was included, for Josephus says that Scythopolis was the *largest* city of Decapolis (*Wars* iii. 9, 7). The following appear to have been the ten cities:

Scythopolis,	now	Beisân	(Rte.19).
Gerasa,	,,	Jerash	(,, 17).
Gadara,	,,	Umm Keis	(,, 17).
Hippos,	,,	Khurbet Sûsîyeh	(,, 24).
Pella,	,,	Fahil	(,, 17).
Philadelphia	,,	'Ammân	(,, 17).
Canatha,	,,	Kunawât	(,, 38).
Capitolias,	,,	Beit-er-Râs	(,, 17).
Dion,	,,	Eidûn	(,, 17).
Abila,	,,	Abîl	(,, 17).

Of these, Gerasa was second in importance only to Scythopolis.

It was among the cities which the Jews burned in revenge for the massacre of their countrymen at Cæsarea, at the commencement of their last war with the Romans; and it had scarcely recovered from this calamity when the Emperor Vespasian despatched Annius, his general, at the head of a squadron of horse and a large body of infantry, to capture it. Annius, having carried the city on the first assault, put to the sword 1000 of the youth who had not effected their escape, enslaved their families, and permitted his soldiers to plunder their property. He then set fire to their houses, and advanced against the villages around. It appears to have been more than half a century subsequent to this period that Gerasa attained its greatest prosperity, and was adorned with those monuments which give it a place among the proudest cities of Syria. Ancient history tells us nothing of this, but the fragments of inscriptions found among its ruins show that it is indebted for its architectural splendour to the Antonines (138 to 180). Gerasa became the seat of a Christian bishop. There is no evidence that it was inhabited for any length of time by the Saracens. There are no traces of their architecture, no mosques, no inscriptions, no reconstructions of old edifices, such as are found in most other great cities in Syria. All is Roman, or at least ante-Islamic; every structure remains as the hand of the destroyer, or the shock of the earthquake, left it—ruinous and deserted.

[From **Jerash** to **Mezarib**. The nearest way from Jerash to Damascus lies through Mezarib, which may be reached by an ancient Roman road to Remtheh, where the Haj road is joined. The way lies at first through a well-wooded district, which, however, is stony and mountainous. We leave Jerash by the path on the l. side of the stream, and wind our way up Wâdy Mujerr. Thence we gradually ascend to the summit of *Jebel Kafkafa*, where we obtain an extensive view over the green hills of Gilead to the W. and S.W., and the bare yellow desert to the E. The distant peaks of Jebel ed-Druse are

seen to the N.E. We next descend the long Wâdy Warrân, amidst a perfect grove of trees. On our rt. are the ruins of Kubab, and farther on those of Idhameh by the wayside. We next reach *Remtheh*, supposed by Conder to be the site of Ramoth Mizpeh, where Jacob and Laban sealed their covenant (*Gen.* xxxi. 48, 49). We are inclined, however, to place this in the neighbourhood of Sûf (see below). Here we join the Haj road, and, passing Turra, we cross Wâdy Zeidy, and soon after reach Mezarib (Rte. 38). The whole distance from Jerash is about 30 m., and the journey can be accomplished in one day's hard riding.

From Remtheh a road leads N.E. to *Der'a* (Rte. 38), from which it is about 10 m. distant.]

[From **Jerash** to **Jerusalem** the most direct route lies through Salt, from which it is distant 25 m. The road leads straight through the heart of the mountains of Gilead. We pass on the way *Tekitteh*, which lies embowered in groves of olive-trees in an amphitheatre formed by the mountains. Immediately behind it rises *Jebel Hakart* to a height of 3800 ft. above the sea, clothed to its summit with forest trees. The *Amyris Gileadensis*, from which the famous "*Balm of Gilead*" was made, is to be found in this neighbourhood. Skirting the lower slopes of Jebel Hakart, we next ride through a densely wooded district, where oaks, kharûbs, terebinths, and pines rise proudly from an undergrowth of arbutus, laurustinus, lentisk, and other shrubs, to *Birmah*, whence we descend into the valley of the Jabbok, up the other side of which we have a long and arduous ascent. On crossing the Jabbok we leave the district of *Ajlûn*, and enter that of the "*Belka*," which is co-terminous with the ancient **Peræa.** It is that region to the E. of the Jordan which is bounded on the N. by the Jabbok, on the S. by the Arnon, and on the E. by the desert.

The character of the soil now changes greatly, presenting tokens of the presence of red sandstone. We pass the ruined village of *Alakûn* on the l., standing on a hill, and here and there we come upon signs of cultivation, though there appear to be no settled inhabitants in this district. We see many signs of villages, once populated, but now deserted and in ruins, amongst others that of *Sihân*, which seems to recall some connection with Sihon, the kingly title of the ancient rulers of the Amorites. We now enter a beautiful park-like scenery, in the midst of which is the clear fresh spring of 'Allân, with some very old ruins beside it. Soon after this we reach the summit of the pass over the mountains of Gilead. The peak of Jebel Jil'ad, *Mount Gilead* itself, lies on our l., and *Jebel Osh'a* on our rt. At the head of the pass a magnificent view opens before us to the S. over the mountains of Moab, and descending a steep hill, past some ruins, we plunge into a ravine, and soon afterwards find ourselves at Salt. The journey from Jerash has occupied us a little over 7 hrs.]

[From **Gerasa** to **Gadara** direct. The nearest way to Umm Keis (Gadara) from Jerash lies in a N.W. direction, and occupies two days, with a halt for the night at Tibneh. The itinerary is—

1st Day.

Miles.		H.	M.
4	**Jerash to Sûf**	1	10
17	**Tibneh**	5	0
21		6	10

2nd Day.

7	**Jenînah**	2	5
$3\frac{1}{2}$	**Taiyibeh**	1	5
$17\frac{1}{2}$	**Umm Keis**—*Gadara* .	5	10
28		8	20

The route has nothing of special interest in it, and no ancient places of importance are passed on the way.

We can only recommend this direct route when time is an object. The ruined site of *Mahneh* lies, however, a little distance to the W. of the road between Sûf and Tibneh, and not to the E. between Sûf and el-Husn, as most maps place it.]

[There is another road from Jerash to Umm Keis, which is more interesting than that just mentioned. It also occupies two days, and the route would be as follows:

1st Day.

Miles.		H.	M.
4	**Jerash to Sûf** . . .	1	10
15½	**El-Husn**	4	30
4	**Irbid**—*Arbela* . .	1	10
23½		6	50

2nd Day.

4	**Beit er-Râs**—*Capitolias* .	1	10
3½	**Abîl**—*Abila* . . .	1	0
3½	**Hebrâs**	1	0
10½	**Umm Keis** . . .	3	0
21½		6	10

After leaving Sûf the road proceeds nearly due N. through a richly wooded and picturesque country.

El-Husn is the principal village in the district of Beni 'Obeid, and it contains about 400 Greek Christians, the remainder of the population being Moslems. It stands on the slope of a mountain, and has several ancient wells excavated in the rock. Near el-Husn is a large double village, called *Eidûn*, with ancient ruins. It is apparently the site of **Dion**, one of the cities of the Decapolis (see *East of the Jordan*, p. 298).

Irbid is now a small village on the S. side of a large tell, on the summit of which is a modern castle. There are very fine Roman remains here, and the ancient walls around the hill are of a cyclopean character. They seem to be of far greater age than the Roman ruins, and are for the most part formed of gigantic boulders. Irbid is the site of *Arbela*, mentioned by Eusebius as a city of Gilead, in the district of Pella, and not to be confounded with the place of the same name W. of the Sea of Galilee (Rte. 24).

Beit er-Râs occupies the slopes and summits of three low hills, and the ruins are very extensive. Arches of great size, columns, Corinthian and Ionic capitals, carved stonework, and many other interesting remains abound, chiefly composed of basalt. There is a vast subterranean ruin, and several fine arches underground. Inscriptions, chiefly Nabathean, are to be found among the ruins. This was evidently a place of great importance in the days of the Roman Empire, and it is identified with **Capitolias**, one of the cities of the Decapolis.

Abîl is the site of **Abila**, another of the Decapolis cities, which was captured by Antiochus the Great, along with Pella and Gadara. It was famous for its vineyards; but it must not be confounded with "Abila of Lysanias," or *Abilene*, which lay between Damascus and Baalbek (Rte. 39, B).

Hebrâs is the capital of the district of el-Kefârât, and is a very large village containing several Christians.]

Continuing our route towards 'Ajlûn, we reach the miserable village of

Sûf, notorious on account of the predatory and extortionate character of its inhabitants. Its name seems to suggest the possibility of its being connected with the Hebrew **Mizpah**, and it may have been in this neighbourhood that Jacob and Laban set up their "heap of witness" (*Gen.* xxxi. 23–55). In that case, we are near the home of Jephthah, and it was on the mountains above us that his daughter and her companions "bewailed her virginity" (*Judges* xi. 29–40).

There are three springs at Sûf, which form the stream in the valley up which we have ridden from Jerash. On leaving Sûf we ascend

800 ft. to the summit of the ridge above it, and descend on the other side, past a small Christian village. The scenery here is very beautiful and romantic; and the glen down which we pass is wonderfully well-wooded. On entering the valley of

Ajlûn, we find ourselves in one of the most charming spots in Palestine. "Its gushing waters, its hanging forests, its rocky gorges, its productive gardens, its fair maidens, its grand old castle, its delightful climate, all combine to invest this valley in the heart of Gilead with an unrivalled charm" (*Land of Gilead*, p. 181). Ajlûn itself is a large centre of population and one of the best-built villages on the E. of the Jordan. The majority of its inhabitants are Christian, only about one quarter being Moslem. It is the seat of a Kaimakam. The village stands on the hillside, several hundred feet above the valley, in a commanding and picturesque situation. The ruins of an old castle, perched on a projecting crag, dominate the houses. It appears to be of Saracenic origin, and until comparatively lately was the residence of the Kaimakam. About 100 ft. below it is a copious spring, which gushes out of the ground under a massive building of great antiquity, filling a reservoir, 20 ft. by 10 ft., and flowing out thence into an ancient aqueduct. Close by is a handsome edifice, once a Christian church, but now converted into a mosque. Ajlûn is evidently the site of an ancient city of great importance, for in every direction are signs of departed greatness. After a very careful investigation, we have come to the decided conclusion that here, at length, may be definitely placed the site of

Ramoth-Gilead. The situation exactly answers to all the requirements of the Biblical descriptions of the place. "Ajlûn" is clearly an Arabic corruption of "Gilead," and in the grand old castle of "Rabûd," which forms so conspicuous a feature in the landscape, on the top of the lofty hill which rises almost immediately behind the village, we may equally discern a trace of the ancient "Ramoth." Here, then, we unhesitatingly place the great City of Refuge (*Deut.* iv. 43; *Josh.* xx. 8), which was allotted out of the tribe of Gad to the Levites (*ibid.* xxi. 38). The most memorable events connected with Ramoth-Gilead are, however, associated with the names of Ahab, Jehoshaphat, and Jehu. It was here that the kings of Israel and Judah fought in alliance against the Syrians, when, notwithstanding the cunning manner in which he had disguised himself, Ahab, king of Israel, received his death-wound (1 *Kings* xxii. 1–37). It was here, also, that Joram his son, in like manner, received the wounds which caused his retirement to Jezreel (2 *Kings* viii. 28, 29), and here Jehu was anointed and proclaimed king. Hence he set out "in his chariot" to drive to Jezreel, and a carriage-road may easily have once existed the whole way from the Valley of Ajlûn to the Jordan, and so past Bethshan to Jezreel. The identification of this place, if correct, is most important, and we confess that we know of no other site which has been suggested that seems to us so probable.

From Ajlûn we ride for about ½ hr. up a steep winding path to

Kul'at er-Rabûd, which stands about 4500 ft. above the Jordan, or 3700 ft. above the Mediterranean. This noble old Crusading castle is a conspicuous landmark from almost every elevated portion of Galilee and Samaria. With a field-glass it can be easily distinguished from the Murhakah, at the extremity of Carmel (Rte. 21, D). The view from it is, therefore, naturally fine and extensive in the extreme.

Crossing a drawbridge over a broad moat, now dry, cut out of the living rock, we enter the castle by an archway, in which was formerly a portcullis, and follow a winding passage and stairway into the central court-

yard. Several chambers open out of the passage on both sides. From the courtyard we ascend the great tower or keep, whence we obtain our glorious view. The massiveness and strength of the castle can best be surveyed from this coign of vantage, and we can see that in olden days it must have been virtually impregnable. An Arabic inscription on the walls ascribes its erection to Saladin, but it appears to stand on the foundations of some far more ancient fortress. We should regard it as being the real site of the **Castle of Ramoth-Gilead.**

Descending the hill towards the large village of *Kefrenjy*, we observe, about halfway down, an immense cavern, one of the largest in Syria. At Kefrenjy we join the regular road to the Jordan, and, crossing the valley, proceed to the village of *Helaweh* situated on the ridge S. of

Wâdy Yâbis. In this valley was situated somewhere the ancient city of **Jabesh-Gilead,** but its actual identification cannot be said to be yet satisfactorily settled. Robinson, Porter, and others fix it on a hill covered with ruins, and called by the Arabs *ed-Deir*, whilst Merrill and Oliphant incline to another ruin called *Miryamin*. Though now lost in oblivion, Jabesh-Gilead must once have been a very populous and important place; for, on the occasion of its assault by the rest of the Israelites, as a punishment for its refusal to join in the war against the tribe of Benjamin, we are told that after all the males, married women, widows, and young children had been put to death, there still remained 400 marriageable virgins who were carried off to be wives for the men of Benjamin (*Judges* xxi. 8–12).

Afterwards Nahash, king of the Ammonites, besieged the city, and would only consent to spare its inhabitants on the cruel and degrading terms of putting out all their right eyes, "for a reproach upon all Israel." They were delivered by Saul (1 *Sam.* xi.) It was probably in grateful remembrance of this deliverance that, when the bodies of Saul and his three sons were fastened by the Philistines to the walls of Beth-shan, the inhabitants of Jabesh-Gilead went by night, carried the bodies to their own city, and there burned them and buried their bones (*ibid.* xxxi.) For this brave act they received the thanks of David, who afterwards removed the bones to Zelah of Benjamin (2 *Sam.* ii., xxi.)

We descend from Wâdy Yâbis in a N.W. direction, on the line of the old road to Beisân, and pass through a picturesque country; and in 2 hrs. see to the l. a low mound, in a nook among higher hills, and having around it on the W. and N. a narrow plain. On its S. side is a ravine, and beyond this a little strip of level ground. The tell is joined by a low neck to the hills on the E., and beside this neck there is a mound apparently formed by art. These mounds, and a section of the plain at their base, are covered with the ruins of

Pella. Its modern name is *Fahil*, and it stands on a natural terrace on the mountain-side, 1000 ft. above the valley of the Jordan. Hence it is generally called more fully *Tubukat el-Fahil*, or "Terrace of Fahil."

The ruins, though extensive, are not of much interest. A few columns are first seen as we approach from the N.E. On ascending the mound, we pass a temple or church, now almost prostrate, with two or three granite pillars in the interior. The surface of the mound is about 5 acres in extent, and is covered with the foundations of houses. On the southern side the descent to the ravine is steep, and here the houses seem to have been built in terraces. The fountain is at the base on the S.E., and near it are two columns. In the plain to the W. are foundations and ruins. There are a few excavated tombs on the mountain-side beyond the plain on the S.

The early history of Pella is unknown. A late writer, indeed, has stated that the city was built by Macedonian veterans from the armies of Alexander, who settled here under the Seleucidæ, and named their new home after Pella of Macedon. But the earliest trustworthy record is that of its capture by Antiochus the Great in B.C. 218. It was afterwards destroyed by the Jews under Alexander Jannæus, because the inhabitants refused to conform to the Jewish rites. It was taken from the Jews by Pompey, and restored to its rightful owners; and it finally became the head of a toparchy. Pliny mentions it as abounding in waters; and to the present day we admire the fountain that attracted the attention of the Roman naturalist.

Pella was one of the cities of the Decapolis; but the chief interest of Pella arises from the fact that it formed the refuge of the Christians of Jerusalem during the siege of that city by the Romans. It afterwards became an episcopal city; and in the seventh century a great battle was fought here which sealed the fate of the Byzantine rule in Syria. According to the Arab geographer Yakût, the Greeks left 80,000 dead on the field. From this time Pella, or Fahil, as the Arabs pronounced it, appears to have been deserted, as there is a total absence of any Saracenic remains amongst the Byzantine ruins which cover the ground in the neighbourhood of the springs.

[From Pella we may ride across the Jordan to Beisân in about 2½ hrs.; but the ford is often deep and difficult in the spring months.]

Descending from the terrace on which the ruins of Pella lie, we reach the Ghôr, or valley of the Jordan, in less than an hour. It is here about 3 m. in width, and is shut in by steep ridges—those on the E. being much the loftiest. The river itself runs in a ravine through the centre of the plain, between double banks, as at Jericho (Rte. 13).

A march of 2¾ hrs. up the valley brings us opposite the bridge called *Jisr el-Mejâmi'a*, where we strike the ancient road that led from Beisân to Gadara. Here we turn to the rt., and ascend the mountain by a steep and difficult path. The change in scenery and natural products becomes very marked as we ascend. The dôm-trees, so common in the valley, disappear; and the oak and terebinth dot the mountain-side. The birds, too, are different. Instead of the turtle-dove, heron, and quail, we have the ringdove and woodpecker.

In less than 2 hrs. we reach

Umm Keis, the site of renowned **Gadara** of old.

The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great in B.C. 218. Twenty years afterwards it was taken from the Syrians by Alexander Jannæus after a siege of ten months. The Jews retained possession of it for some time; but, the city having been destroyed during their civil wars, it was rebuilt by Pompey to gratify the desire of one of his freedmen who was a Gadarene. When Gabinius, the proconsul of Syria, changed the constitution of the government of Judæa by dividing the country into five districts, and placing each under the authority of a council, Gadara was made the seat of one of these councils.

It also became the capital of a province which was called after its name; and it is the *province*, and not the *city* of Gadara which is alluded to in the Gospel accounts of the healing of the Gadarene demoniacs (*St. Matt.* viii. 28–34; *St. Mark* v. 1–18; *St. Luke* viii. 26–40). As we shall point out hereafter (Rte. 24), the scene of that miracle is to be placed on the E. shores of the Sea of Galilee, near the ruined site of *Kersa*, at the mouth of Wâdy Semakh, where probably stood in the time of Christ the Gadarene town of *Gergesa*.

Gadara was captured by Vespasian on the outbreak of the war with the Jews, all its inhabitants massacred, and the town itself, with its villages, reduced to ashes. It was at this time one of the most important cities E. of the Jordan, and is even called by Josephus the capital of Peræa. At a later period it was the seat of a bishopric. There is no appearance of its having been inhabited subsequently to the Mohamedan conquest.

The *Ruins* of Gadara are very interesting. The principal street can still be traced by fragments of columns and remains of its great colonnade. There are two *Theatres*, one in a fair state of preservation, with twelve rows of seats perfect for three-quarters of the way round, and with six lower rows nearly destroyed; the other about 300 yds. away from the former, but in a much greater state of dilapidation. But the most important and striking feature of the remains of Gadara is the enormous quantity of *Tombs* with which the whole neighbourhood is honeycombed. Many of these tombs have massive stone doors which still swing on their hinges. The inhabitants of Umm Keis dwell in these tombs, as the demoniacs did in the days of Christ; and, according to the testimony of some travellers, they are almost as dangerous to passers by as were their ancient predecessors. More than two hundred stone sarcophagi have been taken out of these tombs, and now lie scattered about among the ruins of the ancient city. The natives use them, as well as some of the uninhabited tombs, as granaries.

Umm Keis stands on a lofty projecting spur between the gorge of the *Yarmuk* and *Wâdy Araba*, above which it stands 1500 ft. high. The Yarmuk of the Jews is the *Hieromax* of the Greeks, and the *Sheriat el-Mandhûr* of the Arabs. The Mandhûr tribe of Bedouin, from whom the river takes its name, are a peaceful tribe of agriculturists.

[From **Gadara** to **Nawa** (Rte. 38) is about 35 m., and the journey can be accomplished in one day with a good horse.

The principal places on the road are *Fîk* (see Rte. 24), Shûfîyeh, Jibnîn, Hetîn, Kefr el-Ma, Jamleh, Nâf'a, Beit Akkar, and Tsîl.

Kefr el-Ma is a large and flourishing village, with stone houses, standing on the summit of the W. bank of the river Rukkâd, which forms the W. boundary of the district of **Jaulan**. To the S. is a good spring, surrounded by ancient ruined remains. This may be the site of **Alima**, mentioned in 1 Macc. v. Schumacher found a Phœnician altar and statue here.

Jamleh lies on the farther slopes of the Rukkâd, and has in its neighbourhood several dolmens and sacred circles. It appears to be a place of vast antiquity. To the E. of Nâf'a are the ruins of a large khan.

Beit Akkar stands on the *'Allân*, a river which retains in its name the ancient **Golan**, and it is possible that the extensive ruins at this site may be those of the great *City of Refuge* (*Deut.* iv. 43; *Josh.* xx. 8), though Schumacher prefers the claims of *Sahem ej-Jaulan*, a large village about 2 m. S.E. of Beit Akkar, and containing many interesting and important remains (see *Across the Jordan*, pp. 53–60, 91–99. This work is recommended as a useful book of reference for travellers in the Jaulan).

Tsîl is an important village, containing an exclusively Moslem population, who bear a bad name for thieving propensities. It stands 1720 ft. above the sea, on the edge of the Hauran district. There is an interesting old mosque here, in the S.E. corner of which is a curious tower, with basaltic columns, of apparently very ancient date. Large slabs of basalt lie across the tops of the capitals, and on these the walls of the tower are built. Tsîl is about 6 m. from Nawa.]

There is a direct road from Gadara to Tiberias by the Jisr el-Mejâmi'a;

but most visitors will prefer to visit the

Warm Springs of Amatha, which lie on the opposite bank of the Yarmuk, and are reached by a steep path down a glen to the N. of Umm Keis. A Roman road once led from Gadara to the hot springs. These are eight in number, some of them several miles up the valley; but the principal and most copious, four in number, are congregated close together, at a place called *el-Hamma*. Their temperatures are 115°, 103°, 92°, and 83° F. respectively; and they are all sulphur springs. The hottest is called *Hammâm esh-Sheikh*, or "the Principal Bath," and is the lowest of the four in the valley. It bubbles up in a basin about 40 ft. in circumference and 5 ft. in depth, enclosed by dilapidated walls. The water is so hot that the hand cannot be kept in it for any length of time; it deposits on the stones a yellow sulphureous crust, which is esteemed by the Arabs a sovereign remedy in certain disorders to which their camels are subject. Adjoining this basin are remains of arched buildings, doubtless a Roman bath.

Three m. up the valley to the E. is another hot spring, as large as the three hottest at el-Hamma. The spot where this spring lies is a plain, called *Mkaibeh*, about 1 m. long by ½ m. wide. The water from the spring flows over it in many streams, rendering the spot a very paradise. A magnificent grove of gigantic palm-trees flourishes here, and the undergrowth is a perfect jungle. About 1 m. still farther E. is a pool, called *Birket el-'Arâis*, or "the Bride's Pool." It is a beautiful little lake of cool, sweet water, affording a great contrast to the hot sulphur-springs below. Ducks and water-fowl abound here.

Remains of ancient buildings are scattered over the plains between the river and the cliffs, and luxuriant herbage covers the plains. The "Baths of Amatha,' or Gadara, as they were sometimes called, were esteemed by the Romans as second only to those of Baiæ.

There is no reason why they should not again recover their reputation, when the country is blessed with more favourable circumstances than those which now exist.

A handsome little *Theatre* appears to have stood on a hill in front of the town. It faced N.E., and had twenty rows of seats, of which fourteen rows are now perfect. A series of columns stood on the side facing the town, and a flight of steps led up to the theatre.

Passing down the gorge of the river, we see traces of the old Roman road from Tiberias to the baths; and presently we reach a ruined site, called *Yugneh*, with a spring beside it. About 2 m. farther on is another ruin, named *ed-Duweir*, or "the Little Convent;" and after crossing a narrow plain we come to an old ruined bridge over the Jordan, about 1 m. S. of the place where it flows out of the Sea of Galilee. The river here is generally fordable; and, crossing it, we join the main road from Beisân to Tiberias see Rte. 19).

ROUTE 18.

NABLÛS TO HAIFA, BY CÆSAREA.

1st Day.

Miles.		H.	M.
7½	**Nablûs to Samaria** . .	2	10
6	**'Anebta**	1	40
9½	**Bâka**	2	40
23		6	30

2nd Day.

11½	**Cæsarea**	3	15
8	**Zimmarîn** . . .	2	30
19½		5	45

3rd Day.

6	**Tantûrah**—*Dor* . .	1	40
5½	**Athlît**—*Castellum Peregrinorum* . . .	1	30
11	**Haifa**—(Rte. 21, D.) .	3	0
22½		6	10

This is a very interesting route, and can easily be accomplished in 3 days. On each day the baggage can be sent direct by a shorter route than we ourselves take.

(For the road from Nablûs to Samaria, and a description of the latter place, see Rte. 20, B.)

We leave Samaria by the ruins of the ancient gateway at the end of the colonnade, and proceed westward down the declivity to the plain which sweeps round the side of the hill. On looking back we see to advantage the noble site of Samaria, now terraced with vineyards and cornfields. The hills on the N. have a rich look, almost covered with olive-groves. In ¾ hr. we enter the Valley of Shechem, which here takes the name of *Wâdy Sha'îr* ("the Valley of Barley"). It has lost much of its beauty, though a little stream still murmurs through an olive-grove. *Râmîn* is on the rt., perched on the side of a rocky hill. The path follows the banks of the stream; and we notice traces of the Roman road which connected Neapolis, Sebaste, and Cæsarea. Cornfields, a couple of mills, and a few old olives, form the only varieties from the time we enter the glen till we reach *'Anebta*, 50 min. down it. This village is built among rocks on the rt. bank, and there are numerous caves and excavations, proving the antiquity of the site. There is another little village called Kefr Lebad, high up on the l. bank, about 20 min. distant from 'Anebta. The road here branches: one branch strikes to the rt. over the ridge, across Wâdy Mussîn, and over another ridge to *'Attîl*, distant about 2 hrs., and thence to *Bâka* is 1 hr. more. The road is steep and difficult. The other runs down the valley to the plain, and, though somewhat longer, it may be got over in the same time.

After we leave the gardens and groves of 'Anebta, Wâdy Sha'îr becomes bleak: a few cornfields are seen among the thistles in the bed, and on each side are stony slopes rising into rounded hills. The plain soon opens in front, and the valley expands towards it. The old road is in places perfect, running along the rt. bank.

After 1¼ hr. we pass *Dennâbeh*, a mile to our l. on high ground, and *Tûl Keram* is seen about another mile farther W., overlooking the plain (Rte. 11).

We now leave the valley, and, crossing low spurs, we reach *Shuweikeh* in ½ hr. This again is an ancient site, and was probably called Shocoh in the times of the Israelites, like its namesake in the tribe of Judah (see Rte. 10, H). The

"Samaritan Chronicle" calls it *Suchah*.

A short distance farther on we pass ruins of considerable extent, scattered over a tell to the l., called *Kefr Sîb*. About 2 m. W. of it, on a tell in the plain, stands *Kakôn* (Rte. 11).

Crossing the rich vale at the mouth of Wâdy Mussîn, up which we look to the olive-clad hills round Attîl and *Deir el-Ghusûn*, about a mile to the E., we ascend a ridge crowned by two villages, *Zeita* on the rt., and *Jett* on the l., on the summit of a hill. Both are evidently ancient sites, for Zeita has tombs to the E., and two sacred places to the S., whilst at Jett have been found several caves, and a vault of Roman or early Byzantine work. Many ancient cisterns are scattered about on the rocky plateau, and in the courtyard of a house is an old capital of white marble. Two bronze Roman lamps of curious design were found here in 1874. The whole appearance of the scarped and levelled hill indicates the site of an old and strong city.

The two villages of **Bâka** stand on rising ground on the N. side of a smiling vale; the eastern is only a small hamlet, but the western is a large and flourishing village. Here we encamp for the night. We are now on the main north road from Jaffa to Acre. With the exception of a few ancient wells and cisterns there is nothing here to denote an old site. We should notice the richness of the Plain of Sharon, on the borders of which our camp is pitched, and contrast with it the rude and uncivilised appearance of the inhabitants.

From Bâka the luggage is sent direct to *Zimmarîn*, whilst we ourselves strike W. across the plain. Sharon has always been pasture-land since "Shitrai the Sharonite" fed the herds of King David (1 *Chron.* xxvii. 29). Isaiah gave it as one of the marks of restored Israel that "Sharon" should "be a fold of flocks" (*Isa.* lxv. 10). This plain is less fertile than that of Philistia, but it produces more luxuriant herbage; and it is more picturesque, owing to the remnants of forests which once clothed it, and which were noted in Strabo's time. The sandy downs along the coast are thinly covered with shrubbery; and the plain is here and there furrowed by streams having marshy banks covered with thickets of canes.

The beauty of Sharon seems to have been proverbial in ancient times. Isaiah speaks of the "ornaments of Carmel and Sharon" (*Isa.* xxv. 2); and Solomon makes the "rose of Sharon" the type of beauty (*Cant.* ii. 1).

What this rose was is uncertain, and many various conjectures have been made concerning it. We ourselves are inclined to identify it with the *Cistus*, or rock-rose, which, though not actually abounding on the plain itself, is yet to be found in the season growing luxuriantly everywhere on the slopes of the hills which run down into the plain. It is the only thing approaching a *rose* which we have been able to find there.

After a 3 hrs. rather weary ride across the plain we reach

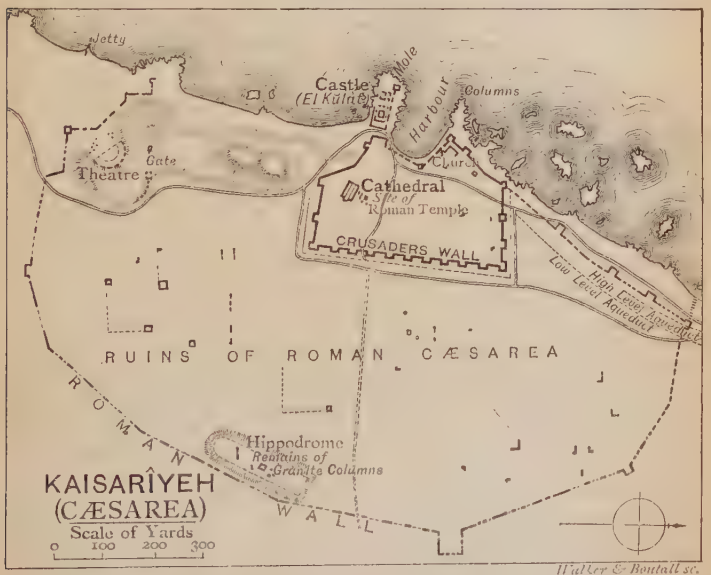
CÆSAREA,

now called **Kaisarîeh**. On no account must any visitor spend the night either here or at the bridge over the Zerka (see below), both places being malarious and dangerous in the highest degree. A colony of Bosniak Moslems settled here in 1883, having fled from their native country when it was annexed to Austria; but they have been decimated by malarial fever, and will probably in time become extinct. Meanwhile, they have succeeded in disfiguring the grand old ruins of Cæsarea, erecting their modern red-tiled dwellings in the midst of the ancient remains, and, in many cases, actually converting some half-ruined relic of former grandeur into a motley and incon-

gruous compound, half antique, half new.

It is strange that so few travellers in Palestine visit Cæsarea and Athlit, which undoubtedly possess finer Crusading ruins and more interesting remains than are to be found anywhere else in the Holy Land proper.

The existing ruins of Cæsarea are of two periods—(1) Roman, (2) Crusading. We will consider them in order.



1. **Roman** remains. These may be classed as follows: Walls, theatre, hippodrome, mole, temple, and aqueducts.

(*a*) *Walls.* The space enclosed by the Roman walls is 1600 yds. long from N. to S., and 900 yds. broad from E. to W. The walls extended in the form of an irregular segment of a circle, from a mole on the seashore to the N. as far as a jetty to the S. of the town, the distance between the two moles along the coast being just a mile in length. The line of the walls can be traced, in some parts by the wall itself, in others by mounds which have been formed by sand and earth accumulating on the walls. Only at the extreme S.W. end have all traces of the wall been lost. A sea-wall is also visible in places from the N.W. corner as far as the harbour. Close to this corner the two aqueducts (see below) enter the town, the low-level being 50 yds. E. of the high-level. By the entrance of the low-level aqueduct are to be seen the foundations of a tower 25 ft. square.

(*b*) The *Theatre* stood at the S.W. corner of the Roman tower, and was subsequently transformed into a fortress. A semicircular construction of masonry is enclosed in an area formed by a mound and ditch reaching to the beach on either side. The diameter is 561 ft.; the mound is 100 ft. thick, and reaches to the height of from 20 to 25 ft. above the bottom of the ditch, which is 76 ft. broad. The entrance is by a cause-

way 38 ft. broad crossing the ditch, and a gate with flanking towers once stood here, the foundations of which are still visible. The enclosure contains an area of at least 35 acres in extent, and could have accommodated about 20,000 people. This is doubtless the theatre mentioned by Josephus (*Ant.* xv. 9, 6). The whole is much overgrown, and needs excavation.

(*c*) The *Hippodrome* is a sunken level space surrounded by a mound, and situated just inside the S.E. curve of the Roman wall. It is 1056 ft. long from N. to S., and 264 ft. broad from E. to W. The floor is 20 ft. below the top of the mounds. In the middle of the area lie three blocks of fine red granite, each forming the segment of a truncated cone. Originally they constituted a conical pillar, 7 ft. 6 in. high, 5 ft. 8 in. diameter at the base, and 4 ft. diameter at the top; the whole standing on a square granite base of 7 ft. side, and 1 ft. 6 in. high. Near these is another granite block, broken into three pieces, but, when whole, measuring 34 ft. long by 4 ft. 10 in. broad. Marks of cutting are to be seen on the pillars, evidently caused by unsuccessful attempts which have been made to convert them into millstones.

(*d*) The *Mole*, mentioned by Josephus, stood on the S. of the harbour, and is doubtless the long reef which runs into the sea 160 yds. from the shore, upon which stand the remains of *el-Kul'ah*, the castle of the Crusaders. Under the present tower are two columns of red granite 9 ft. long and 4 ft. in diameter; also a fine granite block 6 ft. 5 in. × 6 ft. 6 in. × 3 ft. 3 in., and having a hole at each corner 6 in. in diameter. These are perhaps the remains of the *Stelæ* which stood upon the Roman mole.

On the W., below the castle, is a double tesselated pavement, clearly the remains of Roman work.

(*e*) The *Temple*, built by Herod in honour of Cæsar, stood on an eminence near the harbour, and was of white stone. The foundations of this have been discovered immediately to the N. of the Crusading cathedral. Further excavation is needed to determine the form and dimensions of this temple.

(*f*) The *Aqueducts* which supplied the ancient city were very fine. There were two—one low-level, the other high-level. The *low-level* aqueduct started from the *Jisr ez-Zerka* (see below), the river Zerka having been dammed up to raise the water to a sufficient height, and a wall having been built across the marshes on the N. of the river, to confine the spread of the water on that side. At its commencement the aqueduct is rock-cut and open at the top; but afterwards it is vaulted over, and is of masonry work, the channel being lined with very hard cement. The total length of this aqueduct is 3 m. in a straight course. The *high-level* aqueduct is a far more important work, and bears evidence of two periods of construction. It starts from a spring near Subbarîn (see below), and has a total length of over eight miles. It crosses the Zerka by a low bridge, just below Miamâs (see below). It here divides into two parts, and crosses a marsh upon arches; the nature of the ground not admitting of foundations sufficiently strong to bear the whole weight of water in one channel. After crossing the marsh, the two parts again unite. It passes through the low limestone ridge separating the plain from the shore, by a tunnel about ¼ m. in length, and about 30 ft. beneath the surface in its deepest part. Well staircases are cut in the rock for the purpose of reaching the water. After passing through this ridge, the aqueduct turns due south, and runs along the shore for about a mile. About 2 m. N. of Cæsarea it crosses the low-level aqueduct, and enters the town W. of it. The aqueducts date from the Herodian period.

2. **Crusading** remains. These consist of walls, castle, cathedral, church, and harbour.

(*a*) *Walls.* The space enclosed within the Crusading walls is less than one-tenth of that within the Roman *enceinte*, being 600 yds. long by 250 yds. wide, or about 30 acres in extent. In shape the walls are nearly rectangular; they are built of small masonry, 9 ft. thick, set in very hard cement. They have a great number of buttresses, from 30 to 50 ft. long, and from 20 to 26 ft. wide. A sloping scarp was added at a later period, the wall being built in 1218, and the scarp constructed in 1251. There was a covered way, 13 ft. wide, behind the wall; in the middle of the N. wall was a tower; in the E. wall a tower, a postern, and a main entrance; and in the S. wall a gate. A ditch ran outside the walls, 38 ft. in width on the E. side, and 33½ ft. on the N. and S. A great part of the wall has been destroyed or hidden by the building operations of the Bosniak colonists, and it is difficult now to investigate the Crusading remains inside.

(*b*) The *Castle* consists of a rectangular building, a keep in two storeys, a tower at the end of the reef, and an outer fortification on the S. It was separated from the tower by a ditch 53 ft. broad. The outer wall enclosed an area 59 ft. broad from N. to S., and 142 ft. long from E. to W. The N. wall is washed by the sea, and is in fairly good preservation. Pillars and shafts are to be seen built into the wall to strengthen its construction. They are of two kinds—some of red granite and some of grey, whilst a few marble shafts are visible. The columns probably belong to the Roman period, and were utilised for their present purpose by the Crusaders. The *Keep* has walls 14½ ft. thick, and measures 33 ft. square inside. The first floor is 40 ft. above the sea; the second was nearly 70 ft. above this; the wall standing to the height of the first floor on three sides. On the S. it is 27 ft. higher, and two windows are visible. Steps lead up to the first floor on the N. The rib of the groined roof still remains in the S.W. angle, supported on a corbel with a human head. Another rib projects close to the E. side of the E. window on the S. wall. In the N.W. corner is a shaft leading down to the lower storey, which was a cistern, or a dungeon. A staircase exists in the S. wall, and probably led up to the roof.

The tower on the reef is almost entirely destroyed. It measured 43 ft. E. and W., and 66 ft. N. and S. inside, the walls being 6 ft. thick. Its distance from the keep is 152 ft. A wall connected the two, and there was a series of vaults. The outer fortification on the S. has a sea-gate and a curious triangular vault at the junction with the S. wall of the keep. A fine capital of white marble lies in the vault W. of the keep, close to the tesselated pavement. It was probably here that the palace of the Roman governor stood, and in these lower storeys was the dungeon where St. Paul was kept a prisoner. Here the apostle held his memorable interview with Felix (*Acts* xxiv.), and afterwards with Festus and Agrippa (*ibid.* xxv., xxvi.) The tesselated pavement may even be a part of "Herod's judgment-hall" (*ibid.* xxiii. 35).

(*c*) The *Cathedral* stood on an eminence directly E. of the castle, and consisted of a nave and two aisles, with three apses on the E. The nave was 24 ft. wide, the aisles being each 17 ft. The floor of the cathedral consisted of white marble set in cement. Two vaults exist beneath, the one filled up, the other perfect, each measuring about 65 ft. by 12 ft. Very little now remains of this once magnificent cathedral, but four buttresses are to be seen at the W. end, 18 ft. deep, 6 ft. broad, and 50 ft. high.

(*d*) The *Church.* The remains of a church are to be seen on another eminence near the N.E. corner of the

harbour. It is about 18 ft. wide, as shown by the remnants of walls left standing to the height of about 15 ft. The walls are 5 ft. thick.

(*e*) The *Harbour* is flanked by the castle reef on the S. and a jetty on the N., composed chiefly of columns. About seventy of these columns lie side by side in the water, forming a pier some 200 ft. long. The sea-wall appears to be of two dates, which probably correspond to those of the wall and scarp mentioned above. A very large quantity of marble pillars and other fine stone remains have been removed from Cæsarea for building purposes to Jaffa and Acre, and it is now almost impossible to estimate the importance and magnificence of this once famous city, both in the Roman and Crusading times.

History of Cæsarea. The rise of Cæsarea was sudden, its history brief, and its fall rapid and complete. Until the time of Herod the Great nothing existed here but a small castle, called *Strato's Tower*, guarding an insignificant landing-place. Herod's object in choosing this site was to cultivate a closer acquaintance, both politically and commercially, with Rome. Hence he dedicated it to the Roman emperor under the title of *Cæsarea Sebaste*. It was also called "Cæsarea Stratonis," "Cæsarea Palæstinæ," and "Cæsarea super Mare." Herod spent twelve years in the construction of the city, and spared no trouble nor expense to enrich it with everything that could contribute to commercial prosperity, magnificence, luxury, and amusement. Besides building the massive mole and breakwater, and laying out a complete system of drainage, he erected a theatre, an amphitheatre, a hippodrome, and a costly and beautiful temple, which he dedicated to Cæsar himself. Essentially Gentile as the city thus was, Cæsarea formed an appropriate scene for the conversion of the first convert (*Acts* x.) Hither came Philip after the baptism of the Ethiopian eunuch (*ibid.* ix. 40); and hence, after a captivity of two years' duration, Paul set out on his voyage to Rome (*ibid.* xxiii. 33–xxvii. 2). Here Herod Agrippa, the grandson of the founder of the city, met his tragical death after the scene in his palace so dramatically described *ibid.* xii. 19–23.

The dissensions between the Jews and Greeks of Cæsarea led to a general massacre of the former, when 20,000 Jews were slaughtered in the streets of the city (Jos. *Wars* ii. 17). This was the cause of the outbreak of the war which terminated in the destruction of Jerusalem and the dispersion of the Jews. In 95 A.D. a council was held here, Cæsarea being at the time the seat of an archbishopric. Origen fled hither from Alexandria; and here Eusebius was archbishop from 315 to 318, Cæsarea, according to some authorities, being his native place. Procopius, the historian, was born here in the beginning of the sixth century, and in 548 the Jews and Samaritans united together to attack the Christians of this city In 638 Cæsarea was captured by Abu Obeida, and remained in the hands of the Moslems until Baldwin I. took it in 1102. Saladin retook it in 1187, and it was recaptured by the Crusaders in 1191. It had then lost all its former glory. The walls, towers, houses, and public buildings had been destroyed by command of Saladin, and the Crusaders found the city deserted and desolate (Addison, *Knights Templars*, ch. vii.)

During their occupation of Cæsarea, the Franks greatly restored and strengthened the city, but in 1265 it was surprised and taken by Bendocdar, better known as *Bibars*. He made a forced march during the night, and in the early morning dawn his troops descended into the ditch by means of ropes and ladders, and climbed the walls with iron hooks and spikes; they burst open the gates, massacred the sentinel, and planted the standard of the Prophet

on the ramparts, before the inhabitants were fully aroused from sleep. The castle, however, was too well fortified for a surprise, and the garrison was by this time thoroughly on the alert. Bibars, therefore, planted huge catapults and cross-bows on the tower of the cathedral, and shot arrows, darts, and stones upon the battlements of the castle. The garrison held out a long time, and, at length, during a dark winter's night, the soldiers succeeded in making their escape. Next morning the Moslems passed into the castle, sacked and pillaged the place, and levelled its fortifications with the dust. Bibars with his own hands assisted in the demolition. From that time the history of Cæsarea was over.

We now proceed in a N.E. direction, following roughly the course of the high-level aqueduct, and after 4½ m. we come to

Miamâs, immediately to the E. of which are the dams of the Zerka (see above). They are now broken and useless, but sufficient yet remains to denote their former solidity and excellence. At Miamâs are the remains of a handsome Roman *Theatre*, which has evidently been converted later into a fortress. The interior diameter of the arena was 120 ft.; the exterior, 195 ft. The vomitories are gone, but the passage behind them remains, and is 11 ft. wide. The seats have been entirely destroyed, as well as part of the outer wall. Several vaults have been built in the S.W. corner, and a small square tower stands on one of the vomitories. The tower measures 22 ft. by 19 ft. outside; the battlements are 36 ft. from the ground, and the lower storey is 15 ft. high.

The *Zerka*, called by Strabo and Pliny "the *Crocodile River*," still justifies its ancient name, for a few crocodiles exist to this day in its swamps. They are, however, rarely seen. This river, surrounded in parts by jungles of reeds and canes, is probably identical with the river *Kanah* (*i.e.* "reedy"), which formed the boundary-line between the tribes of Ephraim and Manasseh (*Josh.* xvi. 8, xvii. 9). Some, indeed, identify the Kanah with Nahr el-Akhdar ("the Green River"), a small stream S. of Cæsarea; but the Zerka ("the Blue River") is the most prominent river in the district, and would seem to suggest itself as the most natural boundary.

We now begin to wind up the hillside, and in due course reach

Zimmarîn, a very flourishing and prosperous Jewish colony, liberally supported by Baron Edmond Rothschild, of Paris, and called by the Jews "*Zichron Yakob*"—*i.e.* "the Memory of James," in memorial of Baron James Rothschild, the father of its patron. The colonists are principally Roumanian Jews, who migrated hither in the year 1882, under the auspices of the Central Jewish Colonisation Society of Roumania. They suffered terrible hardships at first, owing to difficulties put into their way by the Turkish Government; and at one time the whole colony was in great danger of actually being annihilated by starvation, for they were left stranded in Haifa absolutely penniless. Thanks, however, to the kindly intervention and support of Mr. Laurence Oliphant in the first instance, and of Baron E. Rothschild afterwards, their sufferings were surmounted, and they are now one of the most prosperous Jewish colonies in Palestine.

Comfortable accommodation can be obtained here for the night; and the Administrator or his coadjutors will always receive visitors most courteously, and enable them to inspect the various objects and departments of interest.

From Zimmarîn we descend the mountain by an excellent carriage-road, and emerge on to the plain close to an Arab village called el-Fureidis, or "the Little Paradise."

There is little now, except its situation, to justify the name which it bears.

We now once more cross the Plain of Sharon westward, and, passing through the low limestone ridge between the plain and the sea-coast by a remarkable ancient road cut through the solid rock, we next reach

Tantûrah, a small seaport for coasting-vessels. There is nothing in the village itself to attract our attention, but, about 300 yds. to the N. of it are the ruins of ancient **Dor** (see *Josh.* xi. 2, xii. 23, xvii. 11; *Judges* i. 27; 1 *Kings* iv. 11). Though allotted to the tribe of Manasseh, Dor does not appear to have actually been possessed by the Israelites, who were unable to expel its Phœnician inhabitants. This is the most southerly point at which Phœnicia had settlements upon the coast. The present ruins consist of a tower, a mound, a harbour, a colonnade, a cistern, a causeway, and rock-cut tombs.

1. The *Tower* is Crusading, and its present height is 40 ft., the base measuring 40 ft. by 20 ft. It formed the corner of a fortress, and the foundations of another corner are visible near. The remains of a circular staircase can be seen on the S. side of the tower; and on the E. face is a pointed arch about half-way up the wall.

2. The *Mound* is the site of the town itself, and is about 200 yds. long. It is covered with broken masonry and with fragments of pottery and glass. At the point where the tower stands the mound is 20 ft. high, so that the top of the tower is just 60 ft. above the level of the sea.

3. The *Colonnade* is on the edge of the mound near the sea. The bases and capitals are of rough Byzantine, in imitation of Ionic, and apparently date back to the fifth century. The diameter of the shafts is 3 ft.

4. The *Harbour* is N. of the tower. There are ten columns lying on the ground, about 1 ft. 6 in. in diameter.

5. The *Cistern*, called "el-Han nâneh," stands E. of the causeway; it is nearly 30 ft. square, but is now in a ruined condition.

6. The *Causeway* stretches E. of the tower for about ¼ m. Nine granite columns are to be seen on one side; they were apparently arranged in sets of three each, and may probably have been intended as milestones to mark the ninth Roman mile from Cæsarea.

7. The *Rock Tombs* are to be found both N. and S. of the ruins. Some of them are interesting, especially one between the tower and the modern village, the entrance to which is down a long passage descending by steps from a door, square, with an arch outside. The chamber itself has twelve *kokim*—viz. five on the l., four on the rt., and three at the back. In the four corners are four small square chambers, each intended for two bodies.

There is little known of the history of Tantûrah, or Dor, beyond its casual mention in the passages above quoted. In the year 217 B.C. it successfully resisted a siege by Antiochus. It was again besieged in 139 B.C. by Antiochus VII. Pompey accorded it self-government in 64 B.C. Gabinius rebuilt it in 56 B.C. It became an episcopal city, but soon fell into decay. During the Crusades it seems to have played an unimportant part, having been overshadowed by its more illustrious neighbours on either side—Cæsarea and Castellum Peregrinorum (Athlît).

The low rocky ridge which commences near Tantûrah and runs N. almost to the point of Carmel, is deserving of notice as having afforded special protection both to Dor and Athlît from inland attack. The ridge has been in some places excavated as a quarry; in others it has been intersected by road or aqueduct; and in others, again, the sides have been cut away, leaving the centre as a wall. Between this ridge and the mountains is a fertile plain, averag-

ing a mile in width, and dotted with olive-groves. There are no villages in it, but several are on the declivities above it. Setting out northward, we follow the line of the ancient road close to the western base of the ridge, in which we observe extensive quarries, probably used for the construction of Dor and Cæsarea. In ¼ hr. we have the village of *Kefr Lâm* on the top of the rocks to the rt. Beside it is a square castle-like structure, occupying a strong position.

The Crusaders called it Capernaum, and appear to have confused it most absurdly with the city on the Sea of Galilee (see *Itin. Ric. IV.* 12; *Benj. of Jud.* 1163). Close to Kefr Lâm we see *Surafend*, similarly situated, but encompassed by fig-orchards. To the l. there is here a fertile strip of land, in which are some groups of palm-trees. In 50 min. more we reach Athlît.

(For a description of the magnificent ruins of Athlît, and for the road between here and Haifa, see Rte. 21, D.)

ROUTE 19.

NABLÛS TO NAZARETH, BY BETHSHAN AND JEZREEL.

1st Day.

Miles.		H.	M.
9	**Nablûs to 'Ain Fâr'ah** .	2	40
3½	**Tûbâs**—*Thebez* . .	1	0
2	**Teyasir**—*Tirzah* . .		35
15	**Beisân**—*Bethshan—Scythopolis* . . .	4	35
29½		8	50

2nd Day.

11	**'Ain Jalûd** — *Well of Harod* . . .	3	0
2	**Zer'ain**—*Jezreel* . .		35
16	**Nazareth** . . .	5	30
29		9	5

This route has hitherto been very little frequented by travellers; but, for those who have already visited Samaria from Nablûs, it offers several features of the greatest interest. It involves a couple of days' rather heavy riding; though, for those who have tents and can afford the time, the journey might be divided into three easy stages. In this case, the first night would be spent at Khurbet Kâ'aûn or Khurbet el-Mujedd'a; and the second night at 'Ain Jalûd.

There are good camping-grounds and abundance of water at all three localities; but the necessary provisions would have to be obtained beforehand, at Nablûs and Beisân respectively.

Proceeding to the E. down the Vale of Shechem, and leaving Jacob's well and Joseph's tomb on our rt., we pass the village of 'Iskar—**Sychar**—clinging to the base of Mount Ebal (see Rte. 12).

Here we join the old grand caravan-road from Jerusalem to Damascus; and, following it, we turn to the N. and skirt the S.E. base of Ebal. Throughout the whole distance to Beisân we tread in the footsteps of Saul of Tarsus, who, almost undoubtedly, must have passed this way on his memorable journey to Damascus (*Acts* ix. 1–3). It is now a lonely and deserted track, through a wild and romantic mountain-pass, the road traversing the edge of a precipice 400 feet deep, at the bottom of which is a dark, sombre-looking gorge. On the E. side of this gorge is the mountain-chain of Neby Belân, named after Belâl Ibn Rubâh, the mueddhin of the Prophet.

Through a break in the mountains to the E. we presently catch sight of a little village, nestling amidst the hills. This is now called *Salîm*; and is, in all probability, the **Salim** mentioned in St. John iii. 23, as being near to the place where the Baptist was baptizing (see below). Salîm is also undoubtedly the **Shalem** where Jacob pitched his tent on his return journey from Padan-aram to Shechem (*Gen.* xxxiii. 18). The site is thus a very ancient one; and many travellers think that this was the **Salem** of which Melchizedek, the priest of God, was king. Certainly, it lay upon, or close to, the route taken by Abraham, on returning from his victory over Chedorlaomer; and Jerusalem can hardly be the Salem here mentioned, for at that time it was in the hands of the Jebusites, who were hostile to Abraham and his descendants, until the time of David (*Gen.* xiv. 14–24; *Judges* i. 21; 2 *Sam.* v. 6). Salîm also gave its name to the **Land of Shalim** (1 *Sam.* ix. 4).

We occasionally pass a solitary pillar, most probably an ancient Roman milestone. A couple of hours' ride from Nablûs brings us to the foot of a steep hill to our l., several hundred feet high, on the summit of which stands

Tulluzah, surrounded by extensive olive-groves. This was till lately believed to be the site of Tirzah, but that supposition has been now disproved (see below). The form of its name, and the composition of its root-letters, would seem to identify it far more probably with **Shalisha**, whither Saul came in search of his father's asses (1 *Sam.* ix. 4), and whence came a man to the prophet Elisha with "bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof" (2 *Kings* iv. 42). Sir John Maundeville (1322 A.D.) mentions the place under the name of *Deluze*. There are little or no remains of antiquity at Tulluzah.

After passing beneath this village we enter a long valley, with rock-cut tombs and caves on either side, and at the end of about ½ hr. we emerge into a broad and fertile expanse, watered by rushing streams of magnificent water. The scene presents the appearance of a smiling oasis, in contrast to the wild and barren country through which we have passed. We are now at *'Ain Fâr'ah*, the head of a large and important valley which extends for several miles to the S.E., till it enters the Jordan valley. The river formed by the streams, which flow from several perennial springs, finally empties itself into the Jordan. The whole district passed through by the Wâdy Fâr'ah, though one of the richest in Palestine, is uncultivated; but the valley is covered in spring with rich herbage and abundant flowers. Tall rushes and canes grow in the river, and oleander-bushes flourish on the banks. There is a line of mills on

either side, supplied by channels from the stream. The hills on both sides of the wâdy are wild, barren, and rocky.

We are now in the neighbourhood of a spot renowned in the sacred narrative ; for it was in the waters of Wâdy Fâr'ah that John the Baptist discharged his office. In all probability, it was close to the very spot where we rein up our horses by the side of the stream. For, about a couple of miles to the N.E. is a ruin, now called *Ainûn*, which is the exact equivalent of the **Ænon** of the Bible ; and, as we have already seen, Salîm lies to the S.E., not 3 m. away. "John was baptizing in Ænon near to Salim, because there was much water there" (*St. John* iii. 23). This spot exactly answers to the description given by the Evangelist. Hence to Samaria, across the hilly country, is only a little over 10 m.; and in all probability it was here that the Baptist was arrested by the order of Herod Antipas and taken prisoner to Samaria (see Rte. 20, B).

To the E. of 'Ain Fâr'ah is the village of *Tammûn*, at the foot of a mountain of the same name.

As we ascend the hill towards Tûbâs we can obtain a fine view of the Jordân valley, down the long ravine of the Wâdy Fâr'ah.

Tûbâs is a large village, in the midst of an enormous grove of olive-trees, and possesses a vast extent of highly cultivated and fertile corn-land. Here, again, we are on the scene of Bible story, for this is the **Thebez** which was besieged by Abimelech, upon whose head a piece of millstone was cast by a woman on the tower-wall of the city (*Judges* ix. 50–54). There are no springs or wells in the village, and the inhabitants are solely dependent for their water-supply upon cisterns filled during the rainy season. The people, who are miserable-looking specimens of humanity, are divided into three factions, named respectively *Deraghmeh*, *Sawaftah*, and *Fokhah*. There is here a tomb to a saint called "Neby Toba," whom the Samaritans identify with Asher, the son of Jacob; the modern name *Tûbâs* signifying much the same as the Hebrew *Asher—i.e.* "Blessed." Tûbâs lies 1227 ft. above the level of the sea. "Hundreds of the people live underground, in caves cut in the rock. These are certainly of very great antiquity" (Guérin, *Samaria*, i. 357). The hillsides around the village are honeycombed with ancient tombs.

Hence we turn to the N.E.; and after passing a Roman milestone near a ruin called Khurbet Handûs, we come to

Teiâsir. This is the true site of **Tirzah**, according to the latest investigations (see *P.E. Mem.* ii. 228). There are here all the indications of a large and important town in ancient times, although the place is now but an insignificant village. It is literally undermined with caves, tombs, and rock-cut cisterns. There is a fine *structural tomb* in ruins S. of the village, which is well worth a visit; and, not improbably, it may mark the burial-place of five kings of Israel—Jeroboam, Nadab, Baasha, Elah, and Zimri, who, as we know, were interred at Tirzah. Abijah, the infant son of Jeroboam, was the first prince buried here, and of him it is said that "all Israel mourned for him" (1 *Kings* xiv. 18). For further incidents in connection with Tirzah, for forty years the capital of Israel, see *ibid.* xvi. 6–23. Omri doubtless found the city of Tirzah, though beautifully situated (see *Song of Sol.* vi. 4), too remote and difficult of access for the capital of his kingdom; and, in consequence thereof, he removed the seat of government to the more central site of Samaria (1 *Kings* xvi. 24).

After leaving Teiâsir, we cross an open tract of elevated land, uncultivated and abounding in low shrubs. A ruined site lies to the rt. of the path, a little less than 2 m. from Teiâsir; it is called *Mukhubby*, and

is identified with **Choba**, mentioned in the book of *Judith* (iv. 4 ; xv. 4, 5). A short distance farther on we come to *Khurbet Ibzîk*, at the foot of Râs Ibzîk, the highest mountain between Ebal and Gilboa. There are several traces of ruins at this spot, besides a well dedicated to *Sheikh Hezkin*, the prophet *Ezekiel*, who is traditionally reported to be buried here. Ibzîk is undoubtedly the site of

Bezek, where Saul numbered the children of Israel, previous to marching to the relief of Jabesh-Gilead. From this point the mountains of Gilead are very clearly visible across the Jordan ; and the dark ravine down which lies the route to Yabis—the modern name of Jabesh-Gilead—is plainly to be distinguished. Yabis is situated but a short day's journey from Ibzîk ; and hence the message of Saul to the men of Jabesh-Gilead : "To-morrow, by that time the sun be hot, ye shall have help" (1 *Sam.* xi. 9). Here also, in earlier times, was fought a sanguinary battle between Adoni-bezek and the tribes of Judah and Simeon (*Judges* i. 1–7).

We now descend the Wâdy Khashneh, a long, deep glen, thickly clothed with wild olive-trees, kharûbs, hawthorns, wild almonds, and lentisk. The descent through this steep glen to the Plain of Beisân occupies at least 1½ hr., and is difficult and tedious. On emerging into the plain we pass *Khurbet Kâ'aûn*, with mud-hovels built in the midst of ancient ruins. Here are also some inhabited caves. The site has been identified with *Kaina*, mentioned in the inscription of Thothmes III. If this be correct, it helps to fix the site of Megiddo at Khurbet el-Mujedd'a (see below). There is a fine spring here. About halfway between Khurbet Kâ'aûn and Beisân, and a couple of miles to the W. of the grand caravan-road, lies, at the eastern base of the Gilboa range, the ruin of

Khurbet el-Mujedd'a. Abundant springs exist around the spot, and there are traces of extensive ruins under a mass of *débris*. Probably a careful excavation of the site would result in very interesting discoveries. If Major Conder is correct in his conjectures, this is a most important place, being none other than the ancient **Megiddo**. There is scarcely any point of Palestinian topography about which greater controversy and difference of opinion exist than the identification of this great city of old. Robinson located Megiddo at Lejjûn (see Rte. 21, c) ; and almost all subsequent authorities acquiesced in his opinion, until Major Conder advocated the claims of Khurbet el-Mujedd'a. Having visited both spots, and carefully examined the whole subject, we are inclined to agree with Conder, and fix Megiddo at the latter place. It would occupy too great a space to discuss the matter fully here ; but an exhaustive *résumé* of all the arguments *pro* and *con.* will be found in the *P.E. Mem.* (ii. 90–99).

Megiddo is frequently mentioned in the Old Testament, as well as in ancient Egyptian documents. In the "History of Thothmes III." there is a graphic account of a "Battle of Megiddo," which is there called by the name of *Maketa* ; in the "Geographical List of Shishak" it appears under the form of *M'akedau* ; and in the "Travels of a Mohar" the place is spelt *Mageddo*. The victory of Barak over Sisera took place near the "waters of Megiddo" (*Judges* v. 19) (see Rte. 21, D) ; Ahaziah, king of Judah, died at Megiddo, after having been wounded by the servants of Jehu (1 *Kings* ix. 27) ; and it was here that the death of King Josiah virtually closed the history of the Jewish monarchy (2 *Kings* xxiii. 29, 30). Megiddo was one of the towns belonging to the territory of Issachar which was allotted to the tribe of Manasseh (*Josh.* xvii. 11) ; but, as a matter of fact, the Israelites do not appear to have obtained undisputed possession of it (*Judges* i. 27). Solomon rebuilt the city, and

probably converted it into one of his royal residences (1 *Kings* ix. 15). Lastly, Megiddo is interesting to the student of prophecy as being identical with the "place called in the Hebrew tongue Armageddon," which signifies *the hill of Megiddo* (Rev. xvi. 16).

Of all its former glory, nothing now remains but a heap of shapeless ruins, which, for the ordinary traveller, would scarcely repay the fatigue and delay of a digression from the direct road to

Bethshan, now called **Beisân.** We are here on the brow of the Jordan valley, looking down upon it from a height of 300 ft. or more. The place is now a squalid village, inhabited principally by a colony of Egyptian fellahîn, brought hither, in 1840, by Ibrahim Pasha. They are very low and debased in character, and present a miserably abject appearance. A handsome range of government buildings has recently been erected here; and the traveller can obtain accommodation for the night with one of the Turkish officials, if he has brought a letter of recommendation from some government authority at Jerusalem or Nablûs. Indeed, even without this advantage, an intelligent dragoman will be able to secure the necessary hospitality. The sheikh of the village is also ready at all times to offer a night's lodging to the stranger; but his house is deplorably filthy, and we would warn any traveller against taking up his quarters there. The place is abundantly supplied with fresh water, no less than four good-sized streams flowing through the village in different parts. Three springs exist on the spot, and the rest of the water comes down the Valley of Jezreel from several large springs at the foot of Mount Gilboa. This is doubtless the secret of the importance and prosperity of ancient Bethshan, and of its later representative, Scythopolis, the capital of the Decapolis, and the only city of that district lying W. of the Jordan. Bethshan, like Megiddo, though lying within the borders of Issachar, was allotted to Manasseh ; and, like Megiddo, it continued to be inhabited by the aboriginal Canaanites (*Josh.* xvii. 11, 16 ; *Judges* i. 27 ; 1 *Chron.* vii. 29). Like Megiddo, also, it is mentioned in Scripture as forming part of the district allotted to one of Solomon's purveyors (1 *Kings* iv. 12).

But the chief fame of Bethshan, in Old Testament history, rests upon its connection with the tragical deaths of Saul and Jonathan (see 1 *Sam.* xxxi. 8-13). Beyond the Jordan, amongst the rugged mountains of Gilead, a deep wide gorge can be plainly seen from Beisân, called at the present day the Wâdy Yâbis; this leads up to the ruins of the ancient city of *Jabesh-Gilead.* The inhabitants of this town, remembering with gratitude the services that Saul had once rendered to them (1 *Sam.* xi.), marched down that Wâdy Yâbis, crossed the Jordan, and reached Bethshan under cover of night. Thence they carried off the bodies of Saul and Jonathan, and buried them under a terebinth in their own city, where they lay till they were disinterred by David and removed to their final resting-place at Zelah in Benjamin (2 *Sam.* xxi. 12-14).

The Greek name **Scythopolis**, by which Bethshan came to be known after the Captivity, seems to indicate that a colony of Scythians had taken possession of the place. This may well have been the case, for we know, upon the testimony of Herodotus, that during the reign of Psammetichus, who was contemporary with Josiah, the Scythians did make an incursion into Palestine. Some authorities, indeed, suppose that the term Scythopolis merely signified "the city of barbarians," in reference to the wild nomadic tribes who of old, as in the present day, frequented the district around Beisân, and who have, in several periods of its history, made the town their principa centre. As early as the time of Judas

Maccabæus the place was known as Scythopolis, and is expressly mentioned as a heathen, and not a Jewish, city. In the time of Christ, it formed one of the border-towns between the provinces of Galilee and Samaria. Scythopolis is famous in profane history, for hither came Cleopatra to hold an interview with Alexander Jannæus; and Pompey also visited the city, capturing it on his way from Damascus to Judæa. During the wars with the Romans, the Jews sacked Scythopolis; and about the year 65 the inhabitants treacherously massacred all the Jewish residents—to the number of 13,000, according to Josephus. In the fourth century Scythopolis was the seat of a Christian bishop, and was represented at the great Nicene Council in 325. The city was the birthplace of *Basilides* and *Cyril*.

Like so many other places in Palestine, the Greek or foreign name became gradually lost; and by the time of the Crusaders it had returned to its ancient and original title. This can easily be accounted for; for the natives themselves, in all probability, had never ceased to call it by the name of Bethshan, or Beisân.

Scythopolis was known to the Romans as the *City of Temples*; and the extensive ruins to be found at Beisân amply testify to its right to this appellation. These ruins are divided naturally into three sections by the two principal streams, which unite at the N.E. corner of the old town, above a ruined bridge. The S. section contains the modern village, the hippodrome, the theatre, the ruined mosque, and ancient exterior walls. The central division includes the great tell, whereon the citadel of Bethshan stood. The N. section contains the ruins of a splendid church, the cemeteries, the baths, and an ancient fortress. Around the space including all these remains, the old city wall can be very clearly traced by foundations and heaps of scattered stones.

Commencing with the S. section, we first visit the

Hippodrome, which is now almost entirely covered up. It is 280 ft. long from E. to W., and 152 ft. broad from N. to S. Its form is that of an oblong with semicircular ends, the entrance being at the E. It was enclosed by a bank 9 ft. thick, and the seats, surrounding the arena on all sides, are of white marble, in tiers 2 ft. broad and $1\frac{1}{2}$ ft. high. The natives state that vaults exist below. Near the W. end was found a pillar-base, 2 ft. in diameter, which probably marks the site of one of the goals. N. of the hippodrome lies the

Theatre el-Akûd, considered the best-preserved specimen of Roman work in W. Palestine. It faces N., and in form was originally one-third more than a semicircle, the diameter being 197 ft. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate. The marks of sockets for bars are still observable in the cages where the wild beasts were placed. The arena was so arranged that it could easily be filled with water from the stream; and here stage sea-fights (*naumachiæ*) were sometimes held. The modern name of the spring adjoining the theatre is 'Ain el-Mel'ab ("the Spring of the Theatre"), and thus it indicates the use to which the building was formerly put. The term "el-Akûd" signifies "the Vaults," which abound beneath the theatre seats, and are built of black basalt. Irby, Mangles, Robinson, and Guérin all call attention to a remarkable feature in the theatre—"oval recesses" or "low and narrow passages"—a peculiarity observed in a few ancient theatres; their object being to increase by repercussion the voices of the actors.

The *ruined mosque* to the S.E. of the theatre is supposed to have been originally a Greek church. Over the *mihrab* is a rudely cut inscription in Arabic, which places the date of the building at 806.

Near to the serai is a garden belonging to the Sultan, who owns

most of the property around Beisân. In the year 1888, in the course of laying out this garden, the workmen discovered the remains of a magnificent temple or church. It may have been the *Cathedral* of Scythopolis. Amongst the relics brought to light were twenty-five pillar-bases each 5 ft. square, twenty-seven columns, and twenty-four Corinthian capitals, all of the purest white marble, and as delicately chiselled as on the day when they were first carved. Many other beautiful antique fragments were found scattered about, but the greater part of these have been removed. Further excavations would doubtless reveal several important and interesting remains.

Crossing the stream between the S. and central sections, and proceeding towards the tell, we come upon the *Street of Columns*, which appears to have extended right round the base of the hill.

Tell el-Hosn ("the Mound of the Citadel") is a natural hill, artificially strengthened by scarping the sides. Encircled as it is by deep glens, this citadel must have been a fortress enormously strong. A wall surrounded the flat plateau on the top, and at the N.W. corner can be seen the foundations of the principal entrance-gate. It was on the wall of this citadel that the bodies of Saul and Jonathan were hung. The view from the summit of Tell el-Hosn is extensive and fine. On the W. it includes the whole of the famous Valley of Jezreel. To the E. the eye takes in the full breadth of the Ghôr or Jordan valley, with the numerous tells, most of which occupy the sites of departed towns. On the farther side of the river, on a terrace on the mountain-side, called Tubukat Fahil, is the site of *Pella*, and on the heights above stands out conspicuously the magnificent pile of Kul'at er-Rabûd (Rte. 17). To the N.E. is the ford, *Makhâdet 'Abârah*, without doubt the **Bethabara** where John baptized before removing to the Wâdy Fâr'ah, between Ænon and Salim (*St. John* i. 28). Here then, and not near Jericho, as ecclesiastical tradition would have us believe, was, in all probability, the *Scene of our Lord's baptism* (see *P.E. Mem.* ii. 89, 90; Conder, *Tent Work*, pp. 230–232).

Bethabara is also mentioned in the Old Testament (*Judges* vii. 24) in connection with the victory of Gideon over the Midianites. And from the spot which we now occupy we can survey the whole scene so graphically recorded in the book of Judges. The "Well of Harod" is 'Ain Jalûd (see below) to the E. of Jezreel; the "Hill of Moreh" is Jebel ed-Dahi, which we see close to us on the N.; and the battle took place at the W. end of the Valley of Jezreel. Looking straight down the valley, we see the village of *Shutta*, called in the sacred narrative **Bethshittah**. Nearer to us are Tellûl ez-Zahrah and *'Ain ez-Zahrah*, which doubtless mark the site of **Zererath**. **Abel-meholah**, or, as it was also called, *Abelmea*, is, in all probability, the same as *Ibleam* (2 *Kings* ix. 27), and is to be identified with *Khurbet Yebla*, which lies above us N.N.E. Beyond this spot is an ancient ruin, now called *Taiyibeh*, which marks the site of **Tabbath**. And thus we can trace the flight of the Midianitish host, as described in *Judges* vii. 22. Overcome and routed, they naturally endeavoured to make for their own homes on the E. of the Jordan. Finding themselves pressed in the valley, they took to the hills, and the course past Shutta to Khurbet Yebla, and thence up to Taiyibeh, is the very one they would thus have taken. Meanwhile the Israelites hastened to Makhâdet 'Abârah (*Bethabara*) to cut off their passage across the fords of the Jordan. Having captured the two princes Oreb and Zeeb, they carried them down the Jordan valley and put them to death not far from Jericho; if, as seems probable, the latest conjecture is correct, which would preserve the ancient record in the modern names of 'Osh el-Ghoreb ("the Raven's Nest") and Tuweil el-

Dhiâb ("the Wolf's Peak"), overlooking the broad plain to the N. of Jericho (Rte. 13). (See *P.E. Mem.* ii. 114.)

All around the foot of the tell, and especially to the S. and W., are a great quantity of ancient ruins, in the midst of which is a fine vault of black basalt, with semicircular tunnel roof, apparently of Roman workmanship.

El-Hammâm, the *Hot Bath*, stands to the N.E. of the tell, and close to the smaller mound Tell el-Mastabah, on the summit of which is the ruin of a fort which guarded the approach to the ruined bridge, Jisr el-Maktû'a. To the S.E. of the bath are the *Ancient Cemeteries*, in which can be seen three large rock-cut tombs, besides some structural tombs with vaulted domes. There was another cemetery S. of the town, where one or two sarcophagi still remain. Thirteen mills are to be counted in the enclosure within the ancient walls of Beisân, of which ten are still in working order.

[From **Beisân** to **Tiberias**, along the Jordan valley, is an easy day's journey of about 24 m., or 7 hrs. There is not much of interest on the road. Rather more than 2 hrs. after leaving Beisân we pass the ruined Crusading fortress of **Kaukab el-Hawa**, or "Star of the Wind," on the heights above us to the l. This is the famous *Belvoir* of the Crusaders, built by King Fulke in 1140, and taken by Saladin in 1188. The masonry is of finely hewn basalt, the stones being from 2 to 3 ft. long, with a broad marginal draft, and a central boss to each stone, very similar to the masonry at 'Athlît (see Rte. 21, D). As at 'Athlît, also, a squalid mud-village now exists within the ancient fortress. The situation of Kaukab el-Hawa, immediately overhanging the Jordan valley, is magnificent, and the view from it is superb.

After passing the bridge, Jisr el-Mejâmi'a, where the old Roman road to Gadara and Damascus crosses the Jordan, we come to the mouth of the river Yarmûk, the ancient *Hieromax*, which separated Gilead from Bashan; and 6 m. farther on we reach the S. end of the Sea of Galilee, where lies Khurbet Kerak, the site of *Tarichæa* (Rte. 24, A). This place, commanding the road, and also the three bridges over the Jordan in its immediate neighbourhood, was formerly of great importance, and is repeatedly mentioned in the writings of Josephus. Hence to Tiberias, along the shore of the lake, is an easy ride of about 5½ m.]

From Beisân we journey towards Jezreel up a broad and fertile valley, between the ranges of Gilboa and Little Hermon. The **Valley of Jezreel** may well be called, *par excellence*, "the battlefield of Palestine." Here, or in its immediate neighbourhood, were fought most of the decisive conflicts of the Israelites. The memories of Barak and Sisera, Gideon and the Midianites, Saul and the Philistines, Jehu and Ahaziah, Josiah and Pharaoh-Necho, will haunt the thoughtful traveller as he rides along the valley; to say nothing of the incursion of Thothmes III., the desperate conflicts between the Crusaders and the Saracens, and the memorable battle between Napoleon and the Turks, which took place at its W. extremity. The fertile soil through which our road lies may well be said to have been watered with "the blood of the slain."

A mile out of Beisân stands the *Khan el-Ahmar*, or "the Red Inn," one of the old caravanserais of the Saracens. It measures 270 ft. E. to W., and 235 ft. N. to S. The galleries on each wall are 37 ft. broad. The four marble shafts in the centre of the yard once supported a dome over a fountain. The whole building is a fine specimen of Saracenic architecture. Hence to 'Ain Jalûd there is nothing to arrest the attention of the traveller, beyond the recollection that he is following the route taken by Jehu on his memorable drive from

Ramoth-Gilead to Jezreel (2 *Kings* ix. 16–21). Two miserable Arab villages are passed, Shutta (see above) and *Kûmieh*—evidently a corruption of the Greek κώμη—the latter situated prominently on a hill to the rt.

'Ain Jalûd lies at the N. base of Gilboa; and the rock from which the fountain springs has been artificially cut out into the form of a cavern. The pool around has also been artificially dammed up. It was probably here that Gideon's followers underwent the ordeal by lapping (*Judges* vii. 4–7), though Conder places the incident at *'Ain ej-Jem'aîn*, a few miles farther E. The name, 'Ain Jalûd, has been generally interpreted "Goliath's Spring"; but that title has no meaning, and it probably signifies "the Spring of Gilead," the name given to Mount Gilboa in the account of Gideon's battle with the Midianites (see *ibid.* vii. 3).

Hence to Jezreel (Zer'ain) is a short ride of about ½ hr.

(For the remainder of the journey to Nazareth, see Rte. 21, B.)

ROUTE 20.

NABLÛS TO JENÎN.

There are two routes from Nablûs to Jenîn. The *first*, direct; the *second*, *viâ* Samaria. The usual plan is to send the muleteers and baggage by the former, and to take the latter ourselves.

20 (A).

Miles.		H.	M.
11	**Nablûs to Jeb'a** . .	3	5
12	**Jenîn**	3	15
23		6	20

Leaving Nablûs by the W. road, we ride a short distance down the Vale of Shechem, and then cross over to Mount Ebal, along the lower western slopes of which our way lies. The road is steep, uneven, and stony, and there is nothing to beguile the tedium of our journey. On our rt. we pass *'Asîret el-Hatab*, a large village on a round knoll, surrounded by olive-trees. It is, perhaps, the site of *Esora* (*Judith* iv. 4). To the N.E. of this village is Tulluzah (Rte. 19). We next pass *Nusf Jebîl* and *Beit Imrîn*, in both of which villages are some Greek Christians, and at length we reach

Jeb'a, a large and flourishing village on the hillside. This place is probably mentioned also in Judith iii. 10, under the name of **Geba**. It is the seat of the noted *Jezzâr* family, formerly the governors of the district.

We now enter the *Merj el-Ghurûk*, or "Drowning Meadow," so called because it is completely submerged by water during the winter and early spring months. About half-way down its length, on its W. border, stands the village of

Sanûr, conspicuously perched on a prominent tell, and guarding the plain before it. This is still the headquarters of one branch of the Jezzar family, and at the close of the last century it successfully withstood a six months' siege by the notorious Jezzar Pasha, Governor of Acre. In 1830 it was taken by Abdullah Pasha, after a four months' siege, and in 1840 it was destroyed by a bombardment by Ibrahim Pasha. The ruined foundations of its fortress can still be traced, and there are evidences of its being a stronghold in more ancient times. Its position would seem to strengthen

this idea; and several travellers, including Guérin, have identified this with Bethulia, famous from its connection with the history of Holofernes and Judith (iv.–vii.) But, as Conder has shown, the situation of Sanûr does not at all answer to the descriptions given in the Book of Judith. There is a village called *Meithalûn*, about $1\frac{1}{2}$ m. distant from Sanûr across the plain, and its name seems to suggest a corruption of that of the old Greek town. But there is also another place, 3 m. N.E. of Sanûr, on the slope of a hill to the S., and with an open valley in front of it to the N., called

Mithilia, and this corresponds the best of all to **Bethulia**, both in name and situation. We therefore agree with the P.E. Survey, and identify this as the true site. Our road passes a short mile to the W. of this village, and we can easily make a *détour* to visit it, if desired.

Passing the insignificant village of Jurba on our l., we next reach

Kubâtieh, a large village standing on a rocky hill, which is honeycombed with ancient cisterns, the mouths of which are closed by round slabs like millstones, with holes in the centre. This style of cistern is one of the most ancient known, having been in use before the Hebrew conquest of Canaan (Guérin). From the hill above Kubâtieh we obtain a fine and extensive view to the N., over the Plain of Esdraelon, with Carmel, the Galilean hills, and Hermon in the distance. Descending the Wâdy Bel'ameh, which is called *Belmaim* in the Book of Judith, and has by some been identified with the *Ibleam* of the Bible (but see Rte. 19), we enter upon the Great Plain, on the border of which lies Jenîn.

---

20 (B).

Miles.		H.	M.
6	**Nablûs to Sebastîyeh**—*Samaria*	1	40
$12\frac{1}{2}$	**Tell Dôthan**—*Dothan*	3	20
6	**Jenîn**	1	30
$24\frac{1}{2}$		6	30

The road from Nablûs to Sebastîyeh is, on the whole, good, and the ride is most agreeable. We wind down the vale, through orchards of fig, apricot, apple, pomegranate, and olive trees; and picturesque villages dot the hillsides, especially on our l. hand. After 1 m. we come to a fountain covered by a Roman arch, and follow the streamlet that flows from it by the side of the carriage-road to Jaffa, until we reach a spot where an arched mill-race carries it over the centre of the glen and empties it into an old mill. We pass in succession the villages of *Rafidia*—a large Christian village, chiefly of the Greek Orthodox Church, but with a small Protestant community whose school is conspicuous in the middle of the village—*Beit Ûdhen*, and *Beit Iba*; all on the hills to the S. of the valley.

At the arched mill-race above mentioned we leave the carriage-road and turn up the hillside to the rt. The path is evidently very ancient; and, though not particularly smooth, it is excellent for a mountain-path. The country to the W. opens up as we ascend—a region of hill and dale, with a grey plain beyond. This is the great *Wâdy esh-Sha'ir*, or "Valley of Barley," so called from the luxuriant crops of that grain which grow upon it. On almost every conical peak we can see a village perched, each in itself a little stronghold, and all occupying sites which have probably been inhabited since the days of the Canaanites. In about $\frac{1}{4}$ hr. we reach a wayside spring, a favourite haunt of shepherds; and below us to the W. is the small village of *Deir Sherâf*. After a few minutes more, we reach the top of the ridge, and

SAMARIA,

now called **Sebastîyeh**, from its Greek name **Sebaste**, bursts upon our view. We descend through olive-groves, and at the bottom of the valley we come upon a spring of good water, with ancient ruins beside it. This may, perhaps, be the site of the old *Pool of Samaria*, in which Ahab's blood-stained chariot was washed (1 *Kings* xxii. 38). The village of *Nakûrah* stands on the hill above us to our rt., surrounded by olive-groves, and with a wely on the S. We cross the stream of water running from the spring, and in a few minutes find ourselves upon the "Hill of Samaria." The situation of the ancient capital of Israel, if less beautiful, is more commanding than that of Shechem. We can understand why Omri should have selected this remarkable site for his royal city. In the centre of a basin nearly 5 m. in diameter, and almost surrounded by lofty hills, rises this flat, oval-shaped eminence to the height of from 400 ft. to 500 ft. It is isolated on all sides but the E., where a narrow saddle runs out about 200 ft. below the top of the hill. On the summit is a long, flat plateau, on which stood the ancient city. The hill is cultivated in terraces, in the formation of which the stones of old Samaria and Sebaste have been used. Groves of olives almost cover the S. side, and single trees dot the rest. A knoll rises above the plateau to the W. of the modern village, and the landscape as seen from this spot is one of the richest in Palestine. Admirably situated as is the position for the metropolis of a kingdom, its very isolation rendered it, in olden days, especially liable to be completely hemmed in; and we can readily comprehend the straits to which the inhabitants were reduced in the protracted and terrible siege of Samaria (2 *Kings* vi. 24–33).

History of Samaria.—According to the account given in 1 Kings xvi. 23, 24, the hill derived its name from its owner, *Shemer*, from whom it was purchased by King Omri—an interesting fact, as showing what apparently trivial circumstances will sometimes immortalise a man's name. It reminds one of world-renowned "Lloyds," which was so called because its first founders used to meet at a coffee-house kept by a man named Lloyd. Previous to the purchase of this hill by Omri, Tirzah (Rte. 19) had been the capital of Israel, having in its turn been preceded by Shechem. The *beauty* of Tirzah caused Jeroboam to transfer his royal residence thither (*Song of Sol.* vi. 4; 1 *Kings* xiv. 17), and the *strength* and *fertility* of Samaria attracted Omri. Ahab, his son and successor, having married Jezebel, daughter of the king of Sidon, erected on the summit of the Hill of Samaria a temple to the Phœnician god Baal (1 *Kings* xvi. 31, 32). This temple was destroyed by Jehu (2 *Kings* x. 17–28). Benhadad, king of Syria, besieged Samaria in the year 901 B.C., which was delivered in a marvellous manner, according to the Scriptural narrative (1 *Kings* xx. 1–21).

Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria (*ibid.* xvi. 28, xxii. 37; 2 *Kings* i. 2, 17, x. 35, xiii. 9, 13, xv. 22, 25), but the royal tombs have not yet been discovered. Elisha the prophet lived here during a certain portion of his life, and some of his most wonderful actions are connected with Samaria (see 2 *Kings* ii. 25, v. 1–27, vi. 19–33, vii. 1–20).

In B.C. 720 Samaria was taken by the Assyrians. It appears to have remained for a time the capital of the new colonists, though the more ancient Shechem soon became the chief city of the Samaritans as a religious sect. The next important event in its history was its being given by Augustus to Herod the Great, who rebuilt and adorned it, giving it the name **Sebaste**, after his benefactor. In the centre of the

buildings, we are told, he left an open space of a stadium and a-half in area, and upon it he erected a splendid temple in honour of the emperor. It doubtless stood on or near the summit of the hill, and a nobler site could scarcely be imagined.

In Sebaste Philip "preached Christ" and founded a church. Here, too, Simon the Sorcerer was converted to Christianity, and afterwards excommunicated (*Acts* viii. 5–24). Of its subsequent history little is known; it became the seat of a bishop, but fell almost entirely to ruin during the fourth or fifth century. It revived a little under the Crusaders, and was made the seat of a Latin bishopric.

There is still a Greek bishop of Sebastîyeh, but he is non-resident; and there are only a few Greek Christians here, the bulk of the villagers being Moslems. They are somewhat notorious for the turbulence of their character, and the place is now in a degraded condition. This miserable little hamlet, a few heaps of rubbish in the valley, a few piles of stones amid the terraced vineyards, a lonely and dilapidated colonnade, and one or two isolated groups of pillars, are all that now remain of the royal Samaria and the magnificent Sebaste (see *Hos.* xiii. 16). There is, however, probably no place in Palestine which would more richly reward a careful and scientific excavation than this most interesting and remarkable hill.

The modern village of Sebastîyeh contains about sixty houses, with a population of 400. It stands on the terrace midway up the eastern side of the hill. The houses are substantially built of old materials, and in their walls may be seen many a remnant of ancient splendour. The first object we see on entering it is

The *Church of St. John*, perched on the brow of the declivity E. of the village.

We enter the building from a sunk court on the W. through a low door. It is a fine Crusading structure, erected between the years 1150 and 1180, over the traditional grave of St. John the Baptist. It is now a complete ruin, the roof and most of the aisle-piers being gone; but the walls remain entire to a considerable height, and the E. end is nearly perfect. It consists of three apses, the central of which is 30 ft. in diameter. The total length of the church is 158 ft., and its breadth 75 ft. There were originally six bays, the second from the E. being larger than the rest, and probably once supporting a dome. The piers dividing the nave from the aisles had four columns attached, one on each side, the capitals of which resemble those of French twelfth-century churches. The cornice above is semi-classic in style. The W. door has a pointed arch, but the two windows have rounded arches. On the S. side four windows, and on the N. three, remain. The nave had a clerestory.

Over the crypt is a modern *kubbeh*, and the tomb of St. John the Baptist is beneath, reached by a steep flight of thirty-one steps. Here the graves of Elisha and Obadiah are also shown. The Arabs call the sepulchre "*Neby Yabyah.*" Josephus says that the Baptist was beheaded at Fort Machærus, E. of the Dead Sea; but it is not likely that Herod Antipas would have been holding his festive court in that lonely and forbidding spot; and it seems by no means improbable that the tradition, which dates back at least to the days of Jerome, is right, and that St. John did meet his death in Samaria. This is all the more likely because the scene of his later baptisms was only a few m. to the E. of Samaria, at the head of Wady Fâr'ah (see Rte. 19), and therefore he might well have been taken to the dungeons beneath Herod's palace at Sebaste, on being apprehended by the royal officers. The tomb is evidently of a much earlier date than the church, the masonry being far more heavy and compact. The black basalt door at the rt. of the entrance in the interior has

probably been brought hither from one of the ancient cities of Bashan.

In the village there are no other ruins of importance; and as the whole hill has been long under cultivation, the stones of the temples and palaces of Samaria have been removed from the soil, thrown together in heaps, built up in the rude walls of terraces, and rolled down into the valley below. On ascending the hill we reach an open area, once surrounded with columns, fifteen of which stand without their capitals, and two are fallen. Descending again over terraces towards the S.W., we reach

The *Great Colonnade.* It commences on the W. at a large mass of ruins (probably the remains of a triumphal arch like that at Palmyra, or a portal like the E. gate of Damascus), and runs eastward about 1000 ft. in a straight line; then, curving to the l. and following the sweep of the hill, it extends, or rather *did* extend, as far as the village. In the western section sixty of the columns are standing, all decapitated, and deeply sunk in the soil. Twenty more are counted at intervals eastward, and many others are lying among the terraces and olive-trees. There were two ranges 50 ft. apart, extending, so far as can now be ascertained, about 3000 ft. The shafts measure 16 ft. in height by 2 in diameter, tapering slightly to the top. The order was apparently Corinthian.

There cannot be a doubt that these colonnades were intended, like those in Palmyra, Damascus, and Gerasa, to ornament the great street of the city. But the street and city are gone, and the shafts now stand lonely and bare. When we stand on this hill and look on these columns shooting up from vines and green corn, on the piles of hewn stones in the terraced fields, and on the heaps among the olive-trees in the valley below, we cannot but recall the prediction of Micah i. 6.

On the N.E. side of the hill stands another *Group of Columns* deserving a visit. Our path on leaving the village passes close to the place, and we can therefore inspect them *en route.*

They stand on a plateau in the side of the hill, which appears to have been levelled by art. The columns are arranged in the form of a quadrangle, 540 ft. in length from E. to W., by 180 ft. in breadth. They are 8 ft. asunder from centre to centre; and there must thus have been about 170 columns when the structure was complete. Fifteen whole shafts and one half-one are in their places, and many others are scattered about half-embedded in the soil; but not a capital, nor a fragment of a ruin, is visible. In size and material they resemble those of the great colonnade, and are probably of the same date. Most authorities agree in assigning them to the time of Herod.

To the rt. of our path, just below these columns, the ground has been artificially excavated into the form of an *Amphitheatre*; and here we have no doubt such a building once really existed.

On the N. side of the valley, on the way towards Beit Imrîn (Rte. 20, A), are numerous rock-cut tombs, forming, perhaps, a portion of the ancient cemetery of Samaria.

[An interesting trip across the mountains from Samaria may be made to *Thebez* and *Tirzah* (Rte. 19).]

We now climb a long, steep, stony path up the hillside; and, leaving the path to *Burka* on our rt., we surmount the crest of the hill, and halt to take a last look at the scene which we are leaving behind us, as well as our first view of the extensive landscape which opens upon us to the N. We pass the picturesque village of

Sîlet edh-Dhahr, which is surrounded by fruitful orchards and groves, and gives every indication of prosperity. To the N. of the village is a sacred place called *Neby Lâwin,* or "the Levite Prophet," and of special

interest as being the probable tomb of **Sanballat** (*Neh.* ii.–vi.), that being the title given to him in the "Samaritan Book of Joshua." A beautiful spring of clear water gushes out of the ground by the roadside, and this is the principal secret of the richness and fertility of the soil.

A short distance beyond this spring we round a shoulder of the hill, and a beautiful prospect opens before us. A broad and rich valley lies outspread at our feet, and beyond in the far distance are the mountains of Galilee and Carmel.

We have now the choice of two roads: (1) through *Fendekûmieh*—a corruption of some Greek "Pentecomias," as being in the centre of a group of "five villages"—to Jeb'a, where we should join Rte. 20 (A); (2) across the valley beneath us.

We choose the latter, and descend an easy path, turning off to the l. from the road to Jeb'a. On a prominent hill to the W. of the valley stands the village of *Rameh*, which has been identified with *Remeth* of Issachar (*Josh.* xix. 21), though we ourselves do not consider that that tribe reached so far south. A *mukâm* is here called "Neby Hazkûr," and the Samaritans say that it is named after Issachar, who was buried here. There is nothing to verify this legend.

Crossing the valley, we enter the *Wâdy Nusrâny* between the low hills, having *'Anza* on our rt. hand and *'Ajjeh* on our l., both villages being picturesquely situated on the slopes of the rising ground. Straight before us to the N. lies the large and important village of *'Arrâbeh*, which evidently occupies the site of an ancient town of note. The present mosque is an old Christian church converted to Moslem use, and its architectural features are very interesting.

A road leads through 'Arrâbeh direct N. to *Umm el-Fahm* and *Lejjûn* (Rte. 21, c); but we leave this road to our l., and strike off down the *Wâdy D'aûk*, having the village of *Merkeh* on our rt. About midway down this valley we see in a recess to our rt. a flat-topped tell, standing out from the hills around it. This still retains its ancient name, being called *Tell Dóthan*, and it undoubtedly marks the site of

Dothan. It was on the rich plain which we now are traversing that the sons of Jacob were pasturing their flocks when Joseph came to visit them on an errand from his father. The hillside is still dotted with ancient rock-cut, bottle-shaped cisterns; and it was doubtless in one of these that Joseph was placed by his brethren, previous to his being sold by them to a caravan of Ishmaelites, who were passing along the main road, which then, as now, came across the Jordan from the land of Gilead, up the Valley of Jezreel, across the Plain of Esdraelon, and through this opening in the mountain-district to Sharon, and so to Egypt (*Gen.* xxxvii. 15–28). Dothan is also famous for an interesting episode in the life of the prophet Elisha, recorded in 2 Kings vi. 8–23. Both these passages should be read whilst we are halting here.

Hence we may, if we please, cross over the plain to the N., in order to visit *Kefr Kûd*, the site of the ancient **Capercotia**, marked in the "Peutinger Tables" as 28 Rom. m. from Cæsarea and 24 Rom. m. from Scythopolis. There is, however, nothing of interest to see there; and we shall do better to keep straight on, and follow the direct road to

Jenîn, the ancient **Engannim**, a Levitical city of Issachar (*Josh.* xix. 21, xxi. 29), upon which tribe we now enter, quitting that of Manasseh. Here was the border-line also between the provinces of Galilee and Samaria in the time of Christ. The situation of the little town is beautiful, and it is magnificently watered, its modern name signifying much the same as that which it bore in Hebrew days—viz. *Fountain Gardens*. The foun-

tains rise in the hills behind the gardens, and the water is brought by a covered aqueduct to a stone reservoir in the centre of the town, built by 'Abd el-Hâdy, Mudir of Acre, in the first half of the nineteenth century. Jenîn, which was called *Ginæa* by Josephus, is the seat of a Kaimakam, and contains about 4500 inhabitants, the greater part of whom are fanatical Moslems. Near the N. side of the town is the mosque of 'Ezz-Eddin, with a large dome and minaret. It is said to occupy the site of a Christian church mentioned by Père Lievin in 1555.

There are two good camping-grounds—one on the threshing-floor to the W. of the town; the other on an open space to the E. We prefer the latter.

On the top of the hill to the S. of the town are the remains of a *Roman Encampment*.

ROUTE 21.

JENÎN TO NAZARETH.

Four routes are open to us from Jenîn to Nazareth. (A) and (B) occupy 1 day; (C) 2 days; and (D) 3 days. Rtes. (B) and (D) are the most interesting, and our choice will probably lie between these two.

21 (A).

Miles.		H.	M.
10	Jenîn to Fûleh . . .	3	20
8	Nazareth	2	40
18		6	0

There is little to recommend this route except its shortness. It is tedious and uninteresting, lying directly across the Plain of Esdraelon to the foot of the Galilean hills, and there is scarcely anything to detain the traveller on the way.

In 1¼ hr. (4 m.) from Jenîn we pass through Mukeibileh, a small mud-village, and in a little over 2 hrs. (6 m.) we reach

Fûleh. On our l. is another village called 'Afûleh, mentioned in the Conquests of Thothmes III., under the name of *'Aphla*. At Fûleh there existed in the time of the Crusades a famous castle, the joint property of the Templars and of the Knights of St. John. It was called *Castellum Fabæ*, or the Bean Castle, the name Fûleh signifying "Bean." After the battle of Hattîn, the castle was captured and destroyed by Saladin. A ruined fosse surrounding the modern village, and the remains of a wall and a few foundations, are all that at present exist. At Fûleh was fought, on April 16, 1799, the famous "Battle of Mount Tabor," between a small body of Napoleon's army, under General Kleber, and a vastly preponderating force of Turks and Syrians. For 6 hrs., from sunrise till noon, Kleber, with only 2000 men, drawn up in a compact square with artillery at the corners, successfully resisted the fierce assaults of over 26,000 men, half of whom were cavalry. At midday Napoleon himself arrived upon the scene with a small reinforcement of 600 men. He instantly attacked the enemy on the flanks and rear, whilst Kleber assumed the offensive in front. The Turkish army thought that Napoleon had brought with him an overwhelming force; and, panic-stricken and demoralised, they fled in disorder. The rains had caused the watercourses to overflow, and men and horses became hopelessly entangled in the soft, marshy ground. They were mown down by grapeshot in enormous numbers, and many more were drowned.

Shortly before reaching Fûleh we see Zer'ain on our rt. hand, the site of Jezreel, at the foot of Mount Gilboa. Immediately to the E. of Fûleh stands Solâm, the Shunem of the Bible (see Rte. 21, B).

After an hour's ride (3 m.) from Fûleh we pass *Mezr'ah*, where there are modern ruins on an apparently ancient site. Some broken sarcophagi are to be seen. The water here is good. Mezr'ah is mentioned by Marino Sanuto, and also by Brocardus. The word signifies "a sown place," and is common in the Holy Land.

In 50 min. (2½ m.) we reach *Khashâsh*, probably the site of **Kattath** (*Josh.* xix. 15), and leave the plain. An hour's climb through a stony and uninteresting ravine brings us to Nazareth.

---

21 (B).

Miles.		H.	M.
7½	**Jenîn to Zer'ain**—*Jezreel*	2	15
3½	**Solâm**—*Shunem* . . .	1	0
3½	**Nain**	1	0
2	**Endor**		35
8	**Nazareth**	2	20
24½		7	10

This route follows the ancient paved road along which Ahab was wont to drive as he passed to and fro between Jezreel and Samaria. By this way also came Jehu on his errand of vengeance against the family of Ahab; and it was probably near Jenîn that he took up into his chariot Jonadab the son of Rechab. The first village that we see on our rt., immediately after leaving Jenîn, is called *Beit Kâd*, which is the Arabic form of the Hebrew "Beth 'Aked," translated in the Bible "shearing-house." It was therefore, probably, on the road opposite to this village that Jehu met with the brethren of Ahaziah, king of Judah, when he slew forty-two men "at the pit of the shearing-house" (2 *Kings* x. 12–14).

Behind Beit Kâd, and higher up the mountain-side, can be seen the two villages of Jelbon and Fakû'a.

Jelbon is the modern form of the Biblical Gilboa, from which the mountain-range took its name. Curiously enough its modern title, Jebel Fakû'a, is derived from the other neighbouring village.

Fakû'a lies on an ancient road between Beisân (Bethshan) and Jenîn; but the road is now very rugged and ruinous. The site of the village is probably identical with *Aphek*, which the Philistines occupied before attacking Saul (1 *Sam.* xxix. 1).

As we ride along towards Jezreel, we see many villages across the plain to our l., dotted about on the hill-sides. Amongst these a good guide will be able to point out T'annûk (Taanach), Rummâneh (Gath-rimmon), Tell Abu Kudeis (Kedesh), and Lejjûn (Legio). On our E. lies Mount Gilboa, which we skirt all the way to Jezreel.

Mount Gilboa. This famous mountain of Scripture lies W.N.W. and E.S.E., being 8 m. long, as the crow flies, from Jelbon to Zer'ain, and 6 m. broad from Beit Kâd to Mujedd'a. It is divided into several plateaux, or summits, by valleys and ravines of greater or less depth. Its highest point, Sheikh Barkân, to the N. of Fakû'a, is 1698 ft. above the level of the sea. The rock is chiefly limestone, but here and there basaltic rocks abound. "The soil is for the most part of a reddish colour, and is fit for cultivation in many places. Wheat and barley grow on the more gentle slopes and on the plateaux; clumps of olives and figs, hedges of cactus surrounding gardens, and, where man has not seized upon the soil, wild grass and brushwood, at other points naked rock; such is this mountain, once the scene of the deaths of Saul and Jonathan, against which David pronounced his maledic-

tion" (Guérin). The northern part of the Gilboa range is rocky and barren; the western slopes of the southern end are clothed with shrubs and stunted trees, amongst which the most abundant are the following: dwarf oak, arbutus, lentisk, and butm; whilst, in some parts, burnet, wild mint and thyme, and the purple and white cistus are found in great profusion. A few terebinths are to be seen at intervals. The range of Gilboa forms part of the watershed between the basin of the river Kishon and that of the Jordan.

Fifty min. (3 m.) from Jenîn is **'Arrâneh**, lying to the rt. of the road. A *kubbeh* is seen about ¼ m. to the N. of the village. 'Arrâneh is mentioned in the "Conquests of Thothmes III." under the name of *Aaruna*, and is important as helping to fix the true site of Megiddo (see Rte. 19). Conder also identifies it with Rangan, which, according to Josephus, the Philistines occupied at the same time as Aphek (see above). A ¼ hr. farther on we come to *Jelameh*, possibly the site of **Jarmuth**, one of the Levitical cities in Issachar (*Josh.* xxi. 29); in which case it was also called **Ramoth** (1 *Chron.* vi. 73). After 1¼ m. we pass *Sundela* on our rt.; and above it, on the summit of the mountain, we see *Mazâr*, a village inhabited by dervishes, and a sacred place of pilgrimage for Moslems. A ride of ¾ hr. (2½ m.) brings us to

Zer'ain, the ancient **JEZREEL**.

About the identity of Zer'ain with Jezreel there has never existed any doubt; and there are few places in Palestine of which the ancient site is more certain. The "Jerusalem Itinerary" placed Jezreel 12 Rom. m.W. of Scythopolis (Beisân), and the "Onomasticon" mentions it as being between the latter place and Legio (Lejjûn). In the middle ages Zer'ain was called by the various names of Stradela, Zarzin, Little Gerin, and Little Gallina (as distinct from Great Gallina—Jenîn). Stradela was evidently merely a corrupted form of Esdraelon, the Greek transliteration of Jezreel, which gave its name to the Plain of Esdraelon. Jezreel is principally noted in connection with the histories of Ahab, Jezebel, and Jehu; and here should be read carefully 1 *Kings* xxi. and 2 *Kings* ix., x. In the centre of the miserable little modern village we see a tall house or tower. This is modern, but it probably stands on the site of the famous "watch tower in Jezreel" (2 *Kings* ix. 17). From the top of this tower one can see down the broad Valley of Jezreel as far as Bethshan; and the approach of Jehu in his chariot, attended by his band of followers, would have been visible many miles away. A steep road leads down into the valley on the E. side of Jezreel, and on the hillsides to the rt. of this road a number of rock-cut winepresses still exist. Here, without doubt, was situated the vineyard of Naboth the Jezreelite. Down the road went the messengers of King Joram to meet the approaching Jehu. They probably encountered him somewhere in the neighbourhood of 'Ain Jalûd, the spring which we can see nearly 2 m. away. Down this same road the two Kings of Israel and Judah themselves descended; and near those ancient vineyards they met Jehu. There Joram was slain, and Ahaziah wounded. A road will be seen to the l. ascending northwards past 'Ain el-Meiyiteh, which we can see just below us. This was "the fountain which is in Jezreel," around which lay Saul's army before his last fatal encounter with the Philistines (1 *Sam.* xxix. 1). The road past this fountain goes up by a ruined site called *Kâra*, around the E. slope of Jebel ed-Dahi (Little Hermon), to a place called *Yebla*, on the road to *Beit Jenn*. These sites are all important as fixing the road by which Ahaziah attempted to escape from Jehu. Kâra is the same as

Gur; Yebla is Ibleam; and Beit Jenn is simply the Arabic form of the Hebrew Beth-Ha-Gan, translated "the garden-house." Thus the passage, 2 Kings ix. 27, might read, "When Ahaziah, the king of Judah, saw this, he fled by the road to Beit Jenn. And Jehu followed after him and said, Smite him also in the chariot. And they did so at the ascent to Kâra, near to Yebla. And he fled to Mujedd'a, and died there." The whole scene thus lies clearly before us. Finding his return to Jezreel cut off, Ahaziah attempted to flee by the only road left open to him. Pursued and wounded, he turned instinctively towards the south, hoping to make his way back to his own city (Jerusalem) by the road through the Jordan valley; but he could only get as far as Khurbet el-Mujedd'a (Rte. 19) before he was overcome by exhaustion and died. These identifications fix without doubt the true site of ancient Megiddo.

Whilst we are standing on the knoll of Zer'ain we can also very vividly picture the battle of Saul and the Philistines. The Philistine army was at first pitched at Shunem (1 *Sam.* xxviii. 4), which we see immediately to the N. of us across the entrance to the Valley of Jezreel. Saul's army, as we have said, was encamped below us, at the foot of Gilboa. The Philistines, by a flank movement, cut off the retreat of the Israelitish force by occupying 'Arrâneh and Fukû'a to the S. (see above). It seems probable that Saul attempted to gain the heights of Gilboa with his army, but that the Philistine force from Fukû'a, marching along the crest of the mountain past Mazâr, descended upon him, and that he found himself hopelessly entangled in front and rear. On these dreary heights above us, the first King of Israel committed suicide.

To the N.W. of us lies Fûleh (see Rte. 21, A), the scene of the "Battle of Mount Tabor." Near 'Ain Jalûd, to the E., was fought the great contest between Gideon and the Midianites (*Judges* vii. 1–22). In this neighbourhood was also gained the victory of Barak over Sisera (see Rte. 21, D); and here, too, was fought a bloody battle between Saladin and the Crusaders. We are therefore, at this point, in the very heart of the great battlefield of Palestine.

[If we please, we can make a *détour* from Zer'ain to 'Ain Jalûd (Rte. 19). It will entail an extra ¾ hr. in our day's journey, and at least a 2 m. longer ride.]

Proceeding directly across the opening to the Valley of Jezreel, we next come to

Solâm, the site of **Shunem.**

The story of the Shunammite and her son (2 *Kings* iv.) will be read with pleasure here, where we have the whole scene before us. In the distance to the W. lies the blue ridge of Carmel, with the Latin hospice of the Murhakah conspicuous upon it. Across the plain between Shunem and Carmel rode the bereaved mother to seek the aid of Elisha; and only those whose duties call them on to the Plain of Esdraelon in the summer can imagine what that journey meant under the burning sun of a noontide in harvest (ver. 20–25).

There are no special marks of antiquity to be found at Solâm; but, as at Zer'ain, the modern houses are built upon mounds of rubbish, beneath which there probably exist ancient remains. Solâm is well watered by perennial springs, and hence it is, comparatively speaking, a flourishing little village.

Here will probably be found the best place to halt for lunch.

[From Solâm we can, if we choose, make our way to Nazareth direct, contenting ourselves with a distant view of Nain and Endor on the N. slopes of Little Hermon. In this case, the distance to Nazareth is not

much more than 8 m., and will occupy us about 2¼ hrs. At Khashâsh we shall join Rte. 21, A.]

But the majority of travellers will probably prefer to undergo the extra fatigue and journey for the sake of visiting such well-known Bible sites as Nain and Endor. We therefore continue this route.

Passing round the N.W. base of Little Hermon, we soon obtain our first unbroken view of Mount Tabor. Our impression will probably be one of temporary disappointment, for Tabor does not look so grand and imposing as we had expected to find it. It grows, however, upon us as we become more accustomed to it. Over its l. shoulder, far away to the N., stands the summit of majestic Hermon. It was probably from some point on the N. slopes of the mountain which we are now skirting that the Psalmist was inspired to write those words, "Tabor and Hermon shall rejoice in thy name" (*Psa.* lxxxix. 12).

Continuing to bear round to the rt., we next reach

Nain. The scene of our Lord's great miracle is but a poor little village at the present day. There are numerous traces of ruins, however, to be seen, showing the place to have been at one time of some considerable size. There is a small spring N. of the village; another on the W. called 'Ain el-Bâz, and close beside this are many rock-cut tombs. A small mosque is seen, which is known to the Arabs by the name of *Mukâm Sidna 'Aisa*, which signifies "the shrine of our Lord Jesus." It stands on the site of an early Christian chapel, erected on the supposed scene of Christ's miracle (*St. Luke* vii. 11–18). There are no traces of any wall round the ancient town, such as would be implied by the term "gate of the city"; and this term probably signified merely the place where the road entered amongst the houses (see Conder, *Tent Work*, p. 63).

A ride of a little less than ¾ hr. (2 m.) brings us to

Endor, the scene of another remarkable episode in Scripture history. As in the case of Nain, the village still retains its ancient name. Above the small village of mud-cabins, and to the E., are to be seen some small caves in the hillside. In front of one cave is a curious circle of rocks, somewhat resembling a Druidical ring, but apparently of natural formation. This may possibly have been the abode of the notorious witch of Endor (1 *Sam.* xxviii. 7–25). It is probable that the present name of the mountain, *Jebel ed-Dahi*, is derived from the visit paid by Saul to this witch, for it signifies "the mountain of the leader," or general.

From Endor we direct our course straight for Nazareth. In about 1½ hr. (4½ m.) we come to

Iksâl, on a rocky mound at the foot of the hills; probably the site of **Chisloth-tabor**, called also **Chesulloth** (*Josh.* xix. 12, 18). It was on the border-line between Zebulon and Issachar. Josephus calls the place *Xaloth* (*Wars* iii. 3). Around Iksâl are a great number of very remarkable rock-cut tombs, which will well repay a careful study, if the traveller is interested in antiquarian researches (see *P.E. Mem.* i. 386). Soon after leaving Iksâl we arrive at the foot of the Galilean hills. After climbing a rugged, winding glen, without interest, we finally reach Nazareth.

21 (C).

The *third* route from Jenîn to Nazareth takes us along the W. edge of the Plain of Esdraelon, and will occupy 2 days, with a halt for the night at Haifa. We do not recommend this route, as it involves a very fatiguing and not particularly interesting ride on the first day; and, if the route by Carmel is taken at all, we should strongly advise the choice of Rte. 21 (D).

1st Day.

Miles.		H.	M.
6	**Jenîn to T'annuk** *Taanach* . . .	1	40
4½	**Lejjûn**—*Legio* . . .	1	15
8	**Tell Keimûn**—*Jokneam* .	2	20
12½	**Haifa**	3	45
31		9	0

2nd Day.

21½	**Haifa to Nazareth** . .	6	20

The road from Jenîn to Haifa is level and good the whole way; so that we can travel, if we please, faster than usual. We can scarcely accomplish the journey, however, in less than 9 hrs. without allowing for stoppages.

Soon after leaving Jenîn we see *Kefr Adân*, on our l., upon the hillside. It is mentioned as **en-Haddah** among the towns of Issachar (*Josh.* xix. 21); and it is called in the Talmud *Kefr Outhein*, where it is named as a border-town between Galilee and Samaria. There are a few ancient remains in the village, but it is scarcely worth our while stepping aside to visit them. After passing *Yamon* and *Sîleh*—the latter a good-sized village, with rock-cut wine-presses around it—we reach

T'annuk. Taanach was a royal city of the Canaanites (*Josh.* xii. 21); it was afterwards a Levitical city, belonging to the tribe of Manasseh (*ibid.* xvii. 11, xxi. 25), and it is mentioned in the Song of Deborah and Barak. The rock on the sides of the tell, on which the modern village of T'annuk stands, is quarried in places; the wells are ancient; and there are many tombs on the N., near the base of the mound. Below the village is a little mosque, apparently an old Christian church. It faces E. and W.; all its stones are ancient, and some of them are decorated with sculptures. Just beyond T'annuk (¾ m.) is

Rummâneh, to our l.; possibly the site of **Gath-rimmon** mentioned in connection with Taanach (*Josh.* xxi. 25). The P.E. Survey identified it with the Roman city of *Maximianopolis* (*P.E. Mem.* ii. 35). In 25 min. (1¼ m.) we pass between *Salim* on our l. and *Ezbuba* on our rt.; beyond the latter of which we see, to the N., Tell Abu Kudeis, the site of the Levitical city of **Kedesh** in Issachar. A ½ hr. ride (1¾ m.) brings us to

Lejjûn, where are the deserted ruins of the once famous Roman city of **Legio**. Until lately this has been thought to be the site of Megiddo; but Conder seems to have effectually disposed of its claims to that important situation (see Rte. 19).

One looks around in vain for the signs of a village at Lejjûn. An old ruined khan, and a few mills on the streams which flow abundantly from the many springs in the neighbourhood, are the only buildings which we see. On a small tell N. of the streams there are, however, a couple of granite pillars, still remaining upright. In the S. face of this mound, or tell, is a semicircular archway; and, under this, an entrance, with a stone lintel above it. Passing through this entrance, we find ourselves in a vaulted chamber, which leads into a second on the l. This, in its turn, opens into a third chamber to the S., which is cemented inside, and has rude pilasters in two corners. The remains of a cornice are visible, and some traces of red colouring are to be seen on the walls. Into this cemented chamber water runs through a channel, partly rock-cut, partly masonwork. The whole series of chambers may have formed part of a Roman bath. On the tell above are the remains of ruins, occupying a space about 100 yards square. To the N.E. rises a larger and more imposing mound, called *Tell el-Mutasellim*, or "the Governor's Mound." On this, no doubt, stood the citadel of Legio, and perhaps the greater part of the city itself. Marble trunks and granite columns, together with other

ruined materials, have been found in great quantities on the summit of this mound; but the greater part of them have now disappeared. The view from the tell is very fine.

In the 4th century Legio was a place of great importance, and the seat of a Christian suffragan bishop. There is no record of its destruction.

[An important caravan-road from Sharon to the Jordan, and hence to Damascus, crosses our route at Lejjûn, where it bifurcates into two branches, one running N. towards Nazareth, and the other E. to the Valley of Jezreel.]

Our road now crosses several tiny streams at various intervals; and we have fine views, across the plain, of Tabor, Little Hermon, Gilboa, and the Nazareth hills. We now skirt the E. base of the Belad er-Ruhah, or "Breezy Land," as far as

Tell Keimûn, at the S.E. foot of Mount Carmel. **Jokneam**, which formerly stood on the summit of this prominent and remarkably shaped tell, was a royal Canaanitish town (*Josh.* xii. 22), and afterwards one of the Levitical cities of Zebulon (*ibid.* xxi. 34), of which tribe it was one of the boundary-marks.

Many Crusading and mediæval traditions are connected with Tell Keimûn. The chief of these legends was that Cain was here killed by Lamech (see Marino Sanuto, Fetellus, &c.) The origin of these absurd traditions is easily explained. The place was called Cyamon in the time of Judith (*Judith* vii. 3), and Caimona by Eusebius. This had become modified into Cain Mons at the period of the Crusaders; hence the supposed connection with Cain. Conder mentions a curious legend which the Samaritans have about Tell Keimûn (see *Tent Work*, p. 68).

The tell is at present quite deserted, and only a few foundations now remain. The most important are those of a fort, 125 ft. square, which was erected by the noted Dhahr el-'Amr at the end of the 18th century. At the four angles can be seen the foundations of corner towers. Under this fort is a rough vault, with a pointed arched roof. On the side of the tell are the remains of a small chapel, of which only one heavy pier can now be seen besides the foundations.

One of the main roads from the Mediterranean to the Jordan here enters the plain, through the broad "Valley of Salt" to the W. Thus Tell Keimûn occupies a most commanding position; and it may be destined once again, at some future time, to be a scene of activity and life. The Arabic name of the Valley of Salt is *Wâdy el-Milh*; it separates Carmel from the Breezy Land.

On the heights of Carmel we see the Latin hospice and chapel, built on the traditional site of Elijah's sacrifice. The true site, however, lies some distance below (see Rte. 21, D). The mud-huts of Jelameh el-Mansûrah, which we see on a lower spur of Carmel, are not inhabited, but are storehouses of *tibn*, or groundstraw, belonging to the Druses of Dalieh (see Rte. 21, D). On our rt. we see the river Kishon winding towards us through the plain; and beyond it is a prominent mound, called *Tell el-Kassîs*, or "Mound of the Priests." It probably marks the site of the slaughter of the 850 priests of Baal (1 *Kings* xviii. 40).

The plain now narrows into a small opening between the slopes of Carmel on the W. and the wooded hills of Galilee on the E. Through this opening flows the river Kishon from the Plain of Esdraelon into that of Acre. Beyond this we pass a double-headed tell, close to the modern village of

Harthîyeh. This is the site of **Harosheth of the Gentiles**, the fortified town of Sisera (*Judges* iv. 13). We can see what an important

position this place must have occupied in the days of ancient warfare. And here we have a most interesting explanation of a well-known passage in the Song of Deborah and Barak: "Asher continued on the sea-shore" (A.V. *Judges* v. 17), which (see Rte. 21, D) ought to be rendered "Asher settled down at Haifa on the sea." That maritime tribe from the north had marshalled its forces, to come to the aid of its brethren of Zebulon, Naphtali, and Issachar; but, finding it impossible to force the passage of the Kishon, guarded as it was by the fortress of Harosheth, they were compelled to halt at the nearest convenient resting-place, which was Haifa on the Bay of Acre. A garrison stationed on this double-headed tell would hold absolute command over the passage between the two great plains, and could cut off all communication between the districts N. and S. of the narrow pass of the Kishon.

Keeping on the l. bank of the river, and skirting the N. base of Carmel, we join the carriage-road from Nazareth to Haifa 1⅓ hr. (5⅓ m.) after leaving Tell Keimûn. We next pass on our l. the villages of *Yajjûr* and *Belad esh-Sheikh*, at the latter of which we traverse an extensive olive-grove. Haifa appears in front of us, and after a sharp ride of 1 hr. (4 m.) we enter the town; and, passing through its square and its narrow streets, we go on to the German colony, to the W. of Haifa, in the midst of which we pitch our camp. If preferred, we may seek the clean and comfortable quarters of the Hôtel du Carmel (see Rte. 21, D).

21 (D).

JENÎN TO NAZARETH BY MOUNT CARMEL AND HAIFA.

The *fourth*, and last, route from enîn to Nazareth will occupy 3 days; it is greatly to be recommended in preference to Rte. 21 (C). It is, indeed, by far the most interesting of all the four.

1st Day.

Miles.		H.	M.
18½	**Jenîn to Tell Keimûn** .	5	15
¾	**Murhakah** — *summit of Carmel* . . .		30
3¼	**Dalieh**		55
22⅝		6	40

2nd Day.

6	**'Athlît** — *The Pilgrims' Castle*	2	0
11	**Haifa**	3	0
17		5	0

3rd Day.

10	**Haifa to Oak Forest** .	3	0
5½	**Semûnieh**—*Simonias* .	1	20
6	**Nazareth** (*viâ* **M'alûl**) .	2	0
21½		6	20

NOTE.—From Semûnieh to Nazareth, *viâ* Mujeidil and Yâfa, is nearly a mile farther, and occupies about ¼ hr. longer; but it is the better road, and the more interesting of the two.

1st Day.—(From Jenîn to Tell Keimûn, see Rte. 21, C.) Thence, after crossing the entrance to the Wâdy el-Milh, or "Valley of Salt," we branch off to the l., and commence to climb the mountain-side of Carmel. The zigzag path is stony, steep, and difficult, and we must be content to ascend very slowly. About two-thirds of the way from the base to the summit we come upon a spring, where we must halt. This is known by the name of *'Ain el-Mansûrah el-Fôka*, *i.e.* the Upper Spring of Mansûrah. The Lower Spring is down by the *Jelameh*, or cluster of mud-huts, which we see beneath us (see Rte. 21, C). To the l. of the Upper Spring, and beyond it as we approach, is a broad and comparatively level plateau sloping gently upwards in a semicircular shape, and forming an excellent natural amphitheatre. In the centre of this plateau the limestone rock projects through the soil, leaving bare a couple of smooth and shining surfaces, some 10 or 15 ft. apart.

Having lived for several years within 3 m. of this spot, and having most carefully explored this end of Carmel, we have no hesitation in asserting our belief that this plateau is *the true scene of Elijah's sacrifice.* A careful study of the narrative (1 *Kings* xviii. 19–46) will show that five important conditions require to be satisfied in order to identify the site: (1) There must be room for an enormous multitude of people, to every one of whom the events transacted would be clearly visible, and the words addressed by a man's strong voice would be equally clearly audible. (2) There must be an abundant supply of water in the immediate neighbourhood (ver. 33–35). (3) The Mediterranean itself must be invisible from the spot (ver. 43). (4) There must be some place of observation just above, from which the sea is visible. (5) The site must be on the mountain-side, not far from the summit; for though, in ver. 42, Elijah is said to have gone up to the "top of Carmel," yet in the two succeeding verses he tells his servant to go *up* higher. There is only one site which satisfies all the above requirements, and that is the spot on which we stand at present. The amphitheatre is clearly large enough to accommodate thousands of people; the Upper Spring of Mansûrah is perennial, never having been known to run dry, so far as we have been able to ascertain; the Mediterranean is invisible from the spot; but, on climbing the little shoulder of the hill to the S.W., a clear view of the sea can be obtained. Up and down that little shoulder Elijah's servant could go and return in less than five minutes. Straight before us, across the plain, we can see Jezreel in the distance. Down below, to our l., beyond the Kishon, is the green mound, still called Tell el-Kassîs, where the 850 priests of Baal were slain (ver. 40). On the two flat surfaces of rock in the centre of the plateau (which have now become partially covered with earth) the rival altars of sacrifice were erected.

We have thus the whole scene before us. We can picture to ourselves every stage in that dramatic incident: the priests of Baal howling and dancing, like modern dervishes, around their fireless altar; the stern, wild prophet deriding their frantic efforts, and haranguing the vast congregation which crowded this great arena; King Ahab himself, with his eyes ever and anon turning towards the royal city across the plain, where Jezebel was awaiting the issue of the contest. We can almost hear the echoes of the universal shout, "The Lord, he is the God," reverberating from chasm to chasm and from rock to rock, on this wild and rugged mountain-side. We can see the confused and hasty rush of the excited mob hurrying the unfortunate priests of Baal down yonder precipitous path, to their death at the tell by the side of the Kishon. We can imagine Ahab and his courtiers leisurely proceeding up the mountain, to eat and drink under the shadow of some tree; and, in strange contrast to all these stirring scenes, we can picture Elijah left alone in quiet solitude, praying on his knees at some spot in this interesting place, whilst his servant was passing to and fro between this hollow and that shoulder-crest. Lastly, as the black clouds gathered and the long-delayed rain began to pour, we can imagine the king and his attendants hurriedly descending the mountain to Tell Keimûn, where his chariot was in waiting to bear him swiftly across the plain to Jezreel; the weird prophet meanwhile, the hero of the day, gathering together the folds of his sheepskin garment and tucking them into his girdle, so as to leave his limbs free, in order that he might show his homage to his sovereign by running before his chariot, just as the outrunners may be seen to the present day in the streets of Cairo.

From the Spring we continue to ascend the mountain, until we reach the **Murhakah** at the summit. A couple of native cottages are seen close at hand ; and, on inquiring at them, the keys of the *Latin hospice* can be obtained. A small and barely furnished chapel is inside on the l., and on the rt. are three sleeping chambers for the accommodation of casual pilgrims. A flight of stone steps conducts us to the roof of the hospice, from which is to be obtained one of the most extensive and magnificent views in the Holy Land. No traveller should miss this view.

Away on the N., to our extreme l. as we face the plain, can be seen the town of Acre on the shores of the bay, with the white cliffs of Râs en-Nakûrah behind. The long ridge of hills running directly inland from this cliff was, in olden days, the boundary-line between Phœnicia and Palestine proper. Behind these mountains, in the far distance, can be seen the faint outline of the summits of Lebanon. To the rt. of Lebanon, Mount Hermon stands out clear and distinct, and the hills and mountains in front are those of Upper Galilee. The highest of these is Jebel Jurmuk (4000 ft.) ; the conspicuous conical-shaped hill is Jotapata (see Rte. 23). On the sides of a lofty hill to the N.W. can be seen the houses of Safed (see Rte. 23). Behind Safed, and in the far distance to the rt., are the mountains of Jaulân. Nearer to us, in the same direction, are the lesser hilly districts known as Lower Galilee ; and amongst these are visible many well-known and important places. The most prominent is *Seffûrieh*, on the summit of a hill, almost immediately before us (see Rte. 23). Behind Seffûrieh can be seen the two-horned Mount Hattîn (see Rte. 22, A). The topmost houses of *Nazareth* can just be discerned amongst the hills to the S. of Seffûrieh. The most conspicuous object to the rt. of these houses is the White Latin Church of Yâfa (see below). The rounded crest of Mount Tabor is visible directly behind it. Farther S. are the Jebel ed-Dahi and Mount Gilboa (see Rte. 21, B), with the Valley of Jezreel opening between them. The long line of mountains, like a gigantic natural wall, that bound the landscape in the far distance behind the Valley of Jezreel, are the mountains of Gilead, to the E. of the Jordan. Away to the S. in the distance, amongst the mountains of Samaria, can be distinguished the summits of Ebal and Gerizim. The bare and wavy surfaces, immediately beneath us to the S., and presenting such a remarkable appearance from our bird's-eye view, are called "the Breezy Land." A mass of buildings in the foreground, presenting the form of three sides of a quadrangle, are called *Khurbet Kîreh*, evidently an ancient site of some importance (see *P.E. Mem.* p. 60). On a rounded hill below us, as we look towards the sea, a village stands prominently, just outside of the Carmel range. This is called *Umm ez-Zeinat*, which signifies "the Place of Ornaments," probably either on account of its picturesque situation or from some fine buildings which once existed there (see *P.E. Mem.* p. 71). Some distance beyond this village, and on the crest of a hilly range overlooking the Plain of Sharon, can be seen the modern Jewish colony of Zimmarîn (see Rte. 18), upon which Baron Edmond Rothschild, of Paris, has expended already an enormous sum of money. In the distance, behind Zimmarîn, stretches the sandy tract of land around Cæsarea. On a clear day Jaffa can be distinguished. Such is the marvellous panorama visible from the Murhakah—*i.e.* "Place of Burning."

Whilst we are standing here, we can best survey the battle-field of Barak and Sisera.

Down immediately below to the l., where the hills of Galilee approach the nearest to Carmel, and on the N.W. of the oak-forest which we can see, is the Arab village of

Harthîyeh. Here was Harosheth of the Gentiles (see Rte. 21, c). Hence started Sisera and his army on the morning of the battle. Their object was to penetrate to the S. portion of the country through the highway of the Jordan valley. They made, therefore, directly for the opening in front of us—the Valley of Jezreel. Barak and his army came down from Mount Tabor to intercept their progress. The two forces met in the neighbourhood of Jezreel, on the watershed between the basins of the river Kishon and of the waters of Megiddo (see Rte. 19). A desperate conflict ensued, in which Barak, aided by a violent storm of hail and rain, which beat into the faces of his foes, succeeded in putting the army of Sisera to a signal and disastrous rout. Retracing their steps in headlong flight, they endeavoured to regain their fortified city of Harosheth. But the river Kishon, swollen by the storm and winter floods, opposed their progress. Even when the river is still and low, in summer-time, the thick slimy mud of its banks and bed makes it difficult to ford, the hoofs of the horse frequently sticking in it. When turgid and swollen after rain, the narrow river is often quite impassable. Thus one can easily realise the scene amongst the discomfited ranks of Sisera's army. In their hurry to escape they plunge down the banks; horses and men sink in the soft mire; and in their frantic efforts to extricate themselves "the horse-hoofs are broken by the means of the prancings" (*Judges* v. 22). Thus hopelessly entangled in the mud and slush, they are unable to escape from the torrent, and so they are finally swept away by "that ancient river, the river Kishon." The 4th and 5th chapters of *Judges* should be read upon the roof of the Latin hospice of the Murhakah.

Hence a pleasant and easy ride of a little less than an hour ($3\frac{1}{4}$ m.) brings us to our camping-ground, on the broad and level threshing-floor of

Dalieh, just outside the village to the E. This is one of the best camping-grounds in Palestine; the villagers are civil and polite, and every necessary accommodation in the way of provisions can be procured. Dalieh is a Druse village, beautifully situated in the heart of Mount Carmel, sheltered by hills to the N. and S., and commanding a fine view of the Mediterranean to the W. On the hills to the N. can be seen the only other modern village on the summit of Carmel, called *Esfia*. On the S. of us are the ruins of a once flourishing and populous town. The place is called *Dubil*, and is well worth a visit, previous to starting on our way next morning. The remains are very extensive and interesting. To the W. of Dalieh, overlooking the sea, is the house built and occupied by the late Laurence Oliphant, who made his home at Dalieh during the last few years of his life. A marble monument to the memory of his first wife stands on the W. outskirts of the village.

Here we make our first acquaintance with that most interesting race of people, the **Druses** (see *Introduction*). This is also a convenient place to speak of the natural features of

Mount Carmel. This mountain, second only to Zion in the sacredness of its associations, is not so much a single mount, as an intricate and extensive range, 34 m. in perimeter. It is in form a triangle, the base of which runs parallel to the sea, along the edge of the Plain of Sharon, and the vertex of which is the Murhakah. The Carmelite convent stands on the N. angle of the base, and the heights above 'Athlît on the S. Carmel has been called the "Mountain of the Thousand Caves," and the name is not inappropriate; for the limestone rocks, of which the range is principally composed, are honeycombed in all directions with deep recesses and extensive caverns. But Carmel might with equal reason be

termed the "Mountain of the Thousand Valleys." Rounded knolls and smooth-shaped hills abound throughout its entire surface; whilst in between, in labyrinthine maze, run wooded glens and winding dells, wild gorges and precipitous passes, interspersed with valleys of every kind—broad and fertile, narrow and stony, deep and sombre, shallow and sunny. As one explores its inner recesses and threads one's way amongst its pathless retreats, one can understand how Mount Carmel was so favourite a hiding-place in days of old, and can appreciate the significance of the prophet Amos' words: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence" (*Amos* ix. 2, 3). At one time, not so very long ago, the hills and valleys of Carmel were one huge luxuriant forest. Now, however, almost all the larger trees are gone. The woodcutter, charcoal-burner, and goatherd have, between them, devastated "the excellency of Carmel." Year by year whole tracts of brushwood are deliberately set on fire, in order to provide fodder for the goats from the young and tender shoots which spring forth green in the following year. Carmel is chiefly noted at the present day for the wonderful profusion of its aromatic herbs and its beautiful wildflowers. From the beginning of November, until the middle of July, there is one glorious succession of floral display. The cyclamen, orchid, asphodel, anemone, tulip, scilla, ranunculus, iris, cistus, mallow, marguerite, flax, scabious, &c., are among the most abundant of its various species of wildflowers.

Its wild animals comprise the leopard, hyena, jackal, wild boar, roebuck, gazelle, wolf, badger, porcupine, weasel, and Syrian hare. Of these, the most common are the hyena, jackal, boar, and gazelle. Snakes are abundant, and many of them are very venomous. In early spring there are many birds of various kinds to be seen upon Mount Carmel, and the red-legged partridge affords excellent sport for shooting during the greater part of the year.

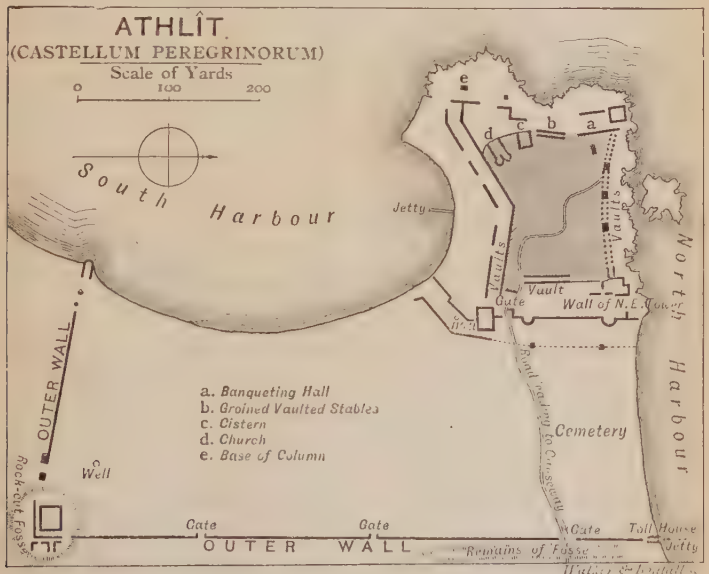
There are many ruins to be found in different parts of the mountain; the most interesting are, perhaps, those of *Semmâka* in the S.E., where are the remains of a Jewish synagogue, and *Rishmea* in the N.W., near Haifa (see below).

Riding, next morning, through the village of Dalieh we descend into a pleasant and picturesque gorge. For the first 20 min. we pass along a good carriage-road to a spring called *Umm esh-Shukf*, which signifies "the Place of the Beetling Cliff." Its romantic situation will explain its name. Above the spring to our rt. is a wooded knoll, covered with ruins in the midst of fig-trees. These are the deserted remains of a former Druse village, the inhabitants of which fled to the Haurân some years ago to escape the persecutions and extortions of the Government, the tax-gatherer, and the money-lender. Half an hour farther on we pass another ruin named *Bustân*, the history of which is precisely the same. We now wind down a narrow and well-wooded glen, and in about ½ hr. (3 m. from Dalieh) we reach *'Ain Haud*, a small but sacred Moslem village. Hence we obtain a fine view of the Plain of Sharon and the sea, with the ruins of 'Athlît in front of us. Descending into the plain, we cross it, and perceive before us a low ridge of limestone rocks, running parallel to the sea, and dividing the plain from the coast. Through this natural barrier an artificial causeway has been cut just wide enough to admit the passage of a carriage, and evidently of very ancient date. At the entrance to this causeway we see holes in the rock on either side, used in former ages for the insertion of barricades in case of need, cutting off the passage to

'Athlît.

Round a corner to the N., or rt. hand, of this entrance can be seen the remains of an ancient house, probably Phœnician, cut into the face of the solid rock. This was probably a sort of guardhouse for the use of an outpost. On either side of the causeway, as we pass through, we can see the rock cut in all directions, and it was here that the stones were quarried for the building of the Castle of 'Athlît. We emerge from this tower cannot now be traced, though the vault that was beneath it still remains.

Before entering 'Athlît itself we may observe the outer *enceinte*. This consisted of two long walls at rt. angles, each terminated by the sea, the E. wall on the north harbour, and the S. wall on the southern. At their junction in the S.E. stood a tower, with a huge cistern, the ruins of both of which are still to be seen. On the outer side is a rock-cut ditch with vertical scarps. In the counterscarp are three small chambers. The



artificial passage upon a small sandy plain, and find ourselves suddenly in the presence of the *finest Crusading ruins in Palestine*. The most striking object from this point of view is a magnificent fragment of wall, 80 ft. high, 16 ft. thick, and 105 ft. long. It forms a portion of the northernmost of two huge towers that formerly dominated the fortified town at the N.E. and S.E. corners of the inner main wall. The southern S. wall measures 300 yds., and had a gateway about 70 yds. from the S.E. angle. The E. wall is 800 yds. long, and in it were three gates. The foundations of all four gates can clearly be traced. Through the N. gate in the E. wall runs the main entrance, by which we arrive. Outside this E. wall are the remains of the once deep fosse, and at the N. extremity of the wall a fine ruin projects into the sea. The floor is 6 ft. above the

water, and is reached by well-worn stone steps. The remains of a jetty are traceable under the water in calm weather, continuing the line of the ruin, and this was probably the landing-stage of the pilgrims and Crusaders.

We now enter the ancient town and fortress by a fine old gateway, and immediately perceive huge masses of masonry lying about in all shapes and forms. The best mode of inspecting the ruins is to turn to the rt. on entering the gates, and to make our way round as far as possible on the outside of the miserable Arab village of mud-huts, which completely cover the interior of the ancient town. High up on the inner surface of the gigantic wall we see the springs of three arches which originally formed the support of the roof of the N.E. tower. These arches rest upon corbels representing respectively the faces of a man and of a woman, and a bunch of lilies and acanthus-leaves. It will be observed that for about half its present height from the ground the exterior of the wall is still faced with splendidly drafted ashlar, but the upper half has been deprived of its outside facing, and only the rough rubble remains. The ashlar has been taken, together with many other stones, columns, &c., to build the fortifications of Acre, and to construct mosques and public buildings at various places on the coast. Underneath the tower we can see the remains of a fine vaulted crypt. The whole town and fortress of 'Athlît was built above magnificent vaults, several of which remain in a more or less perfect condition.

Bearing round to the l., along the N. side of the old town, and passing over modern dunghills, we come at length to the western portion of the ruins, immediately facing the sea. Here are by far the most beautiful and interesting of the ruined remains. Near the N.W. angle we see the shattered remnants of the magnificent *Banqueting-hall*, where the little band of surviving Crusaders held their last solemn banquet and conclave on the evening before their final departure from the Holy Land. The old groined roof has disappeared; the floor has been battered into shapeless holes by the constant action of the sea, which for centuries has swirled and eddied amongst the ancient masonry. Only a fragment of the walls remains, containing three gothic windows, the stone mullions of which have been removed. Hard by we pass through a still perfect doorway into a fine vaulted chamber, with groined roof, which has ribbed arches and ornamental corbels. This interesting building, the most perfect relic of 'Athlît, was used by the retainers of the Templars, probably, as a stable, since the holes where the iron rings once were can still be seen.

To the S. of this chamber we enter a low doorway, on a heap of rubbish, into an ancient *Cistern*, cemented within, and with a manhole in its roof. This splendid cistern, which probably supplied the whole of 'Athlît with water in olden days, is capable of containing 260,000 gallons. A shaft of grey granite, 20 ft. long and over 3 ft. in diameter, lies half-prostrate against the outer wall of this cistern. A similar one lies buried out of sight close by. They belonged to the old *Crusading church* which formerly occupied the space to the E. of the column. One apse only can now be traced, pointing E. It stands in the midst of modern Arab buildings. The church was originally a large decagon, with three pentagonal apses on the three E. faces, which formed the choir. The roof was still perfect till the year 1837, when a disastrous earthquake destroyed it, together with many other parts of the old Templars' castle. At the S.W. corner of the town can be seen a few remains of a fine fortified bastion. A large circular base of an octagonal column exists *in situ*, close to a fragment of wall with gothic arch. In the solid rock laid bare by the water can clearly be traced the line of the foundations

of the old sea-wall. Passing round by the S. end of the town, we leave the ruins by the same gateway by which we entered.

'Athlît, better known to students of history under the name of **Castellum Peregrinorum**, or "the *Pilgrims' Castle*," was for nearly 200 years the landing-place of the Crusaders. The present ruins are principally the remains of the fortress and castle erected here by the Knights Templars in 1218; but the experienced visitor will be able to discern many traces of far older work, some reaching back even to Phœnician and Canaanitish periods. 'Athlît has never been identified with any Biblical name, and this is probably to be accounted for by the fact that it never came into the possession of the Israelites, but that it was one of those seaport towns from which the original inhabitants were never expelled. But that it must have been an important place from the earliest times is at once apparent. Its situation, on a quadrangular promontory, with harbours N. and S., and protected by the limestone ridge from inland attack, rendered it pre-eminently a suitable home for a fishing and seafaring people.

Its chief historic interest lies in the remarkable fact that it was the last Jewish, and also the last Christian, possession in the Holy Land. In the year 130, Simon, the son of Barcochebas, led the last revolt of the Jews against the Roman sway. For 3½ years he succeeded in maintaining his independence, and he nearly wrested from the Romans the whole of the ancient Jewish kingdom. 'Athlît was his great stronghold; and it is still celebrated in Jewish literature as being the last foothold of Jewish nationality on its sacred and cherished soil. More than 1000 years afterwards, 'Athlît successfully resisted the attack of the Sultan el-Melek Moáddham; it was afterwards besieged in vain for seven years by the noted Bibars; and it was not until after Acre had fallen in 1291, and nothing else remained of all Palestine to the Crusaders except the fortress of 'Athlît, that it was finally captured by a Cairene sultan, rejoicing in the name of el-Melek el-Ashraf es-Saleh ed-Din Khalîl. Thus, whether in respect of the size and beauty of its ruins, or in regard to its historic, as apart from its sacred, interest, 'Athlît has a claim on the attention of the traveller scarcely second to any place in Palestine.

We now pass once more through the rock-cut causeway, and re-enter the plain. Turning to our l., we proceed along a bad carriage-road towards Haifa. This road runs the whole length of the Plain of Sharon, and connects Jaffa with Haifa, passing through Cæsarea. If we prefer, we can travel along the seashore from 'Athlît; but the sands are in some parts very soft, especially during the first few miles towards Haifa. On the summit of the limestone cliff, to the N.E. of 'Athlît, stands an interesting old ruined fort. It is called in Arabic *Dustrey*; but this is merely a corruption of the Frank title *Les Destroits—i.e.* "the Narrows." It was also called by the Crusaders *Petra Incisa* "the Cleft Rock," and both these names were doubtless given to it because it dominated the causeway cut in the rock.

The road skirts the E. base of the low ridge of limestone rocks, and across the plain we have some fine views of the Carmel range. At the foot of the mountains we see the large village of *Tireh*, surrounded by more than 30,000 olive-trees. The inhabitants bear a very evil reputation for violence and robbery.

There is nothing of any special interest on our way until we reach *Tell es-Samak*, about 2 hrs. (9 m.) from 'Athlît. This is a conspicuous mound, overhanging the sea, and covering the ruins of part of the old town of *Sycaminum*. Its name signifies the "Fish-Mound,"

and it may be so called on account of the myriads of shells which lie in profusion around its base. So abundant, indeed, are the shells in this neighbourhood, that 106 different varieties have been collected between Tell es-Samak and Haifa, a distance of less than 2 m.

Above Tell es-Samak, on the point of Carmel to our rt., stand the imposing buildings of the world-famed

Carmelite Convent. We can, if we please, ascend to the convent by an easy path, newly constructed, which runs up on the E. side of the narrow plain, a short distance before we reach Tell es-Samak. The monks provide clean and comfortable lodgings, and we can take our choice of either remaining there for the night, or, having visited the convent and chapel, descending to the German colony at Haifa by a path on the N. side of the mountain. A third course lies open to us—namely, to continue our journey to Haifa along the plain, and visit the convent next morning.

For a historic account of the Carmelite Order and Convent, see "*Le Sanctuaire de Mont-Carmel*; par le R. P. Julien de Sainte-Thérèse," copies of which can be obtained from the courteous and hospitable Father Superior, who will also be very pleased to give every information to visitors. It is necessary, however, to remind the traveller that all monkish traditions and tales must be taken *cum grano salis*.

The view from the roof of the convent is very fine. On a clear day, Tyre can be seen on the one hand and Jaffa on the other.

In the sides of the mountain around the convent are many grottoes, which were occupied by the anchorites of former ages. The most celebrated is near the base of the hill, on the road between Tell es-Samak and Haifa. It is called "el-Khudr"—*i.e.* "the Evergreen"—a title given by natives to the prophet Elijah; and it is commonly known to Europeans as "*the Schools of the Prophets*." Ascending some 80 ft. from the plain, by a winding path, we enter a large stone gateway. Inside is a courtyard on a terrace of the hill, which has been artificially levelled for the purpose. A modern building occupies each end; but on the hillside is a large rectangular chamber, 45 ft. by 27 ft., and 15 ft. high, entirely excavated out of the solid rock. Around two sides of this chamber a broad stone seat, about 2 ft. from the ground, has been carved out of the rock. In the E. wall is a recess 9 ft. long, 6 ft. deep, and 7 ft. high. This cave is held in sacred veneration by Jews, Christians, Moslems, and Druses alike, and ceremonial rites are still periodically held here by the devotees of all four religions. It is highly probable that this is one of the very places where the "Sons of the Prophets" (see 2 *Kings* ii.) formerly congregated, similar to those at Bethel and Jericho. Hence a ride of ¼ hr., across a level fertile plain between Carmel and the Bay of Acre, brings us to the German colony 1 m. W. of

HAIFA. *

No town in Palestine has progressed more in the last twenty years than Haifa, and this is principally owing to the settlement and influence of the German colonists from Wurtemberg (see "*Haifa*," L. Oliphant). It is spelt in a variety of ways: *e.g.* Haifa, Caifa, Caiffa, Khaifa, Kaifa, &c. The Arabs write it as we have done; the French generally spell it Caiffa; the Germans, Kaifa. Strictly speaking, Khaifa is the correct word; for it is derived from the Hebrew root "Khafah," to "cover" or "shelter," and signifies, therefore, "a sheltered place." In the Hebrew version of *Judges* v. 17, "Asher continued on the seashore" (A.V.), or "Asher sat down at the haven of the sea" (Rev. Ed.), the word translated "shore" in the one case, and "haven" in the other,

is "Khof," and refers, we believe, to this place. Thus the passage should be, "Asher settled down at Khaifa on the sea." The Hebrew letter ח (Kh) is frequently interchangeable with the letter ה (H), and the same is the case with the Arabic ح and خ, the difference between the letters in both languages being so minute that in the transcription of manuscripts the one often becomes substituted for the other. At the time when the Talmud was written, the town was called Haifa, by which it was also known to the Greeks, who write it Ἡφά instead of Χηφά. Thus, although *Khaifa* is the more correct philologically, *Haifa* may be said to have acquired, through the usage of centuries, a right of prescription to the spelling.

Haifa well deserves its name, standing as it does on the most sheltered side of the only natural harbour between Port Said and Beyrout. To the N. and N.W. winds alone is Haifa fully exposed. The present town is on a comparatively modern site, about 1 m. to the E. of the ancient town, the ruined remains of which are situated on the shore, close to the German colony. Near these ruins, in a garden adjoining the Jewish cemetery and just to the N. of the Jaffa road, is a very interesting subterranean rock-cut cemetery of ancient date.

There is nothing of interest in the modern town of Haifa itself, but it is very beautifully situated, and on the E. is a splendid palm-grove by the seashore, said to be the finest in Palestine.

[About 1 hr. (3 m.) S.E. from Haifa, on an elevated knoll of Carmel, stands a ruin near a copious spring. It occupies a commanding position, and was evidently at one time an important place. It is now called **Rishmea**; and, by an interesting specimen of Palestinian philology, it can be identified with **Misheal**, **Mishal**, or **Mashal** (*Josh.* xix. 26, xxi. 30; 1 *Chron.* vi. 74). William of Tyre mentions Mishrea, and fixed its locality about the same place. Eusebius speaks of Misheal, in the same locality. Now, by a well-known law in the etymology of Syrian names, Rishmea is the same as Mishrea; hence we have the following striking transformation: Rishmea = Mishrea = Mishear = Misheal = Mishal = Mashal. So far as we are aware, this identification has not hitherto been discovered by any Palestinian explorer. Misheal, Mishal, or Mashal was a Levitical city on the borderland of the tribe of Asher; and its identification with Rishmea is important, as helping to fix the southern limit of that tribe.]

Leaving Haifa by the E. gate, we ride along the new carriage-road, skirting the northern base of Mount Carmel, to Belad esh-Sheikh and Yajjûr (see Rte. 21, c). We now turn across the Plain of Acre to our l., and, passing over the *River Kishon*, we leave the village of *Harbaj* to the W. and enter the oak-forest of Harthîyeh. In the midst of this park-like glade, which reminds one more of English scenery than almost any other place in Syria, we can stop for our midday rest and refreshment, 3 hrs. (10 m.) from Haifa.

On emerging from the forest we enter the Plain of Esdraelon. Two m. to the N. of us is *Beit Lahm*, the ancient **Bethlehem** of Zebulon (*Josh.* xix. 15), one of the border-towns between that tribe and Issachar. About 1 m. (¼ hr.) to our rt. stands the village of

Sheikh Abreik, on the hillside, N. of which is the largest and most important rock-cemetery in Galilee. A full description of it is given in the *P.E. Mem.* (i. 343–351). The tombs appear to belong chiefly to the later Jewish times, about the Christian era; but, from the older specimens to be found amongst them, as well as from the situation of the place, it is evident that Sheikh Abreik stands upon the

site of some ancient town of importance. Some of the older inhabitants call it **Sheikh Barak**; and it is possible that the prophet Barak was buried here. At any rate, in Debûrieh, at the E. end of the N. boundary of the Plain of Esdraelon, and Sheikh Abreik, at the W. end, we may doubtless trace a very ancient tradition connecting this locality with Deborah and Barak (see above, in the account of the battle between Barak and Sisera).

We next come to *Jeida*, in all probability the **Idalah** of *Josh.* xix. 15, which lay between Shimron and Bethlehem (Guérin). Here there is a modern khan. To the l. is a ruined site called *Zebdah*, which corresponds to **Dabbasheth** (*Josh.* xix. 11). In 20 min. (1½ m.) we reach

Semûnieh, undoubtedly the *Simonias* of Josephus and the Talmud. It has also been identified with **Shimron-meron** (*Josh.* xi. 1). On the round isolated hill E. of the village are the remains of an ancient fortress, and, apparently, of a Christian church. A German colony of twelve persons attempted to settle here in 1867; but they were attacked with malarial fever, and every individual died. The situation is notoriously unhealthy, and travellers are particularly warned against drinking the water here.

After passing Semûnieh we come to the junction of two roads, both leading to Nazareth. That to the l. is the shorter and more direct of the two; but the new carriage-road is the more interesting. The former passes at the foot of a village, occupying a commanding position on a hill, and called now *M'alûl*. There are close by the remains of a curious and interesting monument called *Kusr ez-Zin*. This may have served the purpose of a watch-tower. There is nothing of interest between M'alûl and Nazareth.

The other route passes through Mujeidil, after leaving *Jebâta*, the ancient *Gabbatha*, on our rt. At **Mujeidil** is a mission, in connection with the C.M.S. English Church of Nazareth. (For an interesting account of a visit to Mujeidil, see Conder, *Tent Work*, pp. 82–84.)

Between Mujeidil and the next village, Yâfa, we obtain fine views of Tabor, Little Hermon, Gilboa, and the Plain of Esdraelon.

Yâfa is the same as *Japhia* of Zebulon (*Josh.* xix. 12), as also Japha of Josephus (*Wars* iii. 7, 35). The latter gives a graphic description of the siege and capture of this place by Trajan and Titus; and, according to his account, the number of the slain was 15,000, whilst 2130 were taken captive. Japha must therefore have been a place of considerable importance in the time of Christ. A ride of rather less than a couple of miles (20 min.) brings us to

NAZARETH. *

Population about 12,000, of whom 9000 are Christian and 3000 Moslems. There is not a single Jew residing in Nazareth.

The city stands on the slopes of a natural basin, formed by fourteen hills. It is beautifully secluded, and is an ideal spot for the home of the simple **Jesus**. Nazareth strikes every traveller's eye at once as being cleaner, brighter, and more prosperous-looking than almost any inland town of Palestine. As might have been anticipated in a city so eminently Christian, Nazareth abounds in "holy sites." Amongst the objects of monkish tradition displayed to view are "Mary's kitchen," "Joseph's workshop," the "table of Christ," "the synagogue in which He preached," "the Mount of the Precipitation," and even "the spot where His mother trembled when His fellow-citizens led Him to cast Him down from the brow of the hill whereon the city was built." Of course, the exact scene of the An-

nunciation is pointed out, and even the pillar is shown, miraculously suspended in the air (!), against which the Angel Gabriel knelt. Except as *memorial* sites for devout reflection and meditation, these traditional spots are worse than fictitious, and the traveller will probably be glad to escape from them to visit one undoubted scene of sacred interest. At **Mary's Well** he may be sure that here at least he is on "holy ground," and, as he watches the Nazareth maidens and wives draw the water into their pots and hoist them on their heads, so he may picture to himself the Virgin Mother coming, day after day, to the self-same spot, sometimes accompanied by her Son Himself.

Apart from the *one* all-absorbing fact that this was the home of the Saviour's boyhood, youth, and manhood, Nazareth may be said to have no history at all. It was apparently not even in existence in the time of Joshua, the land on which it stands having then belonged to Japhia (Yâfa). For, after tracing the boundary-line of the tribe of Zebulon eastward from Sarid (now Tell Shadûd, near Jebâta, in the Plaîn of Esdraelon) as far as Chisloth-tabor (Iksal) and Daberath (Debûrieh), the Bible says it "goeth up to Japhia" (*Josh.* xix. 12). A glance at the map will show that the boundary-line could not have gone from Debûrieh to the present position of Yâfa, but that it followed the natural mountain-pass which comes up from Debûrieh to Nazareth, whence it followed the equally natural direction of the present carriage-road between Gittah-hepher (el-Meshhed) and Ittah-kazin (Kefr Kenna). From this it appears that Nazareth sprang into existence at some unknown period subsequent to the entry of the Israelites into Canaan.

In fact, until the **Annunciation** (*St. Luke* i. 26–38) there is no mention extant of Nazareth. Before that event its name was unknown: since that event it has become a household word throughout Christendom. Magnificent structures have been built in commemoration of it, and thousands of pilgrimages have been made in honour of it. But, to the simple Christian, Nazareth, the home of the Saviour's boyhood, the scene of His early labours, His prayers, His domestic relations, His private life, possesses a far greater charm, a far more intense interest, than the Annunciation could have given it. In this respect it far surpasses Bethlehem.

The subsequent history of Nazareth is not worth recording. One thing is remarkable—there was not a Christian inhabitant in it before the time of Constantine, nor a Christian pilgrimage to it till about the sixth century. In the seventh century it contained two churches—one built over the fountain where the Greek church now stands; the other on the site of Mary's house, now occupied by the Latin convent. Immediately after the capture of Jerusalem by the Crusaders, Tancred, to whom the province of Galilee had been given, built a church at Nazareth, endowed it, and transferred to it the see of Scythopolis. In 1263 the church was laid in ruins by Sultan Bibars; and thus it continued for nearly 400 years (till 1620), when the Franciscans obtained permission from Fakr Eddîn to rebuild it and take possession of the Grotto of the Annunciation.

Nazareth is divided into three quarters: (1) The *Latin* quarter, on the S. and S.W.; (2) the *Greek* quarter, on the N. and N.W.; (3) the *Moslem* quarter on the E.

1. The *Latin* quarter. The principal building is the monastery of the Franciscans, including the **Church of the Annunciation**. The present structure was erected in 1730. The high altar of the church faces N., on account of the grotto which lies beneath it. The length of the church is 70 ft. and the breadth 50 ft. A flight of broad steps leads down to the grotto, and on each side another

flight leads up to the altar. Behind the altar is a large choir. The *vestibule* of the grotto, called also "the Chapel of the Angel," measures 30 ft. by 12 ft., with a passage in the middle. On each side of the passage is an altar—that on the rt. dedicated to St. Joachim, the father of the Virgin, and that on the l. to the Angel Gabriel. The chapel within is reached by two steps, and is entirely rock-cut, measuring about 20 ft. square. A wall divides it in two: the outer portion is "the Chapel of the Annunciation," with an altar on the N.; the inner, which is reached by a narrow door to the rt. of the altar, is dedicated to St. Joseph, with an altar on the S. An ancient pillar-shaft of red granite hangs down from the roof of the outer chapel, and it was probably part of an older ornamentation of the grotto. This is the pillar which is said to be miraculously suspended! From the N. end of the Chapel of St. Joseph fourteen rock-cut steps lead to an inner cavern. This is called *Mary's Kitchen*! The hole called the chimney was probably the mouth of an ancient cistern. On the opposite side of the road to the monastery is the Latin hospice, or *Casa Nuova*. At the back of the hospice is the Franciscan convent.

At the top of a narrow street which runs up to the W. of the hospice stands the *English Church* of the C.M.S., and the missionary's house is just N. of it.

W. of the market-place, and reached by the main street, is the Latin church of *Mensa Christi*.

2. The *Greek* quarter commences on the N. side of the market, at the corner of which is the Protestant school and mission-house. On the N. side also stands an ancient church, now used by the Greek Catholics, and said to be the old synagogue of Nazareth in which our Lord preached (*St. Matt.* xiii. 54–58; *St. Mark* vi. 1–5; *St. Luke* iv. 16–30). A new church of handsome design has lately been built beside it.

A long lane leads from the market to *Mary's Well* (see above), and close by is the *Russian Hospice*. The palace of the Greek bishop and the Greek church are in the N.E. portion of the town.

3. The *Moslem* quarter contains the *Mosque*, the *Serai*, and the *Mufti's house*, all close together. In this quarter also, S.E. of the mosque, is the Latin church called "Joseph's Workshop," built in 1859. High up on the hill, and looking down upon the main buildings of the city, stands the **Orphanage** for girls, built in 1875, and supported by the Society for the Promotion of Female Education in the East. Next, perhaps, to Mary's Well the Orphanage is undoubtedly the object most worthy of a visit in Nazareth. No English or American travellers should leave the city without seeing it. The ladies in charge welcome all visitors most heartily, and one can hardly fail to be gratified with the wonderful order and beauty of all the arrangements, and with the bright, happy appearance of the little Nazareth orphans.

Dr. Vartan has a medical mission here, and the Roman Catholic "Sisters of Nazareth" also have a dispensary.

From the top of the hill above Nazareth a very extensive and beautiful view can be obtained.

ROUTE 22.

NAZARETH TO TIBERIAS.

There are three routes from Nazareth to Tiberias:

(*a*) *Viâ* Kefr Kenna.
(*b*) *Viâ* Mount Tabor, direct.
(*c*) *Viâ* Jezreel, Shunem, Nain, Endor, and Mount Tabor.

The *first* and *second* routes would occupy one day; the *third* requires

two days, and would only be selected, of course, in connection with the route from Jenîn to Nazareth *viâ* Mount Carmel (see Rte. 21, D).

---

22 (A).

Miles.		H. M.
2	**Nazareth to Reineh** .	40
3	**Kefr Kenna** . . .	50
8½	**Base of Hattin** . .	2 20
6	**Tiberias**	1 40
19½		5 30

Waggons and other vehicles sometimes pass along this road; but it is scarcely fit for carriages, and the traveller had better not attempt to drive.

Ascending the steep hill to the N. of the town, above Mary's Well, we pause to gaze awhile on the interesting and extensive view spread out before us on every side. The four northern tribes of Issachar, Zebulon, Asher, and Naphtali lie open like a natural map before us. We are standing on the very borderland of two of these tribes—Zebulon and Naphtali—for the boundary-line followed the road we are about to travel, past Reineh and between el-Meshhed and Kefr Kenna. Zebulon lies on our l. hand and Naphtali on our rt. until we enter the plain below Kefr Kenna, when we leave the former entirely. The blessings promised by Jacob and Moses to the four tribes seem to be here inscribed on the features of nature.

Issachar, with his great Plain of Esdraelon, bordered E. and W. by lofty mountain-ranges, is like "a strong ass, couching down between two burdens;" "his rest is good," and "the land" is "pleasant;" he "bows his shoulder to bear," and is "a servant unto tribute" (*Gen.* xlix. 14, 15). The rich and fertile Plain of Esdraelon has always been called upon to bear an enormous burden of taxes, and its inhabitants have constantly been exposed to the attacks and oppression of Bedouin marauders. There have never been settled villages or towns in the plain, and the tillers of the soil have always been for the most part dwellers in tents. "Rejoice, O Issachar, in thy tents" (*Deut.* xxxiii. 18).

Zebulon, nestling amid the hills of lower Galilee, "offers sacrifices" of the abundant flocks nourished by their pastures; he "rejoices in his goings out" on the edge of the Plains of Esdraelon and Acre; and, as we stand and take our farewell view of Zebulon's sacred city of Nazareth, we can realise the full import of the prophetic utterance, "They shall call the peoples unto thy mountain" (*ibid.* xxxiii. 19).

Asher, possessing the maritime province from Carmel to Phœnicia, and dwelling amid the hills which dominate the plain, "yields royal dainties," the produce of his numerous and extensive olive-groves and of his rich and fertile valleys; "his bread is fat," he "dips his foot in oil;" and, in the mining treasures which lie buried beneath his surface, "under his shoes are iron and brass" (*Gen.* xlix. 20; *Deut.* xxxiii. 24, 25).

Naphtali, with his wooded mountains, his fruitful plains, his lovely scenery, and his sacred lakes, may well be described "as satisfied with favour, and full with the blessing of the Lord." From his shores of Galilee, and from his upland slopes, came forth the parables of our Lord and the Sermon on the Mount. Well might Jacob foretell of Naphtali, "he giveth goodly words" (*Gen.* xlix. 21; *Deut.* xxxiii. 23).

Conspicuous to the N. of our present post of observation is *Seffûrieh*, on a hill about 3 m. away (see Rte. 23). In the immediate foreground a ruinous wely, called *Neby Sa'in*, marks the most commanding point.

Most of the interesting sites visible from this spot are already familiar to us if we have journeyed from the S.; but for the benefit of those who approach for the first time from the

N. an intelligent guide will be able to point out, amongst the rest, the following sacred spots: Endor, Nain, Jezreel, Engannim, Taanach, Jokneam, Mounts Tabor, Carmel, and Gilboa, and the Samaritan range in the far distance.

Descending gradually towards Tiberias, we pass in another 20 min. the Christian village of

Reineh, close to which, on the rt. hand of the road, is a spring called **'Ain Kâna**; and it has been suggested, not unreasonably, that this may be the true site of **Cana of Galilee** (see Conder, *Tent Work*, p. 81). There are, besides this, two other places which dispute the honour of being the scene of our Lord's first miracle. The one is a ruined site, called Khurbet Kâna, 8 m. N. from Nazareth, and just above the Buttauf plain. The other is Kefr Kenna, a flourishing Christian village 3 m. farther on from Reineh, towards which we now resume our journey. For a full discussion upon the respective merits of these two claims, see *P.E. Mem.* vol. i. 313, 314; 391–394. It is sufficient here to remark that the evidences in favour of Khurbet Kâna are very shadowy and unsatisfactory; and that if Reineh, with its 'Ain Kâna, was not the site of Cana of Galilee, it is in the highest degree probable that the Christian tradition from the earliest centuries was right in locating it at

Kefr Kenna. This village is pleasantly situated on the side of a narrow valley, filled with fig-trees, pomegranates, and wild olives. By the side of the road, just before reaching the village, we come upon a clear crystal spring, which may have furnished the water which was afterwards changed into wine, if Kefr Kenna is the site of Cana. The monks at the Latin convent are hospitable and courteous, and are always ready to point out the traditional scenes connected with the memorable marriage-feast. It is scarcely necessary, however, to warn the visitor that all these spots are probably apocryphal.

From the position of Kefr Kenna, we are inclined to identify the site with **Ittah-kazin** (*Josh.* xix. 13); the more so because the place was undoubtedly called *Izkanni* in later Jewish days.

On the top of a rocky hill, to the W. of Kefr Kenna, is the village of *el-Meshhed*, the site of **Gath-hepher** (2 *Kings* xiv. 25), also called Gittah-hepher (*Josh.* xix. 13). The prophet **Jonah** was born here; and if an old tradition, received alike by Christians, Jews, and Moslems, is to be believed, he was also buried here; the domed wely, conspicuous beside the village, having been built over his tomb.

Half an hour after leaving Kefr Kenna we enter a well-cultivated plain, about 1 m. in width, on the N. side of which is a large olive-grove, encompassing the village of *Tor'ân*. Here we leave the tribe of Zebulon, the boundary-line of which turns round to our l. along the Wâdy Rummâneh, to the village of the same name. Our road lies across the plain to the E., and there is nothing of interest to detain us by the way. After 5 m. (1½ hr.) we pass *Lûbieh* on our rt., standing on the top of a low rocky hill, and surrounded by hedges of prickly pear. Several caves, tombs, and sarcophagi, rock-cut winepresses and cisterns, are to be found in this village, which thus probably occupies some ancient important site.

After crossing the caravan-road from Damascus to Jerusalem and Egypt, by the side of which are some deep wells, we come in sight of a saddle-shaped hill, 1 m. to the l. This is the celebrated

Kurûn Hattîn ("the Horns of Hattîn"), the scene of the famous victory of Saladin over the Crusaders on July 5, 1187. The battle itself was fought on the irregular plateau between Hattîn and Lûbieh, which

we are now crossing. The Crusaders were nearly annihilated in this desperate conflict; and Palestine, with Jerusalem itself, immediately afterwards fell into the hands of the Moslem might. For a good description of the battle of Hattîn, see Robinson's *Biblical Researches*, vol. iii.

The Horns of Hattîn are commonly known as the "Mount of the Beatitudes," from a Crusading tradition connecting their slopes with the Sermon on the Mount. There is, however, no evidence in favour of this locality. The same remark equally applies to a Greek tradition which would make this the scene of the miracle of feeding the five thousand, which evidently took place on the E. of the Sea of Galilee (see *St. Matt.* xiv. 15–34).

The view from the summit of the Horns of Hattîn is very extensive; and the Jebel ed-Druse, or "Hill of Bashan," to the E. of the wide district of Haurân, can be distinctly seen. Safed, Arbela, and the Valley of Doves (see Rte. 24, c) stand out very conspicuously.

The word *Hattin* probably preserves some ancient connection between this locality and the Hittites.

The descent into Tiberias is steep and winding, but the views of the lake and its surrounding mountains are charming.

---

22 (B).

Miles.		H.	M.
5	**Nazareth to base of Tabor**	1	45
1¼	**Top of Mount Tabor**		45
3¼	**Khan-et-Tujjar**	1	35
2½	**Kefr Sabt**		40
8	**Tiberias**	2	35
20		7	20

We leave Nazareth by the eastern road; and, after climbing to the summit of the hill and taking our final view of the city, we descend into a winding valley, thickly overgrown with brushwood. Passing through a sparsely planted forest of oaks, we arrive at the foot of Mount Tabor. To our rt. lies the village of *Debûrieh*, the site of **Daberath** (*Josh.* xix. 12; xxi. 28; 1 *Chron.* vi. 72). Here we leave the tribe of Zebulon and enter that of Issachar. Daberath was a Levitical city, and in the name we may perhaps trace a connection with the prophetess Deborah, who, together with Barak, marshalled the forces of Israel at Mount Tabor before the memorable battle against Sisera (*Judges* iv. 12–14). Indeed, the very name of Tabor itself appears not improbably to have been derived from Deborah. The remains of an ancient edifice, apparently a Christian church, are to be found in the village; but the place is scarcely worth a visit.

We now commence a stiff climb of ¾ hr. up a rugged zigzag path to the summit of

Mount Tabor. The way is practicable for laden animals, so that those who wish to spend a night on the summit will have no difficulty in getting their luggage up. There are two convent hospices within the ruined enclosure of the level plateau at the top, belonging respectively to the Greek and Latin Churches; and the traveller may, in case of need, find very fair accommodation for the night.

The tradition of several centuries has connected Mount Tabor with the Transfiguration of our Lord; and, indeed, when we stand on the summit and survey the landscape around, or as we wander through the shady dells and secluded nooks with which the northern side of the mountain is terraced, we cannot help feeling how eminently suited it would have been for such a mystic holy scene. But the context of the sacred narrative apparently contradicts this ecclesiastical tradition; and modern authorities agree that the "high mountain" of the Transfiguration must have been *Hermon* itself, seeing that two out of the three Evangelists who relate the account speak of Cæsarea Philippi in connection with the event (see

St. Matt. xvi. 13; xvii. 1–9; *St. Mark* viii. 27; ix. 2–9; *St. Luke* ix. 28–36). At the same time, it must be observed that both St. Matthew and St. Mark distinctly state that an interval of a clear week elapsed between the events recorded at Cæsarea Philippi and the retirement into the "high mountain apart;" and Christ and His companions could very easily have reached Tabor within that time. Like most of the other chief events in the history of the sacred, mysterious life of Jesus, the exact scene of the Transfiguration has been left in uncertainty; and neither Tabor nor Hermon are ever likely to remain in undisputed possession of an acknowledged claim to that honour. Either of the two, it must be confessed, would have been a noble and appropriate theatre for that most glorious manifestation.

The striking and remarkable shape of Tabor, together with the magnificent view from its summit, will always render it one of the mountains of greatest interest to visitors in the Holy Land, whatever may be one's private opinion as to its connection with the Transfiguration of Christ. Both of the convents upon the summit profess to contain within their precincts the precise spot of that mystic scene. They cannot both be right; the probability is that both are wrong. In the grounds of the Latin convent are fine ruins of an ancient church, which appears to have had three aisles and three chapels, in memory of the three tabernacles which St. Peter proposed to erect for Jesus, Moses, and Elias (*St. Matt.* xvii. 4). There are also some small subterranean chambers with groined vaults, reached by a stone staircase. This ruined church belonged to a convent founded in the commencement of the twelfth century, and richly endowed by Tancred, Count of Galilee, in favour of the monks of Cluny (see *William of Tyre*, ix. 13; *Peter of Cluny*, iv. 44). The remains of another ancient church are to be seen to the W. of the former; and the semicircular apse of a third is visible within the enclosure of the Greek precincts. Antoninus Martyr, in the sixth century, mentions three churches on the summit of Mount Tabor in commemoration of the three tabernacles; and the ruined remains which still exist probably occupy the sites of these three churches. In 1187, after the battle of Hattîn, Saladin laid waste the mountain, and destroyed the monasteries. One of them was shortly afterwards partially restored, but in 1209 again destroyed by el-Melek el-'Adel, who built a fortress on the spot. In 1263 the fortress was destroyed by Bibars. Since that time nothing but ruins have remained upon the mount, until the Greeks and Latins have made their present insignificant restorations.

The ruins on the summit of Tabor are Jewish, Byzantine, Crusading, and Saracenic. The ancient cisterns cut in the rock, and the great blocks of stone carved in relief, undoubtedly belong to the first period, and probably formed part of the fortifications which were erected here by Josephus, and destroyed by Placidus, Vespasian's general. The remains of the small church, in the Greek enclosure, are to be ascribed to the Byzantine period. The Crusading church has already been mentioned, and the Saracenic remains, although of considerable extent, offer little of interest. (For more detailed accounts, see De Vogüé, *Eglises de la Terre Sainte*, and Guérin. Also *P.E. Mem.* i. 388–391.)

Tabor is chiefly noted in sacred history in connection with the battle between Barak and Sisera (*Judges* iv. 6, 7) (see Rte. 21, D) and the slaughter of Gideon's brothers by the Midianites (*ibid.* viii. 18, 19). It is also mentioned in Psa. lxxxix. 12; Jer. xlvi. 18; and Hos. v. 1.

The descent from the mount is almost too rugged and steep to be made upon horseback; and it is better to descend on foot.

For some distance after leaving the base of Mount Tabor the way towards Tiberias lies through a pleasant oak-glade, the ground being covered with large boulders and projecting masses of limestone rock. It is well to rest and partake of refreshment before leaving the shelter of these hospitable trees, for the rest of the way leads over dry and shadeless tracts of wilderness, dull, hot, and monotonous. We rapidly descend to a low level, and Tabor towers behind us like a mighty giant of nature. It presents from this point of view an aspect far more imposing than from any other direction, there being no intervening hills to conceal its lower portion.

The only point of interest in our long and tiring ride is the broad caravan-track from Jerusalem to Damascus, which we cross at

Khan et-Tujjar ("the Merchants' Caravanserai"). It was along this very road that Saul of Tarsus took his memorable journey to Damascus; and, in all probability, he halted for the night on the site of this very khan.

The present handsome ruins, in the best style of Arabic masonry, are the remains of buildings erected in the year 1587 by Senân, pasha of Damascus, for the protection and accommodation of caravans.

But they probably stand upon the site of a far more ancient khan, as this was one of the regular halting-places from very ancient days. A perennial spring is found upon the spot. Once a week a market is held here, notwithstanding its lonely and isolated situation. From early dawn, on the market day, merchants may be seen approaching from every part; and for a few hours a busy scene of bargaining and traffic, buying and selling, greeting and quarrelling, goes on, so that one might almost imagine oneself in the market-place of an important town. But as the afternoon wears on these merchants one by one depart, the multitude melts away, and, when the shadows of the night have fallen, silence and solitude again reign supreme. The weekly market is, however, gradually declining in importance.

Hence two paths lead to Tiberias —the one past Lûbieh, joining the road described in Rte. 22 (A); the other, more direct, by the village of *Kefr Sabt*. This is a miserable little colony of Algerian settlers, who followed Abd el-Kader to Syria and were placed here in 1870 by the Turkish Government. There are two springs near, and by the side of one of them are the confused *débris* of ancient remains. The place seems to have been fortified at some remote period, and several columns, apparently belonging to an ancient Christian church, have been found here. We now descend very rapidly into one of the richest plains in the country, which might be made a most fertile and prosperous district, but which is now given up to wandering Arabs. We pass on our l. *Dâmieh* (84 ft. below the level of the Mediterranean), the site of **Adamah**, one of the fenced cities of Naphtali (*Josh.* xix. 36). After crossing the broad, deep plain called Sahel el-Ahma, and ascending the hills on the eastern side, we suddenly find ourselves face to face with one of the most enchanting prospects imaginable. Straight below us, at a depth of 1400 ft., outspread like a beautiful map of nature, lies the

SEA OF GALILEE,

that silent lake on whose busy waters the fishers of Galilee once plied their nets. The whole of the northern and central portions of the lake are visible, the southern extremity alone being hidden from view. The Sea of Galilee is here about 6 m. in breadth; and directly opposite to us, on the E. side, rise the frowning, rugged cliffs of the Gergesene shore. There is something extraordinarily touching and impressive in the wild, beetling

brows, deep gorges, and barren nakedness of those weird, gigantic hills which enclose the sea on the eastern side. The town of **Tiberias** nestles on the shore, far below us and beneath our very feet; and, with the solitary exception of this sacred city of the Jews, and a squalid village about a couple of miles to the north of it, there is not the slightest sign of life throughout the whole extent of that silent, desolate coast. The miserable village, now called Mejdel, marks the site of a spot for ever memorable in the annals of Christianity; for this is **Magdala**, which gave to the devoted follower of Christ the surname of "the Magdalene."

The lines of Byron in reference to the condition of Greece in his time seem wondrously appropriate to our present aspect of the Sea of Galilee:

> So coldly sweet, so deadly fair,
> We start, for soul is wanting there.
> . . . .
> So soft the scene, so formed for joy,
> So cursed the tyrants that destroy.

And we might add with equal force:

> Strange,—that where nature loved to trace,
> As if for gods, a dwelling-place,
> And every charm and grace hath mix'd
> Within the paradise she fix'd,
> There, man, enamour'd of distress,
> Should mar it into wilderness.
> *The Giaour.*

The descent into Tiberias is terribly steep, and, in some places, almost precipitous. It is safer to dismount and make the journey on foot.

---

22 (c).

1st Day.

Miles.		H.	M.
9	**Nazareth to Jezreel** . .	2	50
3½	**Shunem**	1	0
3½	**Nain**	1	0
2	**Endor**		35
4½	**Summit of Mount Tabor** .	1	45
22½		7	10

2nd Day.

13¾	**Tabor to Tiberias** . .	4	50

This route would, of course, be taken only by those who have travelled from Jenin to Nazareth *viâ* Mount Carmel and Haifa.

(For 1st Day, see Rte. 21, B.)
(For 2nd Day, see Rte. 22, B.)

ROUTE 23.

HAIFA TO TIBERIAS BY SEFFÛRIEH.

1st Day.

Miles.		H.	M.
11½	**Haifa to Shefa 'Amr**—*Shafram*	3	15
8½	**Seffûrieh**	2	20
20		5	35

2nd Day.

18	**Tiberias**	5	0

Most travellers go from Haifa to Tiberias by way of Nazareth; but, for those who have already visited the latter town, the route about to be described is shorter and more interesting.

On leaving Haifa, we follow the bay until after we have crossed the mouth of the Kishon. We then strike off to the rt., inland, and thread our way over the extensive sand-dunes, which are constantly encroaching farther upon the plain. We ride nearly due E., passing the small village of Jedru. A small ruin, without importance, is seen on our l., just before we leave the plain and commence winding our way up a very gently sloping ascent to

Shefa 'Amr, a small town, divided into quarters, and the seat of a Kaimakam, or district governor. The population is about 3000, of whom

the greater part are Greek and Latin Christians. There are about 500 Druses and 900 Moslems, and a few Protestants and Jews. The C.M.S. have a school here, and there is also a branch of the Society for the Promotion of Female Education in the East, in connection with the Orphanage at Nazareth. The Roman Catholics have a nunnery, under the *Dames de Nazareth*.

Shefa 'Amr is, undoubtedly, identical with *Shafram*, the seat of the Sanhedrim for a short time. It is called *Castrum Saphar* by Marino Sanuto. The natives erroneously connect it with *Dhahr el-'Amr*, whose son, Othman, built the *Castle*, about 1761. It had once four watch-towers, of which only the one on the S. remains. There are still existing stalls for 400 horses. The most important traces of antiquity in the town and vicinity are the *Rock-tombs* on the N. and S. sides. There are about twelve interesting tombs on the N. side of the town, containing *loculi* and *arcosolia*. One, in particular, is noteworthy as possessing receptacles which seem to be a sort of transition between *kokim* and *loculi*. The tombs on the S. are more important, and two of them are ornamented with designs. The chief tomb has a façade covered with the design of vine-plants growing out of pots. On each side of the door is a defaced Greek inscription.

The vestibule has figures in bas-relief of lions and cubs on its side walls. They are roughly done, and appear to belong to the Byzantine period of the sixth century. The interior is reached by steps, and has three *loculi* and *arcosolia*. From the Greek crosses in alto-relievo on bosses, it is evident that these tombs are Christian.

The *Church* has been rebuilt on old foundations, and has a Byzantine appearance. It is therefore probably earlier than Crusading times, and perhaps is of the same date as the tombs.

About $5\frac{1}{2}$ m. beyond Shefa 'Amr we pass the ruined site now called *Khalladiyeh*. It is probably the ancient **Hannathon** (or Khannaton), which was one of the border-towns of the tribe of Zebulon (*Josh.* xix. 14). The change from the Hebrew to the Arabic name follows all the recognised rules of Syrian philology.

Seffûrieh — Sepphoris — *Dio-Cæsarea*, stands in a well-situated position upon a conspicuous hill; and there was doubtless a town of importance here from the very earliest times. It has not been identified with any Old Testament locality; but it is called *Sepphoris* and *Tzippori* by Josephus and the Talmud. The Romans knew it as Dio-Cæsarea. It was rebuilt by Herod Antipas, and became the capital of Galilee. In the year 180 it became the seat of the Sanhedrim, and was then the principal city in Palestine. It was also made the seat of a Christian bishopric. Tradition makes this the original home of the parents of the Virgin Mary, who is said to have been born here. In 339 the Jews in Sepphoris revolted against the Romans, and the city was, in consequence, destroyed. It had, however, again risen into importance by the time of the Crusades. Here assembled the great Christian array to join Guy of Lusignan, king of Jerusalem; and hence they set forth on the eve of the fatal battle of Hattîn in 1187. From that time little is recorded of the place. Seffûrieh has now a population of about 2500, principally Moslems.

The remains belong to two periods, Roman and Christian.

1. Roman Period. — (*a*) *Tombs.* These are mostly to the E. of the village, on the top of the hill, and are of a peculiar kind. They are simply graves cut in the surface of the rock, and covered with slabs, like sarcophagi. They are rounded at the N. ends.

(*b*) The *Aqueduct and Reservoirs.* Sepphoris must have been amply supplied with water in olden times;

for there are enormous reservoirs E. of the village. They are fully described in the *P.E. Mem.* i. 331–334. The water was brought in an aqueduct from 'Ain ej-Jimrân, between el-Meshhed (Rte. 22) and 'Ain Mahil, the aqueduct running about 4 m. along the hillside, and having a fall of about 700 ft. As far as el-Meshhed it appears to have been subterranean, and between that point and the reservoirs it was partly rock-cut and partly masonry work.

2. **Christian Period.** — (*a*) The *Church of St. Anne*, named after the Virgin's mother, is in the N. part of the village, and appears to date from the twelfth century. Only the apse remains, the roof of which is still existing. The nave was 29 ft. wide, and the total width of the church was 64 ft. There are two granite shafts *in situ*. The ruins are difficult to examine owing to the mud hovels around them.

(*b*) The *Castle* is on the hilltop E. of the church, and commands a fine view. The lower storey is perfect, and the S.W. wall of the upper remains. The gate is on the S. The exterior is 49 ft. 6 in. square, the interior 24 ft. 6 in. The walls are thus over 12 ft. thick. The castle must have been of enormous strength. A sarcophagus is built into the N.E. corner, another into the S.W. angle, and a third on the W. wall, N. of the window. A passage ascends by steps from the l. on entering, as far as the S.W. corner, whence a staircase led to the upper storey. Many of the steps are now broken. The S. door is 7 ft. high and 4 ft. broad; it is covered with a flat lintel, but has a Gothic arch above. The decoration is poor. The castle appears to have been originally built by the Crusaders; but of this only the S.W. corner and staircase remain. The rest was constructed, about the year 1750, by Ahmed, son of Dhahr el-'Amr.

[About 2½ m. N.W. of Seffûrieh are the ruins of *Tell Bedeiwiyeh*, identified by Guérin with **Asochis**, mentioned by Josephus. It gave its name to the large plain now called *el-Buttauf*, but then known as the Plain of Asochis.

To the W. of Seffûrieh a fine pass in the hills, called *Wâdy el-Melek*, or "the King's Valley," connects the Plain of el-Buttauf with that of the Kishon. This is probably the **Valley of Jiphthah-el**, which was the boundary-line between Zebulon and Asher (*Josh.* xix. 14, 27).

Six m. N. of Seffûrieh, and at the foot of the hills above el-Buttauf, is the ruined site called *Khurbet Kâna*, most erroneously identified by some with Cana of Galilee (see Rte. 22). Above it stands

Jotapata, now *Jefât*, situated on a conical hill, connected by a narrow neck with the hills on the N. Round its southern side sweeps a deep ravine. The top of the hill is a platform of naked rock, with some old cisterns; the sides are filled with caves of every form and size; on the neck which connects it with the northern ridge are ruins of former buildings—these are the only remains of the city of Jotapata. Not a vestige exists of the fortress which Josephus defended so long against the Emperor Vespasian, and where he was finally obliged to surrender. Yet the accurate description given in his writings of the site and surrounding country establishes its identity.]

From Seffûrieh we proceed first in a N.E. direction until we strike the plain, when we turn due E., and pass, on our l., *Rummâneh*, a small village containing a population of about 100 Moslems. There are distinct traces of antiquity here, and it was probably a border-town of the tribe of Zebulon. In Josh. xix. 13 the border-line is said in the A.V. to go out "to Remmon-methoar to Neah." The original Hebrew rather signifies "Remmon, which is designated Neah." Hence it was known probably as *Remmon-Neah*, which has

become corrupted into the present *Rummâneh*.

The next village we pass is *Tor'ân*, chiefly built of basalt, and containing about 600 inhabitants, of whom 350 are Moslems and 250 Greek Christians. It has the appearance of an ancient site, which has not, however, been identified. Soon after passing this village we join the road from Kefr Kenna to Tiberias, and follow Rte. 22.

TIBERIAS—*Tabariya.* ✻

Population, between 5000 and 6000, of whom about 4000 are Jews, 300 Christians, and the rest Moslems.

Tiberias is one of the four sacred cities of the Jews in Palestine. Both Sephardim and Ashkenazim Jews are here, the latter, however, greatly preponderating over the former. There is a mission amongst them in connection with the Free Church of Scotland, and the work is divided into three parts — medical, educational, and evangelical. The Rev. W. Ewing has charge of the ministerial work, whilst Dr. Torrance is medical missioner, and Miss Fenton has a school for Jewish girls. There is a branch of the mission at Safed, with Mr. W. M. Christie as superintendent of the educational department, and Dr. Khalil Sa'adeh, a very clever pharmacian, as medical agent. Great efforts are now being made by the society to establish a hospital at Tiberias, and hopes are entertained of an early realisation of the scheme.

There is very little of interest at Tiberias in the shape of ancient remains. Most of the ruins extend to the S. of the present town; but, beyond the foundations of old walls, there is scarcely anything to be seen. At the foot of the hill on which *Herod's palace* once stood is a very well-preserved piece of old mosaic pavement, which is deserving of a visit.

History.—According to the Talmud (*Tal. Jer. Megilla*, I. 1), the site of Tiberias was formerly occupied by the city of **Rakkath** (*Josh.* xix. 35). In the fourth century (*Tal. Bab. Sanhed.* 12*a*) the Jews had actually dropped the name Tiberias and reverted to the ancient name of Rakkath. The Roman city was built by Herod Antipas, and dedicated by him to the Emperor Tiberius (A.D. 16). It soon became the capital of the province of Galilee, and was fortified by Josephus during the wars of the Jews. It, however, submitted peaceably to Vespasian, and appears to have escaped the hardships and disasters which befell other cities and villages at the hands of the Roman armies. After the fall of Jerusalem, the Sanhedrim, having first settled at Jamnia and then at Sepphoris, finally adopted Tiberias as their headquarters. The celebrated Rabbi Judah Hakkodesh, compiler of the *Mishna*, was president of the Sanhedrim at that time. Henceforth Tiberias became the principal seat of Jewish learning, and here was also compiled the *Gemara*, under Rabbi Jochanan. Many noted rabbis besides those above mentioned lived and died here, and amongst the tombs of illustrious Jews at Tiberias are to be seen those of Jochanan, Maimonides, Akiba, and Meir. Under Constantine Tiberias became an episcopal see, and Christian churches were built here. Justinian rebuilt the walls of the city. It was captured by the Persians under Khosru (Khosroes), 614; by the Arabs under Omar, 637; and by the Crusaders under Tancred, who revived the bishopric. After the fatal battle of Hattîn, in 1187, Tiberias fell into the hands of Saladin. In 1738, Dhahr el-'Amr built a fort on the hill N. of Tiberias, and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837.

The **Hammâm**, or hot baths, of Tiberias are situated at the S. extremity of the small plain, close to the shore. There are four springs, one rising under the old building,

and three others at intervals of a few paces farther south. The water has a temperature of 144° Fahr.; the taste is extremely salt and bitter, and a strong smell of sulphur is emitted. The baths are considered efficacious in rheumatic complaints and in cases of debility; and they are visited in summer by people from all parts of the country. They occupy the site of **Hammath** (*Josh.* xix. 35), and are mentioned by Pliny (*Hist. Nat.* x. 15) and Josephus (*Ant.* xviii. 2, 3) under the name of *Emmaus*. Vespasian pitched his camp here (Jos. *Wars* iv. 1, 3). This is probably identical with *Hemtu*, in the list of Thothmes III. (1600 B.C.), and with *Hamath*, mentioned in the "Travels of a Mohar" (1350 B.C.) The present building over the N. spring was built by Ibrahim Pasha in 1833 A.D.

ROUTE 24.

EXCURSIONS FROM TIBERIAS.

By Boat on the Lake.

(a) To the S. and E. of the Sea of Galilee.

There are boats for hire, in which delightful excursions may be made. Mr. Nassar, of the hotel, is boat-master, and all arrangements should be made through him. The excursion will occupy the whole day, and provisions must be taken in the boat. The boatmen are very timid, and cling to the shore, especially in the afternoon, when the wind is apt to be changeable and treacherous. Except on rare occasions, however, and in stormy weather, there is in reality no danger whatever.

About 1½ hrs. are required for the passage from Tiberias to *Kerak* (see Rte. 19). Here we disembark, and, taking care to steer clear of the marshy swamps, we walk through the ruins on the former island to the S. point, where is the ferry-boat across the Jordan, a little below the place where it emerges from the lake. The boatmen should be instructed to row round to this point.

We may return direct to Tiberias, admiring on our way the grand and lovely view, with snow-clad Hermon in the far distance; or we may coast along the E. shore, past the large village of *Semakh* and the ruins of Sumrah. Nearly opposite Tiberias we reach the mouth of *Wâdy Fik*, so named from the town which stands at the head of the valley. Here we may again disembark, to climb the remarkable hill which rises in the centre of the wâdy. It is isolated, with the exception of a narrow neck which joins it to the ridge on the S. The summit is covered with ruins, now called *el-Husn* ("the Fortress"), and the hill rises to the height of 1100 ft. above the lake. The path to it leads up the S. valley to the neck, whence we can easily clamber to the top. The sides on the N., W., and S. have been scarped, and a wall on the E. completed the lines of defence. In shape the hill bears a curious resemblance to a camel, and hence the name anciently given to it. For this is the site of

Gamala, which was the capital of a province of Gaulanitis, and was celebrated during the wars of the Jews (see Jos. *Wars*, iv. 1, 1). Gamala is first mentioned as a fortress captured by Alexander Jannæus. At the commencement of the Jewish rebellion it maintained for a time its fidelity to the Romans, but it subsequently revolted, and was garrisoned by Josephus. The younger Agrippa besieged it in vain for seven months. It was

subsequently taken by Vespasian in 69 A.D., after a desperate resistance, when the Romans revenged their fallen comrades by the indiscriminate slaughter of the garrison. Upwards of 4000 perished by the sword, and 5000 more threw themselves from the walls and were dashed to pieces in the ravines below.

Returning to our boat, we proceed N. to a point where a "steep place" runs down into the sea. It is, curiously enough, the *only* spot on all the E. shore where this is the case, there being everywhere else a narrow strip of plain between the water and the base of the precipitous hills. This, then, is almost undoubtedly the *Scene of the miracle* recorded in St. Matt. viii. 32, St. Mark v. 13, and St. Luke viii. 33. It stands close to the mouth of a large wâdy called Wâdy Semakh, and hard by are ruins of considerable extent, which indicate the site of a former town of importance. They are now called *Kersa*, and have, probably correctly, been identified with **Gergesa**, the city of the *Gergesenes*. Considerable confusion has arisen in the minds of travellers on account of supposed contradictions in the Gospel narratives, as St. Matthew speaks of the "Gergesenes," while St. Mark and St. Luke call them "Gadarenes." But there is, in reality, no difficulty whatever. Gergesa was a town in the district of Gadara; and, just as the woman of Sychar was called "the woman of Samaria" (*St. John* iv. 5, 9), so the inhabitants of Gergesa were called "Gadarenes."

It will probably be found necessary from this point to steer straight across the lake to Tiberias, as the greater part of the day will have been expended in the excursion thus far; but, if time permits, it will be interesting to push on still farther N., past a ruined village called Dûkah, to another ancient site now named

Ms'aidîeh. We commend this place to the attentive notice of travellers, for we believe that this is the spot where formerly stood the important and sacred city of

Bethsaida Julias. Most authorities, indeed, including Porter and Baedeker, have located the city at et-Tell, a ruined site on the E. of the Jordan, about 2 m. above its entrance into the lake. There seems to be absolutely nothing to warrant such an identification, except the fact that the extensive ruins indicate a city of size and importance. On the other hand, Bethsaida ("the House of Fish") must certainly have stood on the shores of the lake itself, and not far from the scene of the miracle of feeding the five thousand. Now *Ms'aidîeh*, or *Umm S'aidîeh*, is virtually almost identical with *Bethsaida* in name—cf. Umm ej-Jemal and Beth-gamul (Rte. 38)—and on the hills behind this ruin is situated the spot which is generally acknowledged to be the most likely scene of our Lord's miracle. Ms'aidîeh stands on the fertile plain of *el-Batîheh*, which occupies on the N.E. side of the lake a position corresponding in many respects to the Plain of Gennesaret on the N.W. side, on the edge of which stood the other Bethsaida (see below). Philip the Tetrarch (*St. Luke* iii. 1) enlarged and beautified the city in the first years of our era; and, to distinguish it from its namesake on the W. side, he entitled it *Julias*, in honour of *Julia*, daughter of Augustus. Here Philip died, and was buried in a costly tomb. It has, indeed, been questioned by some whether there were really two Bethsaidas; but it is impossible otherwise to reconcile the various passages in Scripture in which reference is made to the name. Nor is it at all strange that, on the shores of a lake so teeming with fish, and occupied by inhabitants whose chief livelihood was fishing, there should have been at least two villages or towns which were known as the "fishing-place." The Biblical references to Bethsaida Julias are *St. Luke* ix. 10 (comp. *St. John*

vi. 1); *St. Mark* viii. 22. Probably also the correct rendering of *St. Mark* vi. 45 is "the other side, *opposite* to Bethsaida" (see marginal reading "over against"); in which case the Evangelist meant to say that Christ ordered His disciples to steer straight across *from* Bethsaida to Capernaum (*St. John* vi. 17), which lay almost immediately opposite on the other side of the lake. Thus the whole narrative is clear. The feeding of the five thousand had taken place on the "desert" (*i.e.* simply "uninhabited") slopes of the hills behind Ms'aidîeh. The disciples' boat was meanwhile anchored here, and hence they launched forth, in obedience to the commands of their Lord, to make for Capernaum, which is now Tell Hûm (see below).

We ourselves must now direct our course to Tiberias, and the boatmen will be very uneasy. On account of their reluctance to leave the shores after midday, it may be the better plan, in arranging this excursion, to take the route the opposite way, going direct from Tiberias to M'saidîeh in the early morning, and coasting southwards afterwards along the eastern shore.

(*b*) *To the N. and W. of the Sea of Galilee.*

We steer direct for the mouth of the Jordan, or, if we have not already been there, we will make first for Ms'aidîeh (see above). From this to the Jordan is only 20 min. We may row a couple of miles up the river itself, if the stream is not too strong, and visit the ruins of et-Tell (see above).

On leaving the Jordan we steer due W., and soon pass a white Moslem tomb, under the shadow of a couple of trees. We notice all along this portion of the coast how the shore is indented with little bays, forming suitable spots for villages and towns. Disembarking in the shelter of one of these bays, we proceed to examine the ruins of

Tell Hûm—Capernaum. Of all Biblical sites, there have been absolutely none which have given rise to more controversy, investigation, and difference of opinion than the identity of Capernaum, the city of our Lord. The whole question has been treated at length by almost every writer on the subject, and it is useless to enter into it again. We will merely refer the traveller to the following works, amongst others: Tristram, *Land of Israel*, pp. 428–434; Macgregor, *Rob Roy on the Jordan*, chap. xxi.; Conder, *Tent Work in Palestine*, pp. 182–190; Robinson, *Biblical Researches*, pp. 348–360; Stanley, *Sinai and Palestine*, p. 384; *P.E. Quarterly Statement* (Kitchener), 1877; and Wilson, *Recovery of Jerusalem*. It is sufficient for us to say that, having thoroughly examined all the arguments on every side, and having carefully investigated the places ourselves, we have no hesitation in fixing on Tell Hûm as the most probable site of Capernaum. But the question will never be definitely settled until exhaustive excavations have been made; and it is doubtful whether even these will finally decide the matter. The very sites of Capernaum and Bethsaida of Galilee will probably remain for ever in doubt, a perpetual evidence in favour of Christ's prophetic foresight when He said, "It shall be more tolerable for Tyre and Sidon at the day of judgment" (*i.e.* when the season of retribution comes) "than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (*St. Matt.* xi. 22, 23; *St. Luke* x. 13–15).

The two principal objects of interest at Tell Hûm are the ruins of the ancient synagogue and an old tomb. The *Synagogue* was built of limestone blocks, well dressed, and of the same character as other synagogues. The capitals were Corinthian, and there were epistylia rest-

ing upon the columns. Some of the pedestals are still *in situ*, but the building is levelled to the ground. There are remains of a heavy cornice and frieze. The exterior appears to have been decorated with pilasters. On the E. side is a later addition, consisting of a rectangular building having three entrances on the N. and one on the E., the exterior having been decorated with pilasters similar to those of the synagogue. Mixed with the *débris* are broken fragments of lintels, cornices, and capitals, one lintel in particular bearing a carved representation of "David's Seal" and a *pot of manna*. One large stone has a remarkable decoration upon it, which seems to be a representation of the ark. There are several indications of Roman work in the architecture of this ruin, and in all probability we see before us the very remains of the synagogue built by the Roman centurion (*St. Luke* vii. 5). In this synagogue our Lord delivered His memorable discourse on the Bread of Life (*St. John* vi. 59); and it may have been with reference to the pot of manna carved upon the synagogue that He said, "Your fathers did eat manna in the wilderness" (*ibid.* vi. 49).

Round the synagogue and up the slope behind are the ruins of the ancient town, covering an area of at least ¾ m. long by ½ m. broad. At the N. end is the *Tomb* above referred to, and which is commonly called "the Tomb of Nahum." There is apparently little to justify this name; and, even if it be correct, it is probably the tomb of some rabbi named Nahum rather than of the Old Testament prophet himself. Of course, if this identification be right, it goes far to prove the site of Capernaum, which is simply "*Capher Nahum*," or "the Village of Nahum." It has been suggested, and not without reason, that "Tell Hûm" is, in like manner, merely the short for "Tell Nahum."

Capernaum was called, in St. Matt. ix. 1, our Lord's "*own city*," and hither He came to live after He had been rejected at Nazareth (*St. Matt.* iv. 13). The following passages of the Bible should be read with care, whilst we are sitting among the ruins of the Capernaum synagogue: *St. Matt.* viii. 5–22, ix. 1–34, xi. 1–30, xii. 10–50, xiii., xvii. 24–27, xviii.; *St. Mark* i. 21–34, ii., iii. 1–12, v. 21–43, ix. 33–50; *St. Luke* iv. 31–41, vii. 1–10, viii. 40–56; *St. John* ii. 12, iv. 46–54, vi. 17–71, xxi. 1–23.

[About 2 m. N. of Tell Hûm, on the l. bank of a wild gorge, partly in a shallow valley and partly on a rocky terrace, are the extensive ruins of *Kerâzeh*. The remains of a synagogue, similar in construction to the one at Tell Hûm, are situated about the centre of the ruins, which cover an area at least as large as those of the latter place. There is little doubt that this is the site of **Chorazin**, a town included in the woes uttered by Christ against Capernaum and Bethsaida. A beautiful view of the lake can be obtained from these ruins.]

From Tell Hûm we proceed along the coast, filled with strangely solemn feelings of interest and reverence, as we remember that every inch of this shore was consecrated by the frequent presence of Christ. Our next place of visit is

Tâbighah, where the German Roman Catholics are establishing a colony. Our attention is attracted to the abundance of water, which bursts forth from large springs at the base of the hills a few hundred yards to the N. Round the principal spring is an ancient octagonal reservoir, into which the water was raised, and thence conducted by an artificial channel or aqueduct into the Plain of Gennesaret. It is very possible that Tâbighah is the site of **Bethsaida**, the home of SS. Peter, Andrew, James, John, and Philip. No site along the shore is so well adapted

for a fishing town. The bay is sheltered by hills behind and projecting bluffs on either side, and there is a smooth sandy beach, the very strand for fishing-boats. The locality seems to suit the descriptions in St. Matt. iv. 18–22 and St. Luke v. 1–11.

We now proceed in a S.W. direction, and the *Plain of Gennesaret* opens to our view. It is now called *el-Ghuweir*, or "the Little Ghôr." At the base of a hill on the N.E border of the plain, under a branching fig-tree, stands a spring known as *'Ain et-Tineh* ("the Fountain of the Fig"). Beside it are a few old foundations, and about 300 yds. to the S. is a mass of ruins amongst a tangled wilderness of thorns and thistles. A ruined khan lies under the W. brow of the cliff, known for centuries as *Khan Minieh*. This is the spot chosen by many authorities as the true site of Capernaum; but, as we have already said, we do not incline to this opinion.

It is interesting to note the natural features of the fertile and lovely Plain of Gennesaret. Here we see vividly before our eyes a living illustration of the parable of the Sower. The trodden "wayside" paths intersect the plain; the "stony places" crop up on every side; the great bushes of *sidr*—"the thorns"—encumber the ground; and "the good ground," in sooth, is very good (see *St. Matt.* xiii. 1–8; *St. Mark* iv. 1–8; *St. Luke* viii. 4–8). Here also we may read *St. Matt.* xiv. 22–36; *St. Mark* vi. 45–54. It may further be interesting to remark here, with respect to St. Luke xi. 11, 12, how very natural and appropriate are the illustrations there used by Christ; for, to this very day, the greatest nuisances of the country may be summed up in three words—*stones*, *serpents*, and *scorpions*—whilst the principal articles of native food are now, as then, *bread*, *fish*, and *eggs*.

Coasting along the shores of the memorable plain, and observing in the distance the grand and rugged gorges of Wâdy 'Amûd and Wâdy Hamâm (see below), we reach at length the miserable hamlet of *Mejdel*, the only inhabited spot in the Plain of Gennesaret.

Mejdel contains about twenty huts and the ruins of a tower of modern date. Between the village and the shore are foundations and heaps of rubbish. Yet the name of this hamlet has been incorporated into every language of Christendom. It was the birthplace of Mary Magdalene, out of whom Jesus "had cast seven devils," and to whom He "appeared" immediately after His resurrection (*St. Mark* xvi. 9). The name and site of the village will call up that solemn scene related in St. John xx. 11–18, for Mejdel is the ancient **Magdala**.

A short distance farther S., at the foot of the hills, is the reputed site of *Dalmanutha*, of which, however, there is not a single trace left.

Hence to Tiberias is about ½ hr. row.

Excursion round the Sea of Galilee on Horseback.

Some may prefer to visit the sites and places above described by land; and a tour of the lake shores may be made on horseback easily in two days. It is not, however, to be recommended in preference to the boat, either on the score of comfort or of safety. An escort is sometimes necessary for the eastern side, on account of predatory Bedouin; and care must be taken in pitching the tent for the night, for some of the positions are most malarious. Above all, the Plains of Gennesaret and of el-Batîheh must be carefully avoided. After sleeping but one night on el-Batîheh, the late Laurence and Alice Oliphant contracted a fever, from which the latter died, and from the effects of which the former never wholly recovered. Perhaps, on the whole, the best locality for the night's sojourn is near the Moslem tomb to the W. of the place where the Jordan flows into the lake. The only objects

of interest to be mentioned, in addition to those already described, are the following:

On the E. side, *Fîk*, the ancient *Apheca*, is about 1½ m. E. of el-Husn, at the head of the valley. The houses are ranged in the form of a crescent along the brow of a cliff, below which are three fountains. A streamlet flows from them along the northern base of the site of Gamala to the lake. Apheca is mentioned by Eusebius as a "large castle near Hippos." It must not be confounded with the Aphek which was near Jezreel (1 *Sam.* xxix. 1).

Between el-Husn and Fîk is a ruined site, called *Khurbet Súsiyeh*, which has been identified by Schumacher and Clermont-Ganneau with **Hippos**, one of the cities of the Decapolis (see *P.E. Quarterly Statement*, Jan. 1887).

Returning to the lake, we ride northward for about 1¼ hr. along a strip of level ground which separates the gravelly beach from the base of the hills. We then reach the mouth of Wâdy es-Semakh. Some 3 or 4 m. up it are the ruins of *Kusr Bardawîn* ("Baldwin's Castle").

On the W. side, between Mejdel and Tiberias, we make many a *détour* to the ruins of Irbid.

'Ain el-Mudawarah. ¼ hr.'s ride westward from Mejdel brings us to the entrance of Wâdy el-Hamâm ("the Valley of the Pigeons")—a wild glen leading out of the Plain of Gennesaret to the plateau of Hattîn. 'Ain el-Mudawarah ("the Round Fountain"), supposed by De Saulcy and Tristram to be the fountain of Capernaum, and the site of that city, is a little more than a mile from the entrance of Wâdy Hamâm, in a northerly direction. It rises at the base of the western hills, and is enclosed by a wall of masonry. The water is carried off by a canal for the irrigation of the plain. It is surrounded by a jungle of oleander, nubk, and other shrubs. There are no traces of ruins near it; and, as stated above, it is too far distant from the lake to be the site of Capernaum.

Kul'at Ibn Ma'ân. Returning to Wâdy Hamâm, and continuing up the valley for 20 min., we come to a place where the sides are formed of cliffs 600 ft. in height. On the l., about halfway up, are extensive excavations. Some of them are placed over each other, forming different storeys, and some are walled up in front, leaving doors and windows. The path to them is steep and difficult. After visiting them we pass along a narrow ledge to other and more extensive caverns, to which the Arabs give the name Kul'at Ibn Ma'ân. It appears that there were here natural caves, which were enlarged, and united by rock-hewn doors. Walls have also been built across the openings; and, wherever the nature of the cliff permitted, small bastions have been erected, so that the place was rendered almost impregnable. In the midst of the caves are cisterns, to which the rain-water was conducted by channels in the rock. The place would contain about 600 men.

These are the "fortified caverns" mentioned by Josephus in connection with the city of Arbela, whose ruins cover the height above the cliff. Bacchides, the general of Demetrius III., king of Syria, when he invaded Palestine, encamped at Arbela, and subdued those who had taken refuge in the *Caves*. The same event is narrated in 1 Macc. ix. 2, where the *Caves* are called *Messaloth* ("Storeys"). But their principal celebrity is connected with the history of Herod the Great. When he took Sepphoris these caves were filled with bandits, who were the scourges of the surrounding country. Herod marched against them and, after a sharp action, drove the greater part across the Jordan. The rest took refuge in their stronghold, to which the king laid siege. Every attempt to scale the cliffs was defeated. At last Herod let down soldiers in large boxes, by iron

chains, from the heights above, who attacked the robbers with fire and sword at the entrance of their stronghold, killing some and dragging others out with long hooks, and dashing them down the precipice (Jos. *Wars* i. 16, 2–4). The same caverns were subsequently fortified by Josephus, when acting against the Romans in Galilee (*Life*, 37).

On regaining the rivulet we follow it up the sublime chasm for nearly a mile, and then turn up the l. bank to the ruins of

Irbid, *Arbela*, or **Beth-Arbel.**—These ruins are on the brow of the wâdy, and on the northern side of the plateau of Hattîn. The only building of any interest among them is a Jewish synagogue, resembling that at Tell Hûm. Major Wilson says he made detailed plans and drawings of it; "but it has suffered a good deal by having been at one time converted into a mosque." A portal with sculptured ornaments still stands, also two columns in the interior, one of them double. Other columns, with Corinthian capitals, lie amid heaps of hewn stones. This is the Arbela above referred to in connection with the caverns; and also *Beth-Arbel*—"House of Arbel" (*Hos.* x. 14).

Hence to Tiberias is a ride of an hour.

ROUTE 25.

TIBERIAS TO BANIÂS.

1st Day.

Miles.		hr.	m.
6	Tiberias to Khan Minieh	1	40
4½	Khan Jubb Yûsef . .	1	15
9½	Nahr Hendâj . . .	2	45
3	'Ain Mellâhah . .		50
23		6	30

2nd Day.

Miles.		hr.	m.
15	Tell el-Kâdy—*Dan* . .	4	10
3½	Baniâs—*Cæsarea Philippi*	1	10
18½		5	20

There are two routes by which we may go from Tiberias to Baniâs: (1) by Safed and Kades, (2) direct along the lower road. The former is longer, but decidedly more interesting. It branches off from the latter at Khan Jubb Yûsef (see below), whence to Safed is an ascent of about 1½ hr. (For the way from Safed to Baniâs see Rte. 31.)

We have already described the principal points of interest on the road between Tiberias and Khan Minieh (see Rte. 24). Here we leave the lake and ascend the long, steep, and rugged acclivity in the line of the old caravan-road. There is little that demands notice till we reach

Khan Jubb Yûsef, which derives its name from an absurdly erroneous tradition among the old Arab geographers, confusing Safed with Dothan, and placing Joseph's pit here.

We now proceed along a dreary route, leaving the grand caravan-road to Damascus on our rt., and skirting the mountains of Safed. On our l. we see the Jewish colony of *Roshpinah*, at the village called by the Arabs Ja'aûneh. Hermon and Sannîn soon become exposed to view, and remain in sight for the remainder of our day's journey. After passing the village of Mughâr on our l., we come to the ruins of Khurbet Wakkâs, known also to the natives by the name of Maltha. There are a few broken columns and the remains apparently of a church, but the place is not of sufficient interest to detain the traveller long. We have, on our rt., the **Lake Hûleh**, called in the Bible "*Waters of Merom*" (*Josh.* xi. 5–7), and by Josephus, "*Samochonitis*." It is 4 m. long, and 3½ m. wide, and is almost entirely surrounded by swamps and jungle. The papyrus grows here in

great abundance. The lake affords fine sport with water-fowl.

We encamp for the night at 'Ain Mellâhah, close to Khurbet Harrah, probably the site of *Hazor* (see Rte. 26).

For several miles next day our journey is uninteresting in the extreme. We pass a few springs, which are the only things to relieve the monotony of the way. The castle of *Hunîn* (Rte. 26) is seen on the heights to our l. After 4 hrs. riding we reach the river Hasbâny, and join the road from Safed to Baniâs. (For the rest of our day's journey, see Rte. 31.)

ROUTE 26.

SAFED TO DAMASCUS, BY KUNEITERAH.

1st Day.

Miles.		H.	M.
9½	**Safed to Jisr Benât Y'akûb**—*Bridge over the Jordan* . . .	2	30
19	**Kuneiterah** . . .	5	30
28½		8	0

2nd Day.

19	**S'as'a**	5	30

3rd Day.

20	**Damascus** . . .	6	0

This route, which presents but little attraction, and cannot be compared in interest to the route by Baniâs (Rte. 31), can be easily accomplished in 3 days. If time is an object it might be managed in 2 days, hard riding.

Safed,

one of the four sacred cities of the Jews, occupies a conspicuous position on the summit and slopes of a lofty mountain, and is supposed to be the place especially referred to by Christ when He said, "A city that is set on a hill cannot be hid" (*St. Matt.* v. 14). It contains rather more than 15,000 inhabitants, of whom about 9000 are Jews and 6000 are Moslems. There are only a few hundred Christians, mostly of the Greek Church. The *Scottish Presbyterian Mission* and the *London Jews' Society* have both stations here. There are several Jewish synagogues. The Moslems are chiefly Algerines and followers of the noted 'Abd el-Kader. A Kaimakam, a Kâdi, and a small garrison of soldiers are stationed here. The town is filthy beyond description, and there is little in it to interest the visitor. It was almost entirely destroyed in the great earthquake of 1837, and great numbers of the inhabitants were killed. Safed is probably the same as *Tziphoth*, mentioned in the "Travels of a Mohar;" and in the Talmud it is called *Tsephath*. Josephus entitles it *Seph*. In the Vulgate version of *Tobit* (i. 1) it is spoken of as *Sephet*. Many noted Jewish rabbis have been buried here.

Little now remains of the once strong **Castle of Safed** (*Kul'at Safed*), which was built by King Fulke in 1140. Hither Baldwin III. fled, after his defeat in 1157. Saladin captured it after the battle of Hattîn, in 1187. It was dismantled by el-Mu'addhem in 1220; but in 1240 it again fell into the hands of the Christians, by whom it was rebuilt. In 1266 Bibars took it, and considerably strengthened the fortifications. It was, however, nearly demolished by an earthquake in 1759. 'Ali, son of Dhahr el-'Amr, rebuilt it soon afterwards, but it was once again reduced to a heap of ruins by the earthquake of 1837. Since then no efforts have been made for its restoration.

[From Safed an interesting excursion may be made to

Meiron, where are the remains of an ancient synagogue in tolerably good preservation, with a beautiful southern door. The *Tomb of Hillel*

is also to be seen here, together with the graves of his thirty-six companions. A great number of other interesting tombs, including those of the great rabbis *Shammai* and *Ben Tochai*, are to be seen in the great Jewish Cemetery. An annual sacred Jewish festival is held at Meiron, which is the site of the ancient **Beth-Meron**.]

From Safed we ride past Ja'aûneh, now a Jewish colony called *Rosh-pinah*, and then down a steep and winding wâdy till we join the old Roman road from Tiberias to Damascus, about 5 m. N. of Khan Jubb Yûsef (Rte. 25). We descend into the Jordan valley, and cross the river by a three-arched bridge, called *Jisr Benât Y'akûb*, or "the Bridge of Jacob's Daughters." This strange name is without significance, as Jacob had nothing to do with this part of the Jordan. Just before we reach the bridge we pass a new Jewish colony on the l., called *Mishmar Ha-Yordân*, which signifies in Hebrew, "the Watch of the Jordan." To our rt., on an isolated tell above the river, are the ruined foundations of *Kusr 'Atra*, the Crusading castle of **Castellet**, mentioned by William of Tyre (xxii. 22). The building material was of basalt. From time immemorial the spot now covered by the bridge has been a ford over the Jordan, and the grand caravan-road passed this way. This castle was built to guard the passage. Over this ford Saul of Tarsus doubtless crossed on his way to Damascus. On the E. bank of the river is a fine new **Khan**, built by the Sultan, with good accommodation for horses and travellers. Here one can rest for the night if necessary.

We now ascend the steep bank on the E. side, and find ourselves in the district of

Jaulân—Gaulanitis—which is itself a part of the great country of **Bashan**. It comprises a portion of the half-tribe of Manasseh, and was named after **Golan**, one of the three cities of refuge on the E. of the Jordan, *Deut.* iv. 43; (*Josh.* xx. 8, xxi. 27; 1 *Chron.* vi. 71). Golan itself was probably situated at **Sahem ej-Jaulân** (Rte. 17). Gaulanitis was included in the "region of Trachonitis," over which Philip the tetrarch ruled (*Luke* iii. 1). It is a fertile region, well watered by streams from Hermon and numerous springs. Its pastures are reckoned among the richest in Syria, and the greater part of its soil is fertile. It was densely populated in former times, but is now almost entirely desolate. The whole region abounds in ruined cities and interesting remains. Jaulân is bounded on the W. by the Jordan, on the S. by the Sherî'at el-Mandhûr (the ancient Hieromax, or Jarmuk); on the E. by the gorge of the **'Allan**, in which word is still retained the ancient Hebrew Gaulan (see *East of the Jordan*, Selah Merrill, pp. 325, 326); and on the N. by the Wâdy Rukkâd. Its greatest length is about 35 m., and its breadth 25. Its average height is about 1500 ft. above the Mediterranean. The Bedouin tribes of the 'Anazeh, the Fudhl, and the Nu'im occupy the Jaulân. It is covered with volcanic mounds, called *Rujm*, the summits of which, fenced round by basalt blocks, are used for sheepfolds, and are called *Sîar*, by the Bedouin. Each tribe has its own respective Sîars, and any attempt at interference by other tribes is regarded as a *casus belli*.

In about $1\frac{1}{2}$ hr. from the bridge over the Jordan we pass the ruins of *Nawarân* on the l. of the road. As we ascend into higher ground the scenery increases in beauty. The black tents of the Bedouin are pitched in circles near fountains, and their flocks and herds roam over hill and dale. The "oaks of Bashan" (*Isa.* ii. 13; *Ezek.* xxvii. 6; *Zech.* xi. 2) abound far and wide; but the Bedouin mutilate them greatly to make fuel and charcoal for themselves. Turcoman tribes are also to be met

with occasionally in this district. After passing the springs of Semâm we leave on our rt. a curious conical double-headed hill called *Tell el-Khanzîr* ("the Hog's Mound"), probably from the number of wild boars in the neighbourhood. Occasionally we encounter patches of Roman pavement and ancient tanks. On our l. we pass another tell called *Abu Nedy*, or "the Father of Dew," on account of the fleecy clouds which cling round its wooded top. To the rt. there run in a S. direction several curious tells, which form the Jebel el-Heish. We next reach

Kuneiterah, whence an ancient Roman road leads to Baniâs. This place is probably destined to become a centre of some importance, as here may be the junction, on the railroad from Haifa to Damascus, of a branch line to the Haurân. Though it is only a small village, it is the residence of a Kaimakam and the capital of a district. It is also a telegraph-station, whence lines go to Damascus and to the Haurân. We now enter the district of

Jêdûr—Ituræa, of which Philip was the tetrarch (*Luke* iii. 1). Its ancient name, of which Ituræa is merely the Greek form, is said to be derived from **Jetur**, the son of Ishmael, whose descendants are the Bedouin, who have frequented these parts from time immemorial (*Gen.* xxv. 15). These Bedouin tribes of Jetur were continually at war with the Israelites of the tribe of Manasseh (1 *Chron.* v. 19–23); and in the second century B.C. Aristobulus conquered them and gave the Ishmaelites the choice of becoming Jews or of being expelled (Jos. *Ant.* xiii. 11, 3). Pompey afterwards again subdued them, and Ituræans were subsequently to be found amongst the soldiers of the Roman legions. The province of Jêdûr extends from the N. border of Jaulân to the river Jennâni, and from the E. base of Hermon to el-Lejah, **Trachonitis**.

We now traverse a desolate region of basaltic rocks, crossing an ancient road from E. to W., and passing over the Wâdy Rukkâd by a bridge. After passing Jeb'a on the rt. we come to the Circassian settlement of Issatîn, near to a mound called Tell esh-Shahm; and here we catch our first view of the lower range of Anti-lebanon. In ½ hr. beyond Tell esh-Shahm we reach

S'as'a, a small village built within two khans, standing on the side of a cup-shaped tell, on the S. bank of the river Jennâni. The khan was built 300 years ago by Senân Pasha of Damascus. The road next crosses the Sabirâni, about ½ m. above the junction of this stream with the Jennâni, the two forming together the **Nahr el-'Awaj**, the ancient **Pharpar** (2 *Kings* v. 12). Traces of the old Roman road appear here and there, running, Roman-like, in a straight line. In another 3 m. we pass Khan esh-Shîh, an old caravanserai with high walls and low door; and from hence we look down the valley of the Pharpar as far as Kasweh. We next cross a canal, traverse an undulating plain, and pass between two low hills at the W. end of Jebel el-Aswad. To the l. is *Jûneh* and to the rt. *Kaukab*. Here we get our first view of Damascus; and this is the traditional scene of the Conversion of St. Paul (*Acts* ix. 3; xxii. 6; xxvi. 13). As the event is said to have occurred about noon, it is probable that Saul had spent the night before at S'as'a, where there has doubtless been a khan for many centuries, as is the case with almost all Eastern caravan-routes. The khan stations never change. It was probably somewhere on the road between this spot and Damascus that Hazael met Elisha with a message from Benhadad the king (2 *Kings* ix. 7–4).

Hence to the gate of Damascus the road lies through the village of Dareiya, and occupies us about 2½ hrs.

ROUTE 27.

SAFED TO TYRE.

1st Day.

Miles.		H.	M.
6½	**Safed to el-Jish**—*Gischala*	2	0
6	**Yârûn**—*Iron* . . .	1	50
10	**Tibnîn**—*Toron* . .	3	5
22½		6	55

2nd Day.

10½	**Kâna**	3	15
8½	**Tyre**	2	45
19		6	0

This route can be accomplished in two easy stages, with a night's rest at Tibnîn. The castle at this latter place, the synagogue at Kefr Birîm, and the wonderful tombs and rock-sculpture in the Wâdy Ashûr and around Kâna, are the chief attractions of this trip.

Passing through *'Ain ez-Zeitûn*, where the celebrated Rabbis Hanina Ben Dosa and Yehuda Ben Elai were buried, we leave *Meirón* to the l., and after 3½ m. we pass between *Kaddítha* on our l., and *Teitaba* on our rt. Sepp has suggested that the latter place gave to Elijah the name of the Tishbite, but there is nothing to support this theory; and Elijah is distinctly said, on the other hand, to have belonged to Gilead (1 *Kings* xvii. 1). A mile farther on we come to *Birket el-Jish*, a large pool in a rocky hole, with water in it all the year round, and probably the crater of an extinct volcano.

A short mile to the l. is *Sufsâf*, called in the Talmud **Safsufa**, which is well worthy of a visit, on account of the beautiful doorway of an ancient synagogue, which has been built into the modern mosque. In 1½ m. we come to

El-Jish—**Gischala**, whence came the notorious Jewish revolutionist, John of Gischala. This was one of the cities fortified by Josephus, and it was the last fortress in Galilee to hold out against the Romans (Jos. *Wars* ii. 20, 6; iv. 1, 1; 2, 1–5). The Talmud calls the place *Gush Halab*, from the latter name of which it has been conjectured that it is to be identified with the Biblical **Ahlab** (*Judges* i. 31). Rabbinical traditions assert that Simeon Bar Yochai, the famous Kabalistic writer, built here one of his twenty-four Galilean synagogues, and that this was his place of residence. The present village contains a little over 1000 inhabitants, of whom about one-fourth are Moslems, and the rest Christians. The ancient synagogue probably stood on the site of the modern church, near which are capitals, columns, and other ruined remains. About ½ m. E. of the village are the relics of another synagogue, on a level plateau above the Valley of el-Jish. On the lower slopes of the hill are many rock-cut tombs, more or less destroyed. Jerome states (but upon what authority we know not) that St. Paul's parents lived here before removing to Tarsus.

We now proceed in a N.W. direction for about 2½ m. to

Kefr Birîm, a moderate-sized village, in a high situation, inhabited mainly by Maronites. Here are the remains of a beautiful synagogue, which was probably built by Simeon Bar Yochai. Barak, Obadiah, and Esther are traditionally reported to have been buried here, but there seems little foundation for this legend. Barak's burial-place was probably Sheikh Abreik, on the N. edge of the Plain of Esdraelon (see Rte. 21, D); Obadiah is confused with a Rabbi Abdias, who was buried here; and the report concerning Esther no doubt arose from the fact that Kefr Birîm was for many centuries a place of Jewish pilgrimage on the Feast of Purim (*Esther* ix. 28–32), and hence

its name. The synagogue is in the middle of the village, and is used as a modern dwelling. The S. façade is almost perfect, and in front of it are the bases of columns, from which can be traced the existence of a south porch to the synagogue. To the N. are two pillars still standing erect, that to the E. being evidently a corner pillar.

A smaller synagogue till lately stood in the fields about ¼ m. N.E. of the village, but all traces of it have now disappeared. According to Renan, the synagogues at Kefr Birîm date from the end of the second century A.D. If, however, the tradition which ascribes the erection of the great synagogue to Simeon Bar Yochai be correct, it must have been built about 120.

(For a very interesting discussion on the synagogues of Galilee, see Renan, *Mission en Phénicie*, pp. 770–772.)

From Kefr Birîm we journey N. to

Yârûn, which is probably to be identified with **Iron** (*Josh.* xix. 38), one of the cities of Naphtali. At this village are the remains of a fine church, built of very large blocks of stone. The foundations are distinct, and most of the column-bases remain *in situ*. In and around the large *birkeh* are a great number of columns, Corinthian capitals, stones decorated with carved ornaments, and other relics, which indicate the existence formerly of very beautiful buildings in this village. To the S.W. is a small round basaltic excrescence, called the Burj, or castle (see *P.E. Mem.* i. 258–260).

Three m. farther north we reach

Bint Umm Jebeil, a very large Metâwileh village, where a market is held every Thursday. There is a good mosque here. No ancient remains are to be seen. We here enter upon the Belâd Beshârah, a large district to the E. of Tyre, almost entirely inhabited by Metâwileh (see *Introduction*). Passing by *'Aintîha*, where there is nothing to detain us, we come to **Kunîn**. Here are four ancient pillars—two round and two octagonal—and a lintel, bearing the Greek inscription, ΚΥΡΙΕ ΒΟΗΘΗ, "Help, Lord!" Hence we have a ride of 4 m., past *Beit Yahûn* on our l., to

Tibnîn, the capital of Belâd Beshârah, whose fine large castle has been the chief feature in the landscape at least 2 hrs. before we have reached it. The Mudîr of the district lives in the castle, which is situated on a small round hill N.E. of the village of Tibnîn. It was known to the Crusaders as the "Castle of Toron." From it we can see to the N.E. the grand old fortress of Kul'at esh-Shukîf—**Belfort** (Rte. 29). The castle of Toron was founded by Hugh de St. Omer, count of Tiberias, about 1104, and was named after an old French word which signified "an isolated mound." Humphrey de Toron, who assumed his name from this castle, was made constable in 1151 by Baldwin III. His grandson, of the same name as himself, married the sister of Baldwin IV., and was taken prisoner at the famous battle of Hattîn, immediately after which battle the castle was captured by Saladin, in 1187. It was dismantled by the Sultan Mu'adh-dhan in 1219, but in 1229 it was rebuilt. Most of the present ruins are the work of Dhahr el-Omar, who also constructed **Husn Tibnîn**, a square enclosure with a ruined tower at each angle, which lies to the S.W. and forms an outwork to the castle. As at Belfort, the form of the castle has been arranged to fit the top of the hill on which it stands. Roughly speaking, it is circular, with round and square towers to flank the sides. The present fortress seems to have been erected on the foundations of the old Crusading structure.

From Tibnîn we descend to *Hâris*, which Guérin identifies with Harosheth of the Gentiles. This is clearly wrong, however, for the

fortress of Sisera was at Harthîyeh, at the entrance to the Plain of Esdraelon (see Rte. 21, c). We now enter the Wâdy Ashûr, one of the most picturesque and interesting ravines in Syria; and we come into the region of the wonderful Phœnician rock-sculptures and tombs. (For the rest of our journey to Tyre, see Rte. 28.)

[There is another and more direct route from Safed to Tyre, through S'as'a, Rumeish, Dibl, and Yâter, joining the former road at Kâna; but there is nothing of special interest on the way, and the former route is preferable. *S'as'a* contains some ruined remains, which are probably those of an ancient synagogue. At *Dibl* there is some fine and extensive tesselated pavement under the houses in the village; and in the neighbourhood are rock-cut tombs, over one of which is a Greek inscription (see Renan, *Phénicie*, pp. 674–675). Around *Yâter* are vast quarries, cisterns, presses, and tombs; and to the N.W. of the village are two ruined watch-towers. None of the above places have been identified with any Biblical or historic sites.]

ROUTE 28.

HAIFA TO BEYROUT, BY ACRE, TYRE, AND SIDON.

1st Day.

Miles.		H.	M.
2	**Haifa to Nahr el-Mukutta**—*River Kishon* .		30
7	**Nahr Na'amân** — *River Belus*	1	40
1¼	**'Akka** — **Acre** — *Accho—Ptolemais* . . .		20
10¼		2	30

2nd Day.

Miles.		H.	M.
12¼	**Râs en-Nakûrah**—*Scala Tyriorum — Ladder of Tyre* . . .	3	25
6	**Iskanderûneh** — *Alexandroskené*	1	40
1½	**Râs el-Abyad** — *Promontorium Album — The White Cape* . .		30
5	**Râs el-'Ain** — *Old Tyre*	1	25
3	**Sûr**—**Tyre** . . .		50
27¾		7	50

3rd Day.

5⅓	**Nahr el-Kâsimîyeh** . .	1	35
10½	**El-Khudr** — *Zarephath—Sarepta* . . .	2	55
9	**Saida** – **Sidon** . . .	2	30
25		7	0

4th Day.

2	**Nahr el-Auwali** — *River Bostrenus* . . .		35
6½	**Neby Yûnus** . . .	1	50
4½	**Nahr ed-Damûr** — *River Tamyras* . . .	1	15
15	**Beyrout**	4	10
28		7	50

This route is generally accomplished in 3 days; but the first day's ride, to Tyre, is exceedingly long and tiring. It is, therefore, better to make a 4 days', or, rather, a 3½ days' journey of it, leaving Haifa about midday, and resting the first night at Acre.

If, however, the party have tents, another way would be to make the first day's journey as far as Iskanderûneh, where there is good water. The second day would, in that case, be but a short stage to Tyre, allowing plenty of time for visiting the interesting old reservoirs at Ras el-'Ain, and for inspecting Tyre afterwards.

As far as Acre, carriages can be used if desired. The drive along the smooth sandy bay is very delightful and refreshing. Public conveyances run every day, and the ordinary rate is ¼ midjidie for each passenger. Private conveyances can also be hired either from the German colo-

nists or the Arabs at Haifa, the usual fare being from 2 midjidies to 10 francs, according to the number of the party.

There is nothing worthy of mention on the way from Haifa to Acre, with the exception of the fords over the two rivers, the **Kishon** and the **Belus.** In both cases, but more especially the former, the state of the ford will depend on the season and the recent winds. Heavy rains cause the mouth of the river to swell, and the ford becomes sometimes impassable. A ferry-boat is then used. Strong westerly winds, on the other hand, drive up the sand, and there becomes a dry passage between the river and the sea. As a general rule, however, the fords may be said to be moderately shallow; but it is best to bear out a good way towards the sea.

On the banks of the **Belus** glass was first discovered accidentally by some Phœnician mariners, according to Pliny. The Nahr Na'amân, as the river is now called, is only a small stream, rising at the base of Tell Kurdâneh, in the plain; and its whole length, from source to mouth, is scarcely 6 m.

Accho, Ptolemais, 'Akka, Acre, St. Jean d'Acre.

By these manifold names is the town which we now approach known. Accho is its ancient Old Testament title; Ptolemais its Greek or New Testament appellation; 'Akka its modern Arabic name; Acre and St. Jean d'Acre those by which it is known to English and French respectively. No other place in Palestine has had a more eventful and stirring history. It has long been known as the "key of Palestine," and its position formerly justified its title. For, the only entrance to Palestine from the N. was over the narrow pass of the Ladder of Tyre and through the Plain of Acre. A strong garrison stationed here could, therefore, guard the country from hostile attack in the direction from which it was most to be feared. History records no fewer than seventeen sieges to which Acre at different periods has been exposed.

Accho was one of the cities allotted to the tribe of Asher, from which the Canaanite or Phœnician inhabitants were never expelled (*Judges* i. 31). It is not mentioned again in the Old Testament, but we learn from the Talmud that the city itself was regarded by the Jews as excluded from the boundaries of the Holy Land, the border running along the outer wall. To the present day the Jews hold the same opinion; and no Jew, if he could help it, would die in Acre. The cemetery on the E. outskirts of the town is, however, considered as within the confines of the Holy Land. When Shalmaneser besieged Tyre, Acre belonged to the Tyrians (Jos. *Ant.* ix. 14, 2). Its name became changed by the Greeks to **Ptolemais,** evidently after one of the Ptolemies. St. Paul stayed a day at Ptolemais on his way to Jerusalem (*Acts* xxi. 7). This is the only mention that we have of the place in the New Testament.

Amongst the many sieges which Acre has sustained, the following are the most renowned: (1) Simon Maccabæus endeavoured to take it, but in vain; (2) the same result followed its siege by Alexander Jannæus; (3) Cleopatra took it shortly afterwards; (4) Tigranes, king of Armenia, captured it during his rapid descent upon Syria; (5) Baldwin I. was forced to retire, after besieging it in 1099; (6) the same monarch, assisted by a Genoese fleet, succeeded in taking it in 1103; (7) it fell to Saladin in 1187, after the fatal battle of Hattîn; (8) in 1191 the Crusaders recaptured it, after a two years' siege, during which they lost no fewer than 60,000 men; (9) exactly a century later, in 1291, the fall of Acre, after a month's bloody and desperate struggle, sealed for ever the doom of the Crusades; (10) in 1799 Napoleon Buonaparte laid siege to the city, but was forced by Sir Sidney Smith to abandon it; (11) Ibrahim Pasha took it in 1831;

and (12) lastly, in 1840, it was bombarded by the united fleets of England, Turkey, and Austria, and, after a terrible cannonade of 2 hrs., the magazine was blown up and the town reduced to ruins. (For graphic accounts of the Crusading sieges of Acre, see Besant and Palmer's *History of Jerusalem.*)

With regard to its general history little remains to be said. Herod the Great enlarged and beautified it, and Claudius made it a Roman colony. In the earliest ages of Christianity Ptolemais became the seat of a bishopric, and its representatives were present at most of the principal Councils, as, *e.g.*, Cæsarea, 198; Nice, 325; Constantinople, 381; Chalcedon, 451; and Jerusalem, 536. In the time of the Crusaders it was raised to an archbishopric, and Jacques de Vitry, the author of a "History of the Crusaders" (1216–1281) was one of the Archbishops of Acre. The first house of the Order of Franciscans was established here in 1219 by its founder, St. Francis of Assisi. The three great orders of chivalry, the Knights Hospitallers, Knights Templars, and Knights Teutonic, established their headquarters at Acre, and from it the first order took their name of Knights of St. Jean d'Acre. Hence the modern French name of the city. During the latter period of the Frank rule in Palestine, Acre was the scene of a remarkable and unprecedented *régime.* It was divided into seventeen quarters, each subject to a separate jurisdiction. "It had many sovereigns, but no government. The Kings of Jerusalem and Cyprus; of the house of Lusignan; the Princes of Antioch; the Counts of Tripoli and Sidon; the great Masters of the Hospital, the Temple, and the Teutonic orders; the Republics of Venice, Genoa, and Pisa; the Pope's legate, the Kings of France and England—assumed an independent command; seventeen tribunals exercised the power of life and death" (Gibbon). Such a state of affairs inevitably led to frequent dissensions and much bloodshed, and may be considered as one of the principal elements which led to the final collapse of Christian dominion in Palestine.

Towards the close of the eighteenth century Acre was ruled over by a Turkish pasha who, from the cruel barbarities of which he was guilty, became known as **Jezzar**, "the Butcher." Many stories are told of his inhuman atrocities, the chief of which was the wholesale murder of his harem of fifteen wives. His banker, a Jew of Damascus, was a remarkably handsome man. One day, Jezzar, having complimented him on his beauty, playfully caused one of his eyes to be put out, in order to disfigure his appearance. Some time afterwards, observing that the banker had so arranged his turban as to conceal the loss of his eye, Jezzar whipped out his dagger and cut off the poor man's nose. After suffering several more insolent outrages of this nature, the unfortunate banker finally lost his head.

Apart from the diabolical cruelty of his disposition, Jezzar Pasha was a vigorous and energetic governor, and under his rule the Pashalik of Acre extended from Baalbek to Jerusalem. The principal object of interest at present existing in the town is the beautiful **Mosque** called after his name, and erected by him on the site of the ancient cathedral of St. Jean d'Acre. It stands within a large rectangular area, surrounded by vaulted galleries, which are supported by ancient columns with ornamental capitals. These, together with the principal materials of which the mosque is composed, were brought from the ruins of Tyre, Cæsarea, and Athlît. In the centre of the enclosure is a magnificent court, adorned with palms, cypress, and other fine trees; and here is to be seen the white marble tomb of Jezzar Pasha himself.

Acre contains three other mosques, the columns and pavement of which also belonged to more ancient buildings. The Franciscans have a convent here, and there are churches belonging to the Latins, Greeks,

Melchites, and Maronites. The C.M.S. has lately opened a small mission here. But the main portion of the inhabitants of Acre are Moslems, of a very bigoted and fanatical type.

Notwithstanding its long and illustrious history, Acre possesses at present few archæological remains. "The military spirit, even among Mohamedans, is too destructive of antiquity for any considerable traces of the past to be left here. The plain to the E. of the city is, nevertheless, rich in ancient *débris*, fragments of pottery, marble, wells, &c." (Renan). The remains of a Crusading mole that enclosed the southern bay can still be traced, and there are several fragments of Crusading masonry in different parts of the town. A small chapel, near the sea, has been identified with the ancient church of St. Andrew. There are also remains of the hospital of the Knights of St. John, which is now rebuilt as a military hospital. The fortifications, though much lauded by the Turks, are antiquated, and the guns old and comparatively inefficient. The place could not hold out many minutes under a modern bombardment. In the N. part of the town is the citadel, which has been several times destroyed and rebuilt. The city is traversed by several bazaars, narrow, winding, and dirty, as in every Oriental town. A very extensive export business is carried on here, chiefly in grain from the Haurân, as many as from 2000 to 3000 camels arriving daily from that district, during the season following the harvest.

On the outside of the town—which is entirely surrounded by walls and fortifications, and entered by only one gate—there are manifest evidences that Acre once extended much farther to the N. and E. than it does at present. Along the shore vestiges of ancient magazines are visible, and about ½ m. to the N. of the city are the remains of an old rampart, with a moat beyond, marking the northern limit of the Crusading town. To the E. is the conspicuous mound called by the Arabs Tell el-Fokhâr, and commonly known as *Napoleon's hill*, from the fact that the great French general posted his artillery here when he laid siege to the city. It was also the site of Richard Cœur de Lion's camp in the year 1191. (For further particulars concerning Acre, see *P.E. Mem.* i. 160–167.)

[A pleasant *détour* may be made from *Acre* to *Tyre*, by **Kul'at el-Kurein**, which is situated in a commanding position above Wâdy el-Kurn, amongst the Galilean hills to the N.E. of Acre. In this case two days will be required for the journey to Tyre, a halt for the night being made at **Basseh**.

The road passes through *Kuweikat* and *'Amka*; and several villages are seen to the rt. upon the hills. Amongst these the most prominent are *Kefr Yasif*, *Abu Senân*, *Yerka*, *Jett*, *Yanûh*, and *Teirshiha*, all of which a native guide will point out in succession. Yerka is possibly the same as **Helkath** (*Josh.* xx. 31), but the other places have no Biblical or historical interest.

Passing by the ruins of *Kul'at Jiddin*, we come to

Kul'at el-Kurein, or "Castle of Two Horns," an important and interesting Crusading ruin. It was called **Montfort** by the Franks, and was built by Von Salza in 1229. Bibars dismantled it in 1291.

The distances are: Acre to Kul'at el-Kurein, 18½ m.; Kul'at el-Kurein to Basseh, 7 m.

The next morning we join the direct road from Acre to Tyre at *'Ain Musheirifeh* (see below), 1½ m. from Basseh.]

On leaving Acre, we turn to the l., and, striking across the plain, we pass, after a mile, under one of the arches of the handsome aqueduct which carries water to the city from

the springs of el-Kâbry, a distance of 9 m. A little beyond the archway through which our road passes is a country villa with a beautiful garden and orange-grove, called *Behjeh.* This is well worth a visit; and the owner, Mr. Scander Jamal, a native Protestant who speaks English, is most courteous in welcoming European visitors. The place was originally built and laid out by Abdullah Pasha, the successor of Jezzar, as a rural residence for his harem; and though, unfortunately, it has fallen into considerable ruin and decay, there is sufficient to indicate its former grandeur. The immense rectangular reservoir, an open-air swimming-bath, embowered in trees and surrounded by ruined kiosques, reminds one of a scene in the "Arabian Nights." Close by these grounds is a huge square edifice, forming the residence of the mysterious *Bâb*, the head of an interesting and remarkable Persian sect. (See Laurence Oliphant's *Haifa, or Life in Modern Palestine.*)

We now traverse a flat and sandy plain, highly cultivated in the parts which can be irrigated with water. The whole district abounds in gardens of fruit-trees and vegetables, and the cypress and pine-trees are particularly fine. After passing through the small and dirty village of *Semûriyeh*, we come to a fine orchard of orange, lemon, and pomegranate trees, belonging to the Greek banker of Beyrout, M. Sursûk, who owns a great part of the Plain of Esdraelon. Four m. farther on we leave on our l. the maritime village of

Zîb, the ancient **Achzib** (*Judges* i. 31), mentioned in the Mishna as the most northerly sea-coast town of Palestine proper (*Hallah* iv. 3; *Shebiith* vi. 1). Its Greek name was *Ecdippa.* Its original inhabitants had probably a bad reputation as regards veracity, for Achzib signifies "liar."

In another ¾ hr. we come to a well, with some traces of old foundations adjacent. This is now called *'Ain Musheirifeh*, and its root-letters appear to identify it with *Misrephoth-maim*, mentioned in Joshua (xi. 8) as one of the limits whither the Israelites chased the scattered hosts of the Canaanitish army, after the great battle near the Waters of Merom. If this be so, the ruins are probably those of ancient glass-factories, as that seems to be the import of the Hebrew name. We have already mentioned that the Phœnicians discovered the secret of glass-making on the shores of the river Belus, near Acre (see above), and this may have been one of their first manufactories. In that case, we must assign a very ancient date to the discovery of glass—before the arrival of the Israelites in the land of Canaan. It is, however, possible that Zarephath, now Surafend, was the ancient Misrephoth (see below).

From 'Ain Musheirifeh we approach the sea once more, and soon ascend the steep and lofty cliff now known by the name of

Râs en-Nakûrah, and called by the Romans *Scala Tyriorum*, or "the Ladder of Tyre." On reaching the summit, the traveller should pause to take a final survey of the country over which he has been travelling. We are here on the border-land between Palestine and Phœnicia. Over this narrow headland many a strong army has threaded its way in days of yore. Hither came the Egyptians, under the mighty Ramses II., bent on the conquest of Asia Minor. Hither came the Assyrians on at least five separate expeditions—under Pul (2 *Kings* xv. 19), under Tiglath-pileser (*ibid.* xvi. 7–10), under Shalmaneser (*ibid.* xvii. 3–6), under Sargon (*Isa.* xx. 1), and under Sennacherib (2 *Kings* xviii. 13). More than twenty-five centuries have rolled by since "the Assyrian came down like a wolf on the fold;" more than thirty-one centuries since Ramses II., the Sesostris of Herodotus, the Pharaoh of Moses,

performed his warlike exploits; and many a conquering hero since then has led his forces over Râs en-Nakûrah, not the least among them Alexander the Great.

Descending the N. side of the Ladder of Tyre, we come in ½ hr. to an old ruined tower on the seashore, known to the Arabs as *Burj el-Ghufr*, or "Tower of the Escort." The origin of this name is uncertain. The rest of the way to Tyre lies almost parallel to the sea-coast, at distances varying from 50 yds. to ¼ m. away. The whole route is more or less strewn with ruins and heaps of stones, once evidently used for building purposes, and thus marking the sites of an almost continuous series of towns and villages, and showing how populous and flourishing the ancient coast of Phœnicia was. Now all is loneliness and desolation. Hardly a single sign of life is the traveller likely to see as he threads his tedious way through that wilderness of stones which marks the 16 m. of road between Nakûrah and Tyre. *Here* one passes remains of columns, evidently belonging to the best period of Greek sculpture; - *there*, on the rt., are Phœnician rock-tombs; yet a little farther, and a solitary headless column stands erect by the very roadside. About 3½ m. from Burj el-Ghufr we reach a bridge over a tiny stream, flowing from a spring hard by, near to which are extensive ruins. Now called **Iskanderûneh**, this place was once known as *Alexandroskēnē*, or "Alexander's Tent," for here the royal conqueror of the world is said to have encamped with his staff whilst he was prosecuting the famous siege of Tyre. On the sides and summits of the numerous hills to our rt. we can discern the ruins of many ancient castles and fortifications, conspicuous among them being *Kul'at esh-Shema* and *Mejdel*. Iskanderûneh is a tolerably suitable position for a night's encampment, leaving us plenty of leisure on the morrow for seeing Tyre.

We have now entered the country of the **Metawileh** (see *Introduction*).

A short distance from Iskanderûneh we reach *Râs el-Abyad* ("the White Cape"), so named from its chalky cliffs. The road over it is difficult and somewhat dangerous on horseback; it is better to dismount. In one or two places the pathway runs quite close to the unprotected edge of an overhanging precipice more than 200 ft. high, at the base of which the waves beat upon the cliff with a hollow sound. The pathway is scarcely more than 3 ft. wide. At the head of the pass is an ancient watch-tower, still used as a guard-house for a few Turkish soldiers. A mere handful of determined men could here effectually block the passage against a large army; and, if Acre is the "key of Palestine," the White Cape pass may well be called the "lock of Phœnicia."

As we surmount this pass a splendid view of Tyre, the ancient Mistress of the Seas, bursts upon us. A short 1½ hr. ride, through a further heap of ruins, brings us to

Râs el-'Ain. This is the site of **Old Tyre**, as distinguished from the better-known city, 3 m. away, which originally stood upon an island. It is probable, however, that in the days of its full prosperity the city of Tyre extended the whole distance from Râs el-'Ain to the quondam island on which modern Tyre now stands.

Râs el-'Ain itself stands back a little distance from the road, and is, indeed, a most interesting spot. Several copious and perpetual springs of water gush out from the ground, and huge reservoirs of very ancient date receive their contents. These reservoirs, which are still for the most part in a state of perfect preservation, originally supplied the whole of ancient Tyre with water; and from them ran a magnificent aqueduct on stone arches, 3 m. in length, of which there still remain several considerable fragments and

stretches, more or less in ruins. This aqueduct and these reservoirs are among the oldest of existing Phœnician remains.

The principal reservoir is an irregular octagon in shape, with diameter measuring 66 ft. The walls are exceedingly thick, and rise to a height of 25 ft. above the ground. The slope is, however, so gradual that one can easily ride up on to the border around the spring. The water from this reservoir was formerly carried eastward to three other reservoirs, 150 yds. distant, by means of an aqueduct, the only trace of which are some remarkable stalactites. The water is now used only to turn a few mills, and then rushes through fertile gardens to the sea.

Of the three remaining reservoirs, which are of an irregular quadrangular form, the two largest are connected together, and the sides of them measure 60 ft. and 30 ft. respectively. The smallest is only 12 ft. square. There are two aqueducts from these reservoirs still in working order. The one, running N. to Tyre, starts from the two largest reservoirs, and is of Roman work. The arches are nearly full of huge stalactites. The other, starting from the smallest reservoir, runs S., and is of Saracenic construction. This is but a short aqueduct for the purpose of garden irrigation.

Josephus relates, on the authority of Menander, that, when Shalmaneser retired from the siege of Tyre, he cut off the aqueducts which supplied the city, and left guards behind to prevent their reconstruction, so that for five years the inhabitants were reduced to seek their supply of water from their wells and cisterns alone (Jos. *Ant.* ix. 14, 1). A local tradition attributes the building of these reservoirs to Alexander, but they are probably very much older (*P.E. Mem.* i. 71).

At one time the whole tract of country adjacent to these reservoirs was a magnificent and fruitful garden, abounding in lovely flowers and trees for grateful shade. We are indebted to a family of Tyrian natives for the following local tradition. Hiram, the great King of Tyre, having made a tour of inspection of the twenty Canaanitish cities of Galilee which Solomon had presented to him, in return for his services in the building of the Temple, perceived at once that the possession of these cities would probably bring him more annoyance than benefit; and, thinking that Solomon had merely presented them to him in order to be rid of them himself, he expostulated indignantly with the King of Israel on the nature of the proffered gift. Nay, more, in accordance with a genuine and universal mode of proceeding in the East, he intimated his unwillingness to accept the gift, or to acknowledge it in the light of a friendly recompense; and forwarded to Solomon 120 talents of gold, a more than just equivalent of the value of the villages. Thus far the Tyrian tradition is simply in accordance with the Biblical record (1 *Kings* ix. 11–14); but the sequel, which is perhaps the most interesting part, is not to be found in the Bible. Solomon, having received the money, well understood that Hiram expected something further in the way of recompense from him. He therefore sent an embassy to Hiram to inquire what he most desired; and the King of Tyre replied "a proper supply of water for his great city." Solomon accordingly despatched to Tyre the masons who had built the Temple, and they constructed the magnificent reservoirs and aqueducts of Râs el-'Ain. Hiram, in return for this, then presented Solomon with the beautiful garden which he caused to be laid out around the reservoirs; and it is to this very garden and to these springs of water that the Hebrew king alludes when he says, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. . . . A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind;

and come, thou south; blow upon my garden, that the spices thereof may flow out" (*Song of Sol.* iv. 12–16). There certainly seems much to commend this tradition, which, as we were informed, is of very ancient date amongst the Tyrians. The situation of Râs el-'Ain exactly bears out the description in the Song of Solomon. The "well of living waters" at Râs el-'Ain is fed by "streams from Lebanon;" and the winds most beneficial to the garden around it would be the N. and S. The E. wind brings the pestilent sirocco, and the W. would cover the garden with sand from the seashore. Indeed, the latter is precisely what has actually occurred. The prevailing westerly breezes and the wintry gales of centuries have covered the land all around the reservoirs with layers of sand several feet in thickness, and Solomon's "garden of pleasant fruits" now lies buried far beneath its surface. Across these sands our pathway lies during the 3 m. interval that separates us from

TYRE. *

Sûr, the modern, as it was the ancient primæval, name of Tyre, is the word from which the whole country of Syria is derived. Hence Syria really means "the Land of the Tyrians." This etymological evidence attests the former supremacy of the city of Tyre as accurately as the pages of history, and with far more force than legendary tradition or than proofs to be derived from the present condition of the place. The origin of Tyre is lost in the mists of centuries, and Isaiah says its "antiquity is of ancient days" (xxiii. 7). Herodotus states, on the authority of the priests of Melkarth, that it was founded 2300 years before his time —*i.e.* about 2750 B.C. Josephus asserts that Tyre was built 240 years before the Temple of Jerusalem (*Ant.* viii. 3, 1), but he evidently under-estimates the antiquity of the city. William of Tyre declares that it was called after the name of its founder, "Tyras, who was the seventh son of Japhet, the son of Noah" (xiii. 1). Strabo spoke of it as "the most considerable and the most ancient of all Phœnicia" (xvi. 2–23). On the other hand, Isaiah calls Tyre the "daughter of Zidon" (xxiii. 12), as though the latter were the more ancient city; and Homer, whilst sounding the praises of Sidon, makes no mention whatever of Tyre. It is therefore probable that, whilst Sidon has the juster claim to the title of "Mother-city of the Phœnicians," so far as regards priority of existence, Tyre, on the other hand, sprang into importance at a very early period, and soon became the successful rival of the elder city. Joshua speaks of it as "the strong city" (xix. 29).

It is a remarkable fact that, notwithstanding all the wars and disputes between the Israelites and the surrounding nations and tribes of which we read in the sacred record, there never appears to have been, so far as we can gather, any outbreak or quarrel between Israel and Phœnicia. The two nations seem to have lived on terms of general friendship, if not always of cordiality. On two occasions at least these relations became very intimate, viz. when Hiram, king of Tyre, so heartily aided Solomon in the building of the Temple (1 *kings* v. 1–12), and when Ahab married Jezebel, the daughter of the Phœnician king (*ibid.* xvi. 31).

Amongst the sieges of Tyre recorded in history the following are the most important: (1) Shalmaneser attacked it in 721 B.C., and for five years attempted in vain to capture it (see above). (2) It was besieged by Nebuchadnezzar for nineteen years, and finally capitulated upon honourable terms. (3) The siege of the city by Alexander the Great in 332 B.C. was the most remarkable and most disastrous episode in the ancient history of Tyre. The island city held out for seven months, but was finally captured

by its union to the mainland by an artificial mole, formed of the stones, timber, and rubbish of Old Tyre, which were conveyed into position by the Greeks. Thus the walls were reached and the stronghold stormed; the island was transformed into a peninsula, in which form it exists to the present day. This siege and the circumstances accompanying it were so remarkable a fulfilment of the prophecies of Ezekiel that the words of the Hebrew prophet read more like a history than a prediction (*Ezek.* xxvi. 3–5, 12). (4) In 638 A.D. the city was taken by the Mohamedans. The lives and property of the inhabitants were spared on condition that there should be "no building of new churches, no ringing of bells, no riding on horseback, and no insults to the Moslem religion." (5) Tyre was retaken by the Christians in 1124. (6) It once more fell into Moslem hands at the final collapse of the Crusades in 1291. It was then almost entirely destroyed, and the place has never since recovered, though of late years there have been signs of a slight revival in commerce, and the city is gradually becoming more populous. In the middle of the last century it had fallen so low that Hasselquist, a traveller, found but ten inhabitants in the place!

The ruins which are now found in the peninsula of Tyre are those of Crusaders or Saracenic work. The final destruction of the place after the year 1291 left nothing but a heap of stones, most of which have since been removed, for building purposes, to Sidon and Acre. The city of the Crusaders lies beneath several feet of *débris*; below it are the remains of Mohamedan and early Christian Tyre. The ancient capital of the Phœnicians, the Tyre of Alexander, the Tyre of Nebuchadnezzar and Shalmaneser, the Tyre of Hiram, if still in existence, lies far, far down beneath the superincumbent ruins. In 1860 M. Renan made several excavations at Tyre, both on the island city and on the mainland; and his researches seemed to indicate the existence under the great masses of overlying sand of a vast number of Græco-Roman, and of a comparatively few Phœnician, remains.

The ancient glory of Tyre has been described by Ezekiel with a graphic power of description and a minute accuracy of detail which is scarcely equalled in the annals of literature (*Ezek.* xxvii.) Strabo ascribes the prosperity of Tyre to two causes—"partly to navigation, in which the Phœnicians in general have at all times surpassed other nations, and partly to their purple, for the Tyrian purple is acknowledged to be the best; the fishing for this purpose is carried on not far off." The far-famed Tyrian dye was extracted from the glands of a peculiar species of shellfish (*Murex trunculus*), which are still to be found, though evidently in nothing like the enormous quantities of old, on the shores of the Syrian coast, chiefly around Tyre, in the Bay of Acre, and at the base of Tell es-Samak, by the point of Carmel (see Rte. 21, D). Pliny says that the reason why Tyre was so famous in ancient times was "for its offspring, the cities to which it gave birth—Leptis, Utica, and Carthage—Gades, also, which she founded beyond the limits of the world. At the present day all her fame is confined to the production of the murex and the purple" (*Nat. Hist.* v. 17).

The following notes, taken by the editor of this Handbook during one of his visits to Tyre, will perhaps help to explain the cause of the contrast between the former glory and the present desolation of this most interesting city of old. "It had always seemed strange to me that nearly every vestige of the mighty city of Tyre should have disappeared, and I never understood how this could be till I went to Tyre myself, and took a sail in the Tyrian waters. Then I comprehended it all. Originally an island, separated from the mainland by a narrow strait of water some 400 yards in width, Tyre was

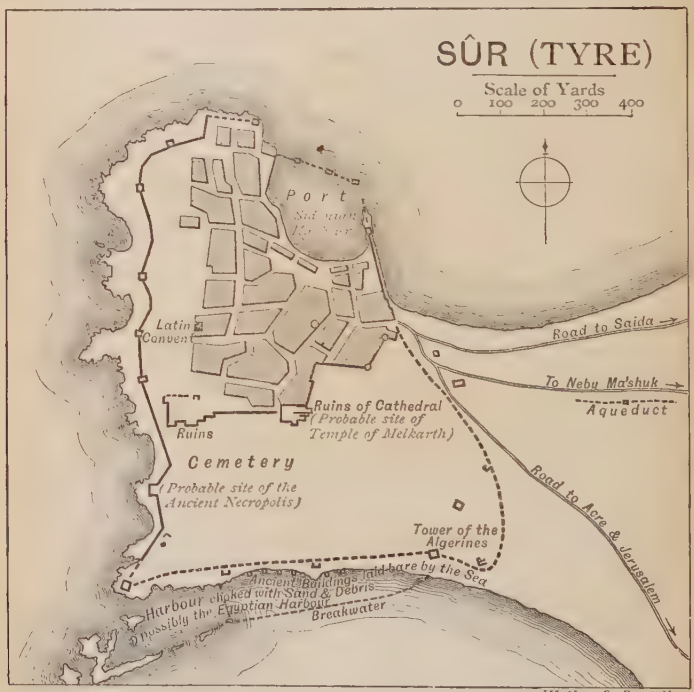
able to defy both the inroads of the weather and the attacks of man. But Alexander the Great came against it, and, in order to accomplish its overthrow, he destroyed all the buildings which existed on the mainland, and with their *débris* he threw up an embankment 60 yds. wide across the intervening strip of water, thus transforming the island into a peninsula. Thus he conquered the city. But the devastation caused by that embankment has proved far more fatal to Tyre than Alexander could have ever conceived. The westerly and south-westerly gales, which raged harmlessly around the city so long as it stood upon an island, have in the course of centuries deposited such vast accumulations of sand upon the embankment which now stood ready to receive it, that the causeway itself has become enlarged from 60 yds. to more than ½ m. in width. The southern harbour has, at the same time, become almost entirely choked up from the same cause, and nearly the whole city of ancient Tyre now lies buried fathoms deep beneath the destroying hand. In fact, modern Tyre is built on the top of the old city, which has thus completely disappeared from view. The only thing now visible is an enormous mass of magnificent granite and marble columns and ruins, which lie in the northern harbour, submerged by the sea, but distinctly visible when the water is clear. Thus literally have Tyre's stones and dust been hid 'in the midst of the waters;' and the visitor, comparing in his mind the ancient glory of the 'Mistress of the Seas' with the present condition of its modern representative, contemplating the trackless stretches of sand which now surround and half cover Tyre, and gazing upon the prostrate pillars beneath the tranquil waters, exclaims sadly: 'What city is like Tyrus, like the destroyed in the midst of the sea?' (*Ezek.* xxvii. 32)."

One more reflection concerning Tyre. The smallness of the site of this ancient city strikes one as contrasted with its fame and power. Is it possible, we are inclined to ask, that this little "rock"—for such is the meaning of Sûr—once ruled the seas and dotted the shores of Europe and Africa with its colonies? Its population could never have been much more than 30,000 souls; and none of our ordinary ocean steamers could ever have entered its harbours. But as with man, so with commerce, there must be a period of infancy as well as of manhood, and we might as well speak of putting a giant into his cradle as of considering the ports of antiquity adapted for the accommodation of modern vessels. Tyre was the cradle of commerce, the illustrious home of its infancy; the man has now outgrown his childish proportions, and Tyre is but a memory, reverently cherished and sadly mourned, of the early days of his childhood.

The present ruined remains of ancient Tyre consist of the walls, the ancient harbours and the cathedral.

(1) *The Walls.* A tower on the E. near the southern shore, known by the name of the "Tower of the Algerines," shows where the ancient walls commenced. Hence they skirted the E. side of what is now a small enclosed garden, then curved round to the harbour on the N. From the Tower of the Algerines the walls went westward to the shore of the southern harbour; and the remains of a tower can be seen at a projecting point, near to several prostrate columns in the sea. The walls on this eastern side of the city are now almost entirely covered with sand; but on the S. and W. they are easily traceable. They were built following the shore-line, and leaving only a narrow beach between them and the rocks, the foundations being from 10 to 20 ft. above the sea. The remains of thirteen towers have been counted, built on square foundations. The Tower of the Algerines seems to mark the spot where Alexander's causeway joined the island.

(2) *The Harbours.* Strabo says that Tyre, in his time, had two ports—the one closed, the other open; the latter was called the "Egyptian Port." This latter port is now silted up, and its position is a matter of dispute. The present harbour of Tyre is the old "Sidonian Port." It is formed by a little bay on the N.E. side of the original island. The N. side was formerly protected by a wall, now in ruins, though portions of it are still standing above the sea. The entrance was probably at the S.E. corner, between two towers, the remains of which can still be seen.



(3) *The Cathedral.* This occupies the S.E. corner of the modern wall of Tyre. Only the E. portion, with three apses, now remains standing. The modern hovels which have been built in the nave destroy the grandeur of the size which the ancient building would otherwise present. The inside dimensions of the cathedral were 214 ft. long by 82 ft. wide. The diameter of the central apse is 36 ft., and of the two smaller ones on either side 19 ft. each. The transepts project 15 ft., and have side-chapels in them, with small apses in the thickness of the wall. In the E. corner of the transepts a circular staircase led up to the roof. The walls of the nave are 5 ft. thick. The magnificent monolithic columns of red granite, measuring 27 ft. in length, which lie in the interior, were probably taken from some ancient temple. Some capitals and column-bases of white marble are strewn about, and amongst them will be found a broken marble font. The windows of the apse are pointed,

and ornamented on the outside by a zigzag decoration.

The present ruined cathedral belonged to the Crusaders, and was built towards the close of the twelfth century. It occupies the site of the cathedral erected by Paulinus, and consecrated in 323. Many an illustrious name is associated with the memory of this former church. Eusebius, the great ecclesiastical historian, preached the sermon at its consecration; William of Tyre, the recorder of the Crusades, presided over it for many years. Origen and Barbarossa—two men differing as widely as possible the one from the other, yet each bearing a name of undying renown—lie buried side by side beneath its sacred precincts.

To the S. of the cathedral there are ruins and remains of ancient foundations, with a few columns. This part has been excavated for building-stone, and is now partially covered with Mohamedan graves. (For fuller details concerning Tyre, see *P.E. Mem.* i. 72-81. Also *The Land and the Book*, Thomson.)

Some ancient shops and other remains were laid bare by the action of the sea in 1890, and an inspection of them will probably interest the traveller.

The British Syrian Mission have three schools at Tyre, including one for the blind. The scholars number over 200, and there are 10 European and native teachers.

[EXCURSIONS IN THE NEIGHBOURHOOD OF TYRE.

There are several places of interest in the vicinity of Tyre which will repay a visit from those who may have sufficient time at their disposal.

Neby M'ashûk, 1½ m. to the E. of Tyre, is a rock crowned with a wely, or shrine, from 40 to 50 ft. in height, and 600 ft. in circumference. The shrine is supposed to have been originally dedicated to the Phœnician goddess Astarte. In the middle of July the Tyrians celebrate the festival of Sheikh M'ashûk, whose tomb lies near that of his wife on the hillock. M'ashûk signifies "beloved," but who the sheikh was is not known.

The **Tomb of Hiram.** A pleasant excursion of about 6 m. to the S.E. of Tyre may be made to this ancient monument. It is situated on the hillside, on the direct road from Tyre to Safed, near the village of *Henâwei*. Standing alone, a venerable relic of antiquity, Hiram's tomb is one of the most remarkable monuments in the land. It is an immense sarcophagus of limestone, hewn out of a single block, and standing on a base formed of three courses of large white stones, reaching 9 ft. 8 in. in height. The sarcophagus itself measures 12 ft. 2 in. long by 7 ft. 9 in. wide, and it tapers slightly towards the top. The lid is made with a ridge in the direction of its length, and is 3 ft. 7 in. high in the centre and 2 ft. 10 in. at the sides. Immediately at the N. side of the monument two flights of rough steps lead to an artificial cavern 10 ft. long, 8 ft. wide, and 5 ft. high. In the valley to the S. of the road is an ancient cemetery of a very interesting character. On a mound to the left, before reaching Hiram's tomb from Tyre, is another great tomb, somewhat resembling it, and called the "Tomb of Hiram's Mother." The tradition connecting the tomb with Hiram is received by all classes and sects in the country, and is undoubtedly one of very ancient date. The *Hiram* here referred to has been generally supposed to be the great King of Tyre, Solomon's ally and friend; but, considering the proximity of the tomb dedicated to "Hiram's mother," it seems not improbable that this may really be the mausoleum of "Hiram, the widow's son, of Tyre," who was the overseer of the works in the building of the Temple, and who, as we

know, was held in the highest repute. This is the "Hiram Abiff" of Freemasonry (see 1 *Kings* vii. 13–45; 2 *Chron.* ii. 14). M. Renan made important excavations in the neighbourhood of this tomb, and the traveller is referred to his writings for a full account of his discoveries (Renan's *Mission en Phénicie*).

At **Henâwei**, and in its immediate vicinity, there are to be found many Phœnician remains of the highest interest. In the Wâdy el-Akkab, to the E. of the village, is a remarkable group of fifteen figures, male and female, sculptured in stone. They are nearly all upright, with their hands placed one upon the other in front of the breast. This was the usual Phœnician way of representing Baal and Astarte. In the centre is a deity, probably Baal, towards which three men and a woman are marching in procession. Unfortunately, most of the figures, which are draped in short belted garments in folds, are more or less mutilated. Less than 2 m. S.E. of the tomb of Hiram is the large village of **Kâna**, and the whole way between the two is full of monuments cut in the rock. There are also some curious caves and rock-cut tombs. In the **Wâdy Kâna**, to the rt., are other rude sculptures divided by Renan into three series (see *Mission en Phénicie*, p. 635).

The **Wâdy Ashûr**, about ¼ hr. E. of Kâna, contains the most important rock-sculpture in the whole country of Tyre. "It is a *cella*, or niche, cut square in the rock, situated below a great cavern cut in the side of the valley. The tablet forming the end of the niche is entirely occupied by a sculpture, the appearance of which is Egyptian. The head-dress, especially that of the principal personage, who is sitting, is perfectly Egyptian and very like the *pschent*. Like all Egypto-Phœnician sculptures, that of Wâdy Ashûr shows the winged globe." (Renan, p. 640).

Just to the S. of Kâna is an enormous double sarcophagus, reminding one of Hiram's tomb. The two coffins are cut in a single block, with one lid covering both; the whole rests on one base. The lid now lies by the side of the base.

A remarkable feature in the whole district around Tyre is the number of olive-presses, which differ in their form from those in Palestine proper. Two square stone pillars, about 5 ft. high, stand side by side; and these, which have a slot cut in each of them, were used to hold up the rolling stone. A circular stone press, about 4 ft. in diameter, usually stands by the side of these pillars. These olive-presses are to be found on almost every hilltop. They are especially numerous in the neighbourhood of **Deir Kanûn**, which lies to the W. of Kâna, and may be passed through on the return to Tyre. Here there are also curious sculptures and excavations in the rock, resembling those of the Wâdy Kâna. Nearer to Tyre are a couple of villages on hilltops, separated by a valley, each containing the remains of an old Crusading fortress. They are called respectively *Burj el-Kibly* and *Burj esh-Shemâly—i.e.* "the Southern Tower" and "the Northern Tower." They originally protected the Plain of Tyre from inland attack.]

Proceeding on our way from Tyre towards Sidon, we come, after 5½ m., to the **Nahr el-Kâsimîyeh**, which is crossed by a bridge. This is the third river in Syria, ranking next in size to the Orontes and the Jordan. Its highest source is near the ruins of Baalbek, and it drains the S. section of the Beka'a, between the ranges of Lebanon and Antilibanus. In the Beka'a it is known by the name of the **Litâny**, and was called by the ancients "the Syrian river." Many travellers have stated that the Nahr el-Kâsimîyeh is "the ancient Leontes." Such a name is, however, to be found nowhere amongst

classical writers, and the whole supposition is founded on an error. Ptolemy, to whom these travellers particularly refer, mentions a river *Leon*, which he places between Sidon and Beyrout (see below) ; and the genitive form of this was *Leontis*, whence has arisen the confusion (Stanley, *Sinai and Palestine*). The modern name of the river Kâsimîyeh signifies "dividing," and it is probable that this marks the extreme northern limit of the land originally allotted to the tribe of Asher. In that case Kâna (see above) is, probably, the **Kanah** mentioned as a border-town, whilst **Hammon**, named in connection with it, would correspond to the modern site of *'Ain Hammul*, on the seashore to the S. of Tyre. The district of Sidon probably reached as far south as the "dividing river," and this would be the meaning of the expression, "unto great Zidon" (*Josh.* xix. 28)

We now enter the Plain of Abu el-Aswad—*i.e.* "the Black Plain"—through which flows a stream of the same name, probably derived from the colour of the soil. There are three paths—one along the base of the hills, one through the centre of the plain, and another by the seashore. The second is the main road, but the third is the most preferable on account of the soft black mire of the plain. There is a safe ford over the stream below the arch of a Roman bridge, but one must be careful not to miss it, for there are quicksands at the mouth of the brook. About 2 m. farther on we come to

Adlûn, where are some shapeless ruins along the shore, and a large cemetery in the neighbouring cliffs. This, therefore, marks an ancient site, and has been identified with *Ornithon*, which Strabo places between Tyre and Sidon, N. of the "Tyrian river." Adlûn is, perhaps, a corruption of "Ad Nonam," it being situated at the ninth Roman mile from Tyre.

There is nothing further of interest till we reach

El-Khudr, a solitary wely near the shore, with an old khan beside it. A modern khan stands a few hundred yards S. of the wely, and here we may halt for lunch. El-Khudr is the Arab name for Elijah (see Rte. 21, D) ; and we are here on the site of **Zarephath**, or **Sarepta**, where Elijah raised the widow's son to life (1 *Kings* xvii. 8–24 ; *St. Luke* iv. 26). During the rule of the Crusading kings, Sarepta was the see of a Latin bishopric, and a chapel was erected on the traditional site of the widow's house where Elijah lived. In the thirteenth century the inhabitants of Sarepta, escaping from the insecurity of the plain, ascended the mountain-side, and founded the village on the hill above us to the rt., now called *Surafend*. There are two distinct groups of ruins, one on the shore, a short distance N. of the wely, and the other on the headland, immediately to the W. They probably both belonged to the ancient town of Zarephath or Sarepta, which thus appears to have been one of considerable size and importance. It is possible that this is also the site of *Misrephothmaim*, mentioned in Josh. xi. 8 (see above).

Soon after leaving el-Khudr we catch our first view of Sidon, and pass a copious fountain called *'Ain el-Kanterah*.

We now cross several streams and brooks at short intervals, the chief of which are the *Nahr ez-Zaherâni*, or the "Flowery River," and the *Wâdy Meshûn*, where a road branches off to Hasbeiya (see Rte. 33), through Khan Mohamed Ali, Zifteh, and Tell Habbûsh, crossing the Litâny at the ford of *Tamra*. We next ford the *Nahr es-Sânik*, on the bold promontory above which is a ruined temple, called *Munterah*, whence there is a magnificent prospect ; and close to the river is a curious old Roman stone, on which are carved the

names of the Emperors Septimius Severus and Perxtina Arabicus.

We pass on our rt. *Mûgharet Tubloon*, the ancient and illustrious cemetery of Sidon, and soon afterwards we reach the town itself.

SIDON—SAIDA. *

Sidon is not only the most ancient city of Phœnicia, but one of the oldest of the known cities of the world. It is mentioned as early as *Gen.* x. 19; and is said by Josephus to have been built by Sidon, the eldest son of Canaan, and named after him (Jos. *Ant.* i. 6, 7; *Gen.* x. 15). It was already famous when the Israelites entered Canaan (*Josh.* xix. 28), and is mentioned in terms of high praise by Homer in his "Iliad." From this Greek poet we learn that, as early as the Trojan war, the Sidonian mariners, having provoked the enmity of the Trojans, were by them despoiled of the gorgeous robes manufactured by Sidon's daughters, these being considered so valuable and precious as to propitiate the goddess of war in their favour, when presented to her as votive offerings. Ancient authors agree in describing Sidon as renowned equally for skill in arts, attainments in science and literature, and enterprise in maritime commerce. Its architects were the best in Syria (1 *Kings* v.); and, according to Strabo, the Sidonians were celebrated for astronomy, geometry, navigation, and philosophy.

The situation of Sidon rendered it a more easy prey to invading conquerors than its island sister, Tyre. Shalmaneser captured it in 720 B.C., and it was again taken in 350 B.C. by Artaxerxes Ochus. It fell to Alexander the Great without a struggle, and afterwards came into possession successively of the Seleucidæ and the Ptolemies. During the time of the Crusaders, Sidon was four times taken, plundered, and dismantled. After lying for many years deserted, it gradually revived, and now once again it possesses a comparatively fair amount of prosperity. The Druse chief, Fakr Eddin, in the seventeenth century, did much towards restoring the fallen fortunes of Saida, as Sidon is now called. He erected a palace here for himself, and encouraged the settlement of French traders. Under his auspices Saida became the principal port for Damascus, which had hitherto conducted most of its trade through Aleppo. Beyrout did not spring into importance until a later period; but, since the rise of the latter port, Saida has had little direct commerce with the West.

Saida is situated on the N.W. slope of a promontory. On the S. side, overlooking the town, stands the *Citadel*, an old shattered tower, built by Louis IX. in 1253. There is little of archæological interest to be seen in the town itself, but many important discoveries have been made among the tombs in the neighbouring hillside. In January 1855 a remarkable sarcophagus was discovered in a field about a mile S.E. of the city. From the Phœnician inscription upon it, it was found to contain the remains of **Ashmanezer**, one of the greatest of the ancient Sidonian kings. This sarcophagus is now in the Louvre at Paris.

A still more important discovery was made in 1887. A rich Moslem proprietor of Sidon, named Mohamed Sherif, in the course of operations on his land, at a place between the villages of *el-Helaliyeh* and *el-Baramieh*, about a mile to the N.E. of Sidon, uncovered a quadrangular pit, 5 mètres long by 4 mètres broad, and 11 mètres deep. The four faces of this pit pointed directly to the four points of the compass. In each face was discovered an opening, which was found to lead into a splendid rock-cut tomb. These were examined and explored, with the following results. In the E. chamber were two sarcophagi of the same size—the one on the l. hand quite plain; that on the rt. most elaborately ornamented with

sculptures and designs. A portico of eighteen recesses, separated by Ionic columns, ran entirely round the face of the coffin. In each recess was the figure of a weeping female, dressed in Greek costume. The attitudes of these eighteen figures were all different, and the expressions of their faces were natural and dignified. The lid was ornamented with sculptures representing a funeral procession, beautifully executed. Inside the sarcophagus were found female bones and seven dogs' heads. In the S. chamber were likewise two sarcophagi—the one on the rt., of black marble, without ornamentation; that on the l., of white marble, of singular form and rich sculpture. It was of the type technically called "Lycian," of which there had hitherto been but seven existing examples known, six of which are now at Constantinople and one at Vienna. The lid of this coffin was vaulted, and at the ends were two magnificent Greek sphynxes, winged, with female busts and graceful human heads. On the coffin itself were represented two four-horsed chariots driven by Amazons. The horses, which were like those by Phidias on the Parthenon, were of most marvellous workmanship, the expressions of their faces being life-like and wonderful in the extreme. On the opposite side of the coffin was a boar-hunt in alto-relief. This sarcophagus was so lofty that the floor of the chamber had been excavated to a lower level than that of the others, in order to admit of its accommodation. The W. chamber contained a single sarcophagus, mummy-shaped, and without special interest. This chamber, however, was found to lead into an inner tomb, larger and more elaborate than all the others. In it were four sarcophagi, three of which were exactly alike, of white marble, in form representing Greek temples, of royal beauty and noble simplicity. The fourth sarcophagus was the largest and most splendid of all those discovered. It was a masterpiece of sculpture, architecture, and colouring, and is destined to mark an epoch in the history of art. The Tyrian purple and Lebanon ochre, in beautiful harmony, were as fresh as ever; and the work had been executed carefully down to the minutest detail, even the iris and pupils of the eyes, both of men and animals, being perfect. The sculptures were in alto-relief, and represented two subjects evidently intended for "Peace" and "War." One side and one end were occupied in a battle scene, the others in a hunting expedition. The figures, which were made to represent the same people in each scene, were Greeks and Persians—the former naked, the latter clothed. The lid was equally beautiful.

This tomb has since been identified as that of Alexander the Great himself!

In the N. chamber were again two sarcophagi, without interest. On clearing the *débris* of this chamber two other chambers were discovered E. and W. of it. That to the E. contained one small tomb; that to the W. four white marble sarcophagi, one of which represents a prince, with Assyrian headdress, stretched upon his death-bed. Attendants wait around, and his wife sits at the foot of the bed weeping.

All the tombs above described had evidently been violated at some remote period, and the gold and valuable ornamentation had been carried away. But another chamber was subsequently discovered, beneath that on the E. side, which contained the sarcophagus with the eighteen female mourners. This latter chamber, which was perfectly intact, and had evidently never been entered since its occupant was buried there, contained a sarcophagus of black stone, of the form known as "demi-anthropoid," flat and singular in appearance, and less than a mètre in size. It contained a long tress of hair, some teeth, female bones, the remains of bandages, a royal circlet of gold, a golden girdle, and a plank

of sycamore wood, such as was used for Egyptian mummy-cases.

About 6 mètres N. of the pit containing all these chambers, there was found another similar opening, which led to the discovery of further important and interesting remains. A sarcophagus closely resembling that of Ashmanezer (see above) was brought to light; and from the Phœnician inscriptions upon it, it has been identified as the tomb of *Tabnites*, priest of Astarte and king of Sidon, the father of the Ashmanezer whose sarcophagus is in the Louvre, and the son of another king of Sidon, also called Ashmanezer. Tabnites lived about 400 B.C. The tomb, on being opened, was found to contain the mummy of the king himself, in a partial state of preservation. All these important remains, together with lamps, alabaster vases, two large bronze candelabra, and other relics found in the tombs, have been safely removed to the museum at Constantinople.

The environs of Sidon are famous for their beauty and richness. Gardens and orchards fill the plain to the foot of the mountains, and are abundantly watered by numerous channels. Fruits of all sorts grow here most luxuriantly.

The streets of Sidon are narrow and curious, being for the most part vaulted over.

The American Presbyterian Mission has a large and very successful branch at Sidon, under the charge of Rev. W. K. and Mrs. Eddy, Rev. G. A. Ford, Rev. W. S. and Mrs. Watson, and the Misses Brown. The Youths' College and the Female Seminary will well repay a visit.

(From Sidon to Beyrout, by Deir el-Kamar, see Rte. 30.)

The direct road from Sidon to Beyrout is bleak and uninteresting. A ride of $\frac{1}{2}$ hr. along the sandy beach brings us to the banks of *Nahr el-Auwali*, to whose waters it is that Sidon owes all its fertility and luxuriance. The Auwali rises in the fountains of Barûk, about 30 m. to the N.E., and flows through a mountain-ravine, between the two great Druse villages of Mukhtâra and Bteddîn; thence past a beautiful little vale called Merj Bisry to **Jûn**, rendered memorable by the romantic story of Lady Hester Stanhope, who spent the last days of her strange life here (see Rte. 30). The Nahr el-Auwali is identified with the "graceful *Bostrenus*," mentioned by the old poet, Dionysius Periegetes, as being near to "the flowery Sidon."

Nothing now occurs to relieve the monotony of a dreary ride of $2\frac{1}{4}$ hrs. to *Khan Neby Yûnus*, which is situated in a sandy bay, with a belt of mulberry-groves behind. A Moslem tradition, utterly unworthy of credit, selects this as the spot where Jonah was cast out by the whale on the dry land. Others assert that Neby Yûnus is the prophet's tomb; but it is more probable that he was buried at his birthplace, Gath-Hepher, now called el-Meshhed (see Rte. 22, A). A red-tiled silk factory stands close to the wely. Near to the khan is the hamlet *ej-Jîyeh*, where there are indications of the existence of an ancient town. This may, perhaps, be the site of *Porphyreon*, placed by the Jerusalem Itinerary on the sea-coast, 8 m. N. of Sidon. The road now leads over a rocky headland called *Nukkâr es-S'adîet*, which corresponds to the **Platoneum** mentioned by Polybius as the scene of a great battle between Antiochus the Great and Ptolemy. It is also, no doubt, the **Platana** where Herod the Great left his two sons during their mock trial in Beyrout (see Jos. *Ant.* xvi. 11, 2).

At the northern base of the headland we cross the river *Damûr*, known to the ancients as the **Tamyras**. In winter this is a foaming torrent, but in summer it sinks down into an insignificant streamlet. It is only a very short river, rising at 'Ain Zehalteh, a few miles to the E., very near to the source of the Auwali (see

above). At *Khan Khuldah*, 3 m. farther on, are a number of sarcophagi which attract attention. They are of great antiquity, and are, without doubt, Phœnician. Khan Khuldah is mentioned in the Jerusalem Itinerary under the name of **Mutatio Heldua.** It is thought by some that it also marks the site of the fort between Beyrout and Sidon, where Mark Antony and Cleopatra met and revelled.

A long stretch of loose sand, which the winds and waves have driven up into large mounds, as in the sweep of the Bay of Acre, now lies across our path, and to the rt. we pass one of the largest olive-groves in the country. Having crossed this sandy tract, we enter the magnificent pine-grove planted by a former governor of Beyrout, and in a few minutes more we reach the city itself.

ROUTE 29.

TYRE TO BAALBEK.

1st Day.

Miles.		H.	M.
5½	**Tyre to Nahr el-Kâsimîyeh** (Rte. 28). .	1	35
20	**Kul'at esh-Shukîf** — *Belfort—Achshaph* . .	5	55
25½		7	30

2nd Day.

17	**El-Kûweh**—*natural bridge*	5	10
7	**Neby Sufa** . . .	1	55
24		7	5

3rd Day.

21	**Neb'a 'Anjar**—*Chalcis* .	6	10

4th Day.

24	**Baalbek**	7	5

This route lies through splendid scenery; and old cities, temples, and castles are to be met with on the way. Some travellers like to make the trip from Beyrout to Baalbek, or *vice versâ*, *viâ* Sidon and Tyre, and we can recommend the route as being highly interesting and enjoyable.

(From Tyre to Nahr el-Kâsimîyeh see Rte. 28.)

Crossing the river and proceeding along its N. bank, we soon get into the midst of grand and romantic scenery. There is nothing to detain us on our way until we reach

Kul'at esh-Shukîf—Belfort. This magnificently situated Crusading castle is also known to the natives by the name of *Kul'at Arnûn*, from the village of that name which lies below it to the N. There is every indication that from time immemorial the Phœnicians had a fortress at this place, which commands the important pass from Tyre and Sidon to Damascus and the Hûleh. The present buildings are, however, Crusading remains; and the first historical notice of the castle at present known occurs in the writings of the Arabic historian, Mohamed 'ezz-Eddîn, who tells us that Kul'at esh-Shukîf was taken from the Druse Emir Shehab Eddîn by Fulke, king of Jerusalem, in 1139, and given to the Lord of Sidon, whose title in consequence became "Count of Sidon and Belfort." In 1179 it is mentioned as a Christian stronghold; and in 1192 it was besieged by Saladin, who captured the defender, Count Raynauld of Sidon, by a ruse, and sent him in irons to Damascus. Two years later the garrison capitulated, on condition of their lives being spared and the count being set at liberty. In 1240 the Crusaders regained Belfort under a treaty with Saleh Ishmael, prince of Damascus. It was then sold to the Knights Templars. In 1268 the Sultan Bibars stormed and captured the castle.

Since then the place has gradually fallen into decay. We are inclined to think that Shukîf is probably the site of **Achshaph** (*Josh.* xi. 1, xii. 20, xix. 25). It evidently must have been a place of great importance from the earliest ages, and was no doubt an ancient royal city of the Phœnicians or Canaanites. The forms of the two words *Shukîf* and *Achshaph* indicate their possible derivation from the same root, and, taken in connection with Hazor (el-Harrah) and Madon (Meirûn), the situation of the two places would correspond very well. Moreover, the tribe of Asher was apparently bounded on the north by the Litâny or Kâsimîyeh river, and Shukîf may well mark the N.E. corner of the tribe. Achshaph was one of its border-towns. Many places have been suggested as the sites of this old city, but Shukîf appears to us to be the most likely spot.

On the top of the ridge to the S. of the castle, on a small plateau artificially levelled, the town of Belfort formerly stood. The castle itself is long and narrow, owing to its position. It is divided into two portions—the lower on a rocky terrace overhanging the precipice, and the upper on the top, forming a citadel. The S. and W. fronts are protected by deep rock-cut moats. The entrance was originally to the S., where was a gate leading into the lower court of the castle, and approached by a narrow ascent cut in the rock. Thence, through a *Place d'armes*, round the S. end of the castle, and by a long vaulted chamber, access was gained to the upper citadel. The entrance at present is over ruins N. of the lower courtyard, and up a winding staircase to the N.E. angle of the fortress. Here is an irregular tower with many vaults and chambers. On the W. side of the upper platform is a massive square keep, now greatly ruined, but once a lofty and commanding tower. Opposite to the keep is a vaulted chamber, in two portions, with groined doorway and three windows—two looking E. and the third W. This building seems of later date than the rest, and was probably built by the Knights Templars during their short occupancy of the castle between 1240 and 1268. The natives call it the church, but it appears to have been the banqueting-hall or audience-chamber.

The *View* from the castle, which stands nearly 2200 ft. above the level of the sea, is very grand and extensive. To the N. are the southern ranges of Lebanon; N.E. the valley of the Beka'a—the Cœlesyria of old; E., across the low hills which enclose Merj 'Ayûn and Wâdy et-Teim, stands Hermon, on the S. slopes of which is the castle of Baniâs. To the S. rise the mountains of Kadesh-Naphtali. The deep chasm of the Litâny, more than 1000 ft. beneath our feet, bends suddenly at rt. angles 2 m. S. of us, and thus, curiously enough, the river finds its outlet in the Mediterranean, instead of following its apparently natural course and joining the Jordan in its passage to the Dead Sea.

Descending by the hamlet of Arnûn we cross the river by the *Jisr el-Khardeli*, on the high-road between Sidon and Baniâs. We then ascend the valley of the Litâny in a N.E. direction to *Dibbîn*, and thence to *Belât*. Here the Litâny forms a cleft more than 1200 ft. deep, and at one spot the river is not more than 3 ft. wide, rushing along between perpendicular rocky walls. The path becomes dizzy and somewhat dangerous till we reach *Burghuz*, a Druse village, where is a bridge across the river, over which the road leads to Deir el-Kamar. Higher up the river are the two villages of *Lusah* and *Kilya*, on opposite banks, the inhabitants of which can converse across the gorge. Keeping as close as possible to the side of the chasm, we proceed N. to *Yuhmur*, and ½ hr. N.W. of this place we reach

El-Kûweh, where is a *Natural*

bridge over the Litâny. The scenery here is in the highest degree picturesque, grand, and wild. The bridge, formed by masses of earth which have accumulated in the course of ages over fallen rocks, is about 22 ft. wide, and the height above the water is 105 ft. The high walls of the chasm are for the most part bare, but at the bottom the margin of the water is covered with trees, principally figs and vines, intermingled with oleanders. The grandest and most romantic view is to be obtained from the level of the stream below the bridge, but the place is difficult of access. To reach it we must scramble along the W. side for some distance, and pass under huge overhanging rocks. We reach the water just where its progress is arrested by precipitous cliffs. Here the river is not more than 12 ft. wide, and the scenery is magnificent. The maidenhair ferns are particularly beautiful and luxuriant.

We return to Yuhmur, and, proceeding hence in an E. direction, we pass the little village of *Libbeiya*, whence we obtain a fine view of Wâdy et-Teim. Then we turn to the N.E., and presently reach

Neby Sufa, also called *Thelthâtha*, which lies in a gap of the ridge bounding Wâdy et-Teim on the W. Here is an old temple, 72 ft. long by 35 ft. wide. Only a portion of the N. wall—the N.E. angle—with its pilasters and entablature, and a fragment of the pediment, of Ionic architecture, remain standing. At the W. end of the *cella* the ancient shrine is raised 6 ft. above the floor, and underneath are chambers to which a staircase, now walled up, once led. The history of this temple is unknown. From Neby Sufa the traveller can reach **Rasheiya** in a little over 2 hrs. across the Wâdy et-Teim (see Rte. 33).

Continuing our way in a N.E. direction, we pass in succession Kefr Mishkeh, Kaukab, Muheiditheh, Bîreh, and 'Ain Falûj. Then we leave Sultan Y'akûb on a hill to our l., and, passing Hummârah, we join the carriage-road between Beyrout and Damascus at *Mejdel*. A little farther N. is the great fountain of *Neb'a 'Anjar*—**Chalcis**. Hence we may, if we please, proceed to Baalbek by the carriage-road through Shtaura (Rte. 35). If we prefer we can take a short cut on horseback along the foot of Antilebanon, past the fountain of *Shemsîn* and the villages of Kefr Zebad, 'Ain, and *Kuseiyeh*, at which latter place is a small ruin of hewn stone. About 1½ m. to the N. we come to *Deir el-Ghazâl* ("the Convent of the Gazelle"), which stands on the E. slope of a low ridge overlooking the Beka'a. On the height above the village are the ruins of a temple.

Thence we pass R'aith to *Mâsy*, standing on a low tell, with an ancient church, now a mosque, on its W. side. Here is a Latin inscription, of which the word **Longinus** is visible. Half a mile farther on we reach the *Nahr Yahfûfeh*, and cross a low spur of the mountain that runs out W. from Neby Shît (Rte. 39). A few miles hence we come to the Metâwileh village of *Berêtân* in a cleft between two white hills. Here are rock-tombs with Greek inscriptions. Passing *Taiyibeh* and 'Ain Berd'ai, we finally reach Baalbek.

ROUTE 30.

SIDON TO BEYROUT, BY DEIR EL-KAMAR.

1st Day.

Miles.		H.	M.
28	Sidon to Deir el-Kamar .	9	0

2nd Day.

16	Beyrout	5	0

This route can hardly be taken before the beginning of April; but it is an agreeable relief from the monotony of the road along the sea-coast. It passes through some beautiful alpine scenery, and takes in several interesting places.

We turn off to the rt., after leaving Sidon, and proceed along the banks of the Auwali, or ancient *Bostrenus*. On ascending the hilly district, the first place at which we arrive is the village of

Jûn, beside which is the old convent where the eccentric niece of William Pitt (Lady Hester Stanhope) closed her strange and romantic life, and where her mortal remains still lie. (For descriptions concerning this remarkable woman, see Lamartine's *Voyage en Orient*, Kinglake's *Eothen*, and Thomson's *The Land and the Book*.)

Keeping to the rt. of the river banks, we next proceed to *Deir el-Mukhallis*, the great Greek convent where the Greek Catholic Patriarch of Antioch is elected. A long and fatiguing but most beautiful ride brings us to

Mukhtâra, the ancestral home of the renowned family of Jumbelât, who "occupy among the Druses very much the same position that the MacCallum More did in old time among the clans in the Highlands" (L. Oliphant, *Land of Gilead*). Built against the sides of a steep hill, in a wild and lovely glen, Mukhtâra is a most picturesque and imposing palace. It has a façade of five storeys high, with curious projecting stone staircases ascending from one storey to the other on the outside. On the fourth storey is a terrace and fountains, with light graceful columns supporting the blue-domed roof.

We next wind down a zigzag path and cross a rushing torrent by a rustic bridge, then ascend a gorge, thickly wooded with oaks, poplars, and chestnuts, to Jedeideh. A short but steep climb brings us to the crest of the hill, whence we look back upon a most imposing and magnificent scene. Away in the distance towers **Tomah Nîha** to a height of 6100 ft. On a plateau, halfway up its sides, stands out conspicuously the village of Jezzîn (Rte. 34). The main range of the Lebanon, averaging from 5000 to 6000 ft. in height, closes the prospect immediately in front of us. At our feet, embedded in foliage, and situated on the angle of a bold promontory formed by the confluence of the Kharêbeh with the Auwali, are the tinted roofs and white balconies of the palace of Mukhtâra.

Descending the ridge, and crossing a richly cultivated valley, we come to a small elevated plain, on which was fought the great battle between the adherents of the Shehab and Jumbelât families for the supremacy of the Druse race. The head of the Shehabs was called Emir Beshir, that of the Jumbelâts was Sheikh Beshir. The former, assisted by Ibrahim Pasha, were victorious, and Sheikh Beshir was taken as a prisoner to Acre, where he was strangled and his property was confiscated. His descendants, now living at Mukhtâra, have, through the influence of England, regained their patrimony, and are now again among the richest and most powerful families of the Druses. We now come to

Bteddîn, sometimes called Beit Eddîn, where is the palace built

by Emir Beshir, of the Shehab family, in the palmy days of his rule; but he only occupied it for a few years, for in the final struggle between the Egyptians and Turks, the latter, aided by England, expelled the former from the country, and Emir Beshir, the great ally of the Egyptians, was taken captive to Malta in an English man-of-war. His palace was eventually bought by the Turkish Government, and converted into the residence of the governor-general.

A good carriage-road connects Bteddîn with Deir el-Kamar, and also with **Ba'aklîn**, which lies a few miles to the W., and is now the headquarters of the Druse nation in the Lebanon.

[From Bteddîn, there is a wild and unfrequented road over the mountains direct to Damascus; but it is impossible to find the way without an able guide. The itinerary is, roughly, as follows:

Miles.		H.	M.
9	**Barûk**	2	50
13	**Jubb Jenîn** . . .	4	0
7	**Aithi**	2	10
8	**Deir el-Ashâyir** (Rte. 32) .	2	30
19	**Damascus** . . .	6	10
56		17	40

This journey will thus occupy two full days, with a night's rest at Aithi; where, however, it is very difficult to find accommodation. There is little on the way to attract the traveller, beyond a fine grove of cedar-trees near *Barûk*, and another at *Maaser*, about 3 m. farther S. Barûk lies in a wild glen, and is a stronghold of the Druses. *Jubb Jenîn* is in the Beka'a, about 1 m. E. of the river Litâny. Between Jubb Jenîn and Aithi there are ruins and rock-tombs at a place called Kamid el-Lôz. At *Aithi*, in the centre of the village, are the ruins of a Roman temple.]

Resuming our road to Beyrout, we next come to

Deir el-Kamar, a picturesque town of 8000 inhabitants, situated on a steep hillside, every inch of which is terraced and cultivated with vines, fruit-trees, and grain. It claims to be the capital of the Lebanon, and was formerly the great Druse centre; now the population is almost exclusively Maronite. The architecture and construction of the houses in this place are superior to those of most other native villages and towns.

Ascending a ridge from Deir el-Kamar, and descending on the other side, we cross the river *Damûr* by a picturesque bridge called *Jisr el-Kâdi*, or "the Judge's Bridge." We next climb a steep and very bad path up a wild glen, and, leaving on our rt. the silk-factory of *Shumlân*, whose chimneys stand out high above us, we come to the pretty village of

'Ain Anûb. Here is a mission station for work among the Druses. Hence, by a tortuous path, we descend into the maritime plain, and at length reach Beyrout by the Damascus road.

ROUTE 31.

SAFED TO BANIÁS.

1st Day.

Miles.		H.	M.
14	**Safed to Kades**—*Kadesh-Naphtali* . . .	4	0
8	**Hunîn**—*Janoah* . .	2	30
22		6	30

2nd Day.

8½	**Tell el-Kâdi**—*Dan* . .	2	30
3½	**Baniâs**—*Cæsarea-Philippi*	1	15
12		3	45

The journey from Safed to Baniâs may be accomplished in a day; but it is far better to divide it into two days, allowing Baniâs to be reached at noon, and thus the afternoon of the second day may be occupied in inspecting the fine old castle of Kul'at es-Subeibeh (see below).

On leaving Safed we may either descend into the valley to 'Ain ez-Zeitûn (Rte. 27) or strike round to the rt., skirting the E. side of a peak, past *Bîria*, joining the former road about 2 m. N. of Safed. The latter way is to be preferred, on account of the noble view it gives us of the Plain of Hûleh and of Mount Hermon. A great portion of the villages of 'Ain ez-Zeitûn and Bîria has been bought by a committee of Russian Jews, and colonies are now (1891) being established there, as well as on the plain in the neighbourhood of Jisr Benât Y'akûb (Rte. 26). We pass between the villages of *Teitaba* on the l., and *Delâta* on the rt. At the latter place many renowned Jewish rabbis have been traditionally held to be buried; the tombs of Rabbi Jose the Galilean and Ishmael his son are placed by Uri of Biel (1564) on the hilltop now occupied by Sheikh Ahmed el-Kassim. Between Delâta and *'Alma*, the next village to the N., is the "Cave of the Babylonians," with the bones of the Jewish saints who died there. 'Alma itself is said by Benjamin of Tudela to have contained a very large and important Jewish cemetery (see also *Itinéraires de la Terre Sainte*, translated from Hebrew by Carmoly; Paris, 1847). The *débris* of an ancient synagogue are scattered about the village.

Proceeding N., we descend into the deep Wâdy 'Auba, on the farther side of which is Jebel Hadîreh, and beyond it *Merj el-Hadîreh*, which Conder has identified with Hazor (but see below). We pass *Deishûn*, a well-built village containing about 400 Algerine Moslems, and having three mills in the valley. To the E., about 1 m. distant, stand the extensive ruins of *Khureibeh*, which Robinson thought to be the site of Hazor. But, having duly considered all three localities, we are inclined to agree with Wilson and Guérin, and to place

Hazor at **Tell Harrah**, about 2 m. N.E. of Khureibeh, and the same distance S.E. from Kades. Here there are, on a hilltop, ruins more important and vast than those at Khureibeh, and there are all the indications of the former existence of a large and populous city. It is now completely destroyed, and appears to have been in ruined desolation from a very remote period. (For arguments on both sides see *P.E. Mem.* i. pp. 237–239.) In the time of Joshua and the Judges no city of northern Canaan seems to have been more important than Hazor. Jabin, king of Hazor, is indeed called king of Canaan, as though Hazor were the royal metropolis. (For Biblical references to the place see *Josh.* xi. 1–13, xix. 36; *Judges* iv. 2–24; 2 *Kings* xv. 29.)

Proceeding on our way to Baniâs, we next reach

Kades—Kedesh-Naphtali. About the identity of this important and interesting site there is, fortunately, no doubt whatever. Kedesh-Naphtali was, as its name implies, originally one of the "holy places" of the Canaanites; and, when the Israelites took the land, it became one of the **Cities of refuge** (see *Josh.* xii. 22, xx. 7). Here was the birthplace of Barak, the son of Abinoam, and its proximity to Hazor makes his prominence in the great battle between the Israelites and Canaanites (*Judges* iv.) the more significant and intelligible. No doubt there had been a long-standing feud between the neighbouring cities of Kedesh and Hazor; and Deborah summoned Barak to take command of the national forces, on account of the reputation he had already gained in local contests

against Jabin. Kedesh was one of the cities captured and laid waste by Tiglath-pileser (2 *Kings* xv. 29). It is mentioned in the Lists of Thothmes III. under the name of *Kedeshu*; Josephus calls it the *Upper Cadesh* and also *Cydida* (*Ant.* v. 1, 18; ix. 11, 1). It was also known as *Cydessa*, and Eusebius and Jerome called it *Cydissus*. There are several interesting ruins in Kades, chiefly belonging to the Roman period; though the building farthest E. of all seems to have been a pagan temple. The principal objects of attraction are: (1) a *large masonry Tomb*, 34 ft. square, with entrance on the S. side, and made to contain eleven bodies. It was originally arched over, but the upper part is now destroyed. (2) A platform of Roman work, containing four *Sarcophagi*, two double and two single, and measuring 29 ft. by 20½. The sarcophagi are curious and interesting. (3) The *Pagan Temple* called *el-'Amârah*, and sometimes known as "the Temple of the Sun." The door-post, still standing, is a monolith, 15 ft. high; the small doorways are beautifully ornamented, over the N. door being an eagle with outspread wings. To the N. of this is a strange little stone, with an orifice in the masonry to a recess inside. This may have been for consulting oracles, the money being dropped in and the response coming through the same hole. The broken lintel which lies in front of the S. doorway has a representation of Baal, or the Sun, similar to one at Baalbek. In the village are a few columns, Corinthian capitals, and cut stones, and a number of sarcophagi are used as drinking-troughs. To the W. of Kades many tombs are cut in the rocky slopes. About 1½ m. to the S.W. of Kades is the village of *Malkiyeh*, which is remarkable for having no wells or cisterns, and being absolutely devoid of all supplies of water, the whole of which is fetched from Kades.

Continuing our way to the N., we pass *Belîdeh*, where are several columns and other ruined remains; then, leaving Neby Muhabîb to the l., we reach *Meis*, a large village in two parts, containing about 800 Metâwileh. Four m. farther on we come to

Hunîn, where are the remains of an old Crusading castle, known to the Franks as the *Château Neuf*. But the mass of ruins contains indications of immensely older remains; and from this, as well as from the position itself, it is evident that from time immemorial an important fortified city must have existed here. Palestinian explorers have agreed upon this point; and yet, strange to say, none seem to have been able to identify the place satisfactorily. Robinson's suggestion of Beth-rehob is clearly wrong. But we venture to affirm that Hunîn is identical with the Biblical **Janoah** (2 *Kings* xv. 29). The form of the words are from the same roots, and the position exactly coincides with the context in the Scriptural narrative. Ijon = Merj Ayûn; Abel-beth-maachah = Abil; Kedesh = Kades, and Hazor = Harrah. Thus, on looking at the map, we see that all the places which Tiglath-pileser captured follow in exact succession, from north southwards; and that Janoah must therefore be located between Abil and Kades. Hunîn corresponds to the required position, and no other important situation does. Hence we fix Janoah at Hunîn, and, if this be correct, two much-disputed points are settled—viz. (1) the site of Janoah, and (2) the ancient name of Hunîn.

We now descend the steep and winding declivity into the Plain of Hûleh; and Abil (see above) appears before us on a tell (Rte. 34). Leaving this to the l., we cross the Hasbâny by a bridge and make our way to

Teleel-Kâdi—Dan—Laish.

The Arabic title *Kâdi* has precisely the same signification as the Hebrew *Dan—i.e.* "Judge;" and there is no question about the identification of this site. Originally an agricultural colony of the Phœnicians, called Lesem, or *Laish*, it was captured by a band of 600 Danites, and called by them *Dan*. It became afterwards a chief seat of Jeroboam's idolatry, where one of the golden calves was set up; and it was conquered by the Syrians with other towns. It is best known as the most N. point of Palestine proper—the expression "from Dan to Beersheba" indicating the limits of the length of the country. (For Scriptural references to Dan, see *Judges* xviii. 1–29, xx. 1; 1 *Sam.* iii. 20; 2 *Sam.* iii. 10, xvii. 11; 1 *Kings* xii. 29, 30.)

A little more than a mile S.W. of the tell, and on the rt. bank of the stream, is a ruined mound called *Dufneh*—called by Josephus **Daphne**—on which, according to his authority, stood the idolatrous shrine which Jeroboam erected. The stream itself is called *Leddân*, which is but a corruption of the ancient Dan. The enormous spring which gushes forth from the W. base of the tell is the principal source of the Jordan, and has been said to be one of the largest natural fountains in the world (Robinson). Certainly it is the largest in Syria. There are very few remains at present existing on the summit of the tell.

Our road now winds across the plain E., through dense thickets of dwarf oak, hawthorn, myrtle, and oleander. We reach the base of the mountains, and climb the slope to a broad terrace, on which stands

BANIAS, or **CÆSAREA PHILIPPI**,

which occupies one of the most picturesque positions in Syria. It is no doubt the site of a very ancient town, but we know nothing of its history previous to its occupation by a Greek colony, who established here a shrine to the god *Pan*, and called the place **Paneas**. This shrine stood close to the great cavern called Râs en-Neb'a, or "the Fountain-head," from which gushes forth one source of the river Jordan, and which is situated in the side of a perpendicular cliff about 100 ft. high, on the S. side of the W. end of the ridge, on which stands the castle of Subeibeh (see below). The front of the precipice is partially filled up with *débris*, and the roof of the cave has fallen in. In the face of the cliff are three niches, two of which have tablets with Greek inscriptions, which speak of the spot being consecrated by "a priest of Pan."

Here Herod erected a temple in honour of Cæsar Augustus, and changed the name of the place into **Cæsarea**. Afterwards, when Philip became the tetrarch of this district (*St. Luke* iii. 1), it received the fuller title of **Cæsarea Philippi**, to distinguish it from the other Cæsarea on the coast. This is probably the most N. point reached by our Lord in His travels; and here it was that He gave the promise to Peter, "On this rock I will build my church" (*St. Matt.* xvi. 13–20). The form of illustration may have been suggested by the great rocky cliff overhanging the fountain of the Jordan (Stanley). Here Titus held public spectacles, at which the captive Jews were compelled to fight. It was the seat of a bishopric in the fourth century. Eusebius mentions a curious legend (vi. 18) that the woman healed of the issue of blood (*ibid.* ix. 20) was a native of this place; but the tradition probably arose from a brazen statue of a woman which he saw here, kneeling before a man erect, and clasping the border of his garment. This was doubtless the representation of some other event; and the attitudes suggested the story to the credulous imaginations of the Christians of the fourth century.

The ruins now in existence are

principally Crusading, and are the remains of the fortifications which resisted the attack of Nûr Eddin, prince of Damascus (William of Tyre, xx.), in 1165.

We now climb the steep hill above Baniâs, and visit the grand old **Castle of Subeibeh**, one of the finest ruins in Syria, occupying a rocky crest nearly 1500 ft. above the town. As at Kul'at esh-Shukîf (Rte. 29) and Tibnîn (Rte. 27), the castle has been erected in a form to suit the ground on which it stands. It was long and narrow, and gradually sloping from E. to W. At the E. stood the citadel, a building of enormous strength, several rooms and vaults of which still remain perfect. At the W. end were several smaller towers, and barracks, with cisterns. In many respects, especially in the drafting of the stones and in the loopholed walls, this castle closely resembles the two mentioned above. The only entrance is by a steep, narrow path along the S. side of the castle, into a square tower which opens on to the rocky courtyard. A rock-hewn ditch separates the citadel from the rest of the fortress. The whole castle measures 1450 ft. from E. to W., with an average of 360 ft. from N. to S. Its position is most commanding; and, indeed, it would appear to have been almost impregnable. Yet it shared the fate of most other Syrian fortresses, changing hands from time to time—now held by Christians, now by Moslems—until it was finally captured in 1165 by Nûr Eddin. In the seventeenth century it was abandoned; and since then it has continued in its ruined and deserted condition.

The view from the castle is very magnificent; the towers of Kul'at esh-Shukîf stand out grandly to the N.W.

ROUTE 32.

BANIÂS TO DAMASCUS.

There are two routes from Baniâs to Damascus—(A) direct, by Kefr Hauwar; (B) by Hasbeiya.

32 (A).

1st Day.

Miles.		H. M.
22	**Kefr Hauwar** . . .	6 15

2nd Day.

21	**Damascus** . . .	5 45

We first pass the castle of Subeibeh (Rte. 31). To the rt. lies *Birket er-Râm*, called by Josephus Lake **Phiala**, from its bowl-like shape. It was long supposed, erroneously, to be the highest source of the Jordan. Its water is stagnant, slimy, and full of leeches. It is the mouth of an old crater, rather less than a mile in circumference. We can, if we please, make a *détour* to it; but it will scarcely repay the extra hour's ride.

Mejdel esh-Shems, which we next pass, is a Druse village. We now cross a succession of high ridges which strike off from the central chain of Hermon. Traversing the lofty plain called *Merj Hadhr*, from a Druse village on its E. border, we cross another ridge and, passing the ruins of some old town, we descend a glen of white limestone to

Beit Jenn ("the Garden-house," or "House of Paradise"), a village clinging to the sides of a cliff. Numerous rock-tombs bear testimony to the antiquity of the site, the identity of which has not, however, been determined. The stream Jennâni, which

flows down the glen, and the course of which we follow, is one of the two main tributaries of the **'Awaj**, the ancient **Pharpar** (2 *Kings* v. 12). We now emerge on to the Plain of Damascus, which is dotted with volcanic tells. On the S.E. horizon is the Jebel ed-Druse, across the Haurân, and nearer to us on the E. is Jebel Mâni'a. To our rt. lies the village of Mezra'a, and beyond it, in the distance, is S'as'a, on a tell (Rte. 26). Passing *Hini* on our l., we sweep along the base of the mountains, and cross a valley to

Kefr Hauwar, a large village inhabited by Druses and Moslems. In the S.E. corner of the village is a fragment of some ancient structure, apparently the base of a great monument. A little to the N. of Kefr Hauwar flows the Nahr 'Arni—or, as it is called in its lower course, Sabirâni—which unites with the Jennâni near S'as'a, the two forming the Pharpar (see above).

From Kefr Hauwar to Damascus there are two routes—one to the l. by Katana (see Rte. 32, B), and the other to the rt., which we follow. These roads branch off from one another about a mile beyond the village of *Beitîma*, which lies on the N. side of the Wâdy 'Arni. About 7 m. farther on, after crossing the **Barbar**, another tributary of the 'Awaj, the name of which is the Arabic form of the ancient Pharpar, we reach *Artûz*, whose gardens form the outposts of the cultivated Damascus oasis. On our rt. is a tell, on which is a half-ruined village called *Jûneh*, and behind it runs the old grand caravan-road from Jerusalem to Damascus (see Rte. 26). Passing the village of Jedeideh, we reach Dareiya, a small town which has for ages been a place of some importance. We next come to *Kadam*, and soon afterwards we pass through the **Bawwâbet Allah**, or "Gates of God," into the city of Damascus itself.

---

32 (B).

1st Day.

Miles.		H.	M.
12	**Baniâs to Hasbeiya** . .	3	45
16	**Rasheiya** . . .	5	0
28		8	45

2nd Day.

10½	**Deir el-Ashâyir** . .	3	20
20	**Damascus** . . .	6	10
30½		9	30

This route *may* be accomplished in two days' hard riding; but, as there are several places of interest on the road, it would be better to divide it into three days, staying the first night at Hasbeiya, and the second at Deir el-Ashâyir, especially if the ruins of Kul'at Bustra and Rakhleh are to be visited. Should the ascent of Hermon be included in the route, the journey will occupy four days, with one night's rest on the summit of the mountain.

On leaving Baniâs we skirt the S.W. base of Hermon and enter *Wâdy et-Teim*. In a little over 2 hrs. we reach the spring of *'Ain Khurwa'a*, close to an Arab village of the same name, from which there is a good view. On the mountain to the rt. is

Kul'at Bustra, the ascent to which occupies about ¾ hr. A group of four ruined temples, each from 30 ft. to 50 ft. in length, is to be seen, simple in form and rude in style, and now almost entirely overthrown. There are rows of rough columns in the interiors, and the doorways are ornamented with mouldings. The appearance of these ruins indicates great antiquity, and they are probably Phœnician remains.

Traversing a picturesque country, sprinkled with oaks and olives, we pass through the wâdies of Serayib and Khureibeh, the latter named after a village which we see on a ridge to the l. The road next crosses a low ridge and follows the bank of the

Hasbâny river to the place where the ravine of Hasbeiya enters the Wâdy et-Teim from the E. A few yards above this point is the highest perennial source of the Jordan. Hence to Hasbeiya is about 1½ m.

Instead of taking this direct road, we may branch off to the rt. from Wâdy Khureibeh, and ascend to the large village of *Râsheiyet el-Fukhâr*, so named from its famous pottery manufactures. Thence we ride for about 1 m. through a wild upland district, and descend to the village of

Hibberîyeh, at the mouth of a sublime ravine in the side of Hermon, called Wâdy Sheb'a. In a field below the village is the ruin of an ancient temple, directly facing the mighty gorge, one of the best-preserved and most beautiful of the many ancient temples which throng the glens and valleys of Lebanon and Antilebanon. The length of the edifice is 54 ft. from E. to W., and the breadth 30 ft. At the corners are square pillars with Ionic capitals. It stands on a platform 7½ ft. high, with an ornamental ledge running round it. At each end is a noble pediment. Inside the portico are ornamental niches. There are only two small doors—one on the N., the other on the W. side—and these admitted to vaults which communicated with the shrine above. There was no other way of access to the temple.

From Hibberîyeh we cross Wâdy Sheb'a, and follow the course of the Hasbâny valley. After ascending from the valley we reach Hasbeiya, leaving on our l. the Druse sacred buildings, **Khalwet el-Biyâd**, whence some sacred books of the Druses were carried off during the disturbances under Ibrahim Pasha.

(For an account of Hasbeiya, Rasheiya, and the ascent of Mount Hermon, see Rte. 33.)

From Rasheiya we may proceed to Rakhleh and thence to Damascus by Katana (Rte. 33); or we may go from Rakhleh, in a little over 1½ hr., to Deir el-Ashâyir; or, lastly, we may take the route to the latter place by **Kefr Kûk**, and then across a lofty plateau, whence we descend into a valley; and so, in about 3¼ hrs. after leaving Rasheiya, we reach

Deir el-Ashâyir, a small village inhabited by Druses and Christians. Here are the ruins of a large and splendid temple, standing on a platform of massive masonry 126 ft. long by 69 ft. wide, and about 20 ft. high. It faces the E. The temple itself measures 88 ft. by 30 ft., and has some pilasters at the angles. Round it are heaps of cut stones and fragments of columns. There are vaults under the temple.

Our road now leads down a pleasant vale, and after about 1 hr. we join the high road from Beyrout to Damascus, near *Khan Meithelûn*. (Hence to Damascus, see Rte. 33.)

ROUTE 33.

SIDON AND TYRE TO DAMASCUS, BY HASBEIYA.

1st Day.

Miles.		H.	M.
24	**Sidon to Kul'at esh-Shukîf**—*Belfort* . .	7	0
25½	**Tyre to Kul'at esh-Shukîf** (see Rte. 29) . .	7	30

2nd Day.

12	**Hasbeiya** . . .	3	30
16	**Rasheiya** . . .	5	0
28		8	30

3rd Day.

27½	**Damascus, by Katana** .	8	15

This very interesting route takes us right across the southern spurs of the Lebanon, and around the lower slopes of Hermon. Passing through gardens of orange, bananas, apricots, and olives, we proceed southwards from Sidon along the road to Tyre; from which we turn off to the l. after riding rather more than 2 m. Crossing the narrow plain, we ascend the barren and rocky slopes, from the crest of which a lovely coast-view is obtained, with Sidon in the distance. We next descend into the valley of the Zaherâni, which we cross by a ford. The "flowery river" here well sustains the reputation by which it has acquired its name. A steeper ascent of the second range leads to the Khan Mohamed Ali, where the traveller may halt for lunch. Here we obtain our last view of the sea and our first of Hermon. Immediately above us on the l. the *Jebel Rihan* towers up to a height of over 6000 ft. Traversing a dreary and uninhabited country, we reach

Nabâtiyeh, an uninviting-looking village, containing about 1000 Metâwileh and 200 Christians, the latter of whom live in a quarter by themselves. In the middle of the village is a square, surrounded by arched storehouses and granaries; and here every Sunday and Monday a fair is held. (For an account of the Metâwileh, see *Introduction*). The Christians at Nabâtiyeh belong to the Melchite sect (see *ibid.*) Nabâtiyeh is the chief town of the district called Belâd esh-Shukîf. Hence, in rather less than $1\frac{1}{2}$ hr. we reach the precipitous crest of the valley of the Litâny, or "accursed" river; upon the edge of which, a few minutes to the rt. of the road, stands the old Crusading castle of **Kul'at esh-Shukîf**, or *Belfort* (see Rte. 29). At the Jisr el-Khardeli over the Litâny, the road from Sidon to Baniâs branches off to the rt.; and from this point Baniâs is about 13 m. distant (Rte. 34).

Our road to Hasbeiya lies to the l., to *Judeideh*. The inhabitants of this village bear the reputation of being the best guides and muleteers of the country; and it is said that there is no hamlet in Palestine, and scarcely an Arab encampment between the Jordan and the Haj route from Damascus to Mecca with which they are not familiar (see Oliphant's *Land of Gilead*, p. 18). We now cross the **Merj Ayûn**, which is the ancient **Ijon**, formerly cultivated by the tribe of Naphtali. It was taken on two occasions—(1) by Benhadad (1 *Kings* xv. 20) and (2) by Tiglath-pileser (2 *Kings* xv. 29).

Passing by the village of Sûk el-Khan, we come to

Hasbeiya, a small town with a mixed population of Christians and Druses. It is situated on both sides of a deep glen, running down into Wâdy et-Teim. On the S. bank of the ravine stands the palace, which formerly belonged to the renowned Druse family of Shehab. The principal part of the town clusters around it. There is here a Protestant mission, but the majority of Christians belong to the Greek Church. Hasbeiya was the scene of a terrible massacre during the great Druse and Maronite outbreak of 1860, when over 1000 Christians were murdered. Hasbeiya has been identified with **Baal-Gad** (*Josh.* xi. 17), but, whether correctly so or not, is uncertain.

On the highest point of the ridge on the S. of the glen is a group of *Khalwehs*, or Druse places of worship. The spring of the Hasbâny, the most distant source of the Jordan, lies about $1\frac{1}{2}$ m. N. of Hasbeiya; and on the slopes of the W. hill are about thirty *Bitumen Pits*.

[From Hasbeiya a pleasant excursion may be made to Jisr Burghuz and the natural bridge over the Litâny at el-Kûweh (see Rte. 29).]

MOUNT HERMON.

The ascent of Mount Hermon may be made from one of three places—(1) Hasbeiya, (2) Rasheiya, and (3) Katana. We will describe the *ascent* from Hasbeiya and the *descent* to the other two places. Thus, *mutatis mutandis*, all three routes will be given. No one, however, should attempt the expedition without a good guide. The ascent to the summit is not practicable before June; and the months of July, August, September, and October are the only ones in which it is really enjoyable. It is possible to accomplish the ascent and descent in a day; but it is better to arrange to sleep the night at the top, and view the glorious effects of sunset and sunrise. Baggage-mules can climb up without any difficulty.

Leaving Hasbeiya in good time in the morning, we cross the valley and commence the ascent of the mountain past *'Ain Kanieh* and *Shweiyeh*. On the l., a little higher up, we pass the rock-tombs of the latter village. Passing along the *Wâdy 'Ain 'Atâ*, we ascend the steeper part of the mountain, and after a fatiguing climb of about 3 hrs. from this point we reach the crest. The summit itself is about 1½ hr. farther on. The view from this point of vantage is almost bewildering in its grandeur and extent. To the N. run Lebanon and Antilebanon with Cœlesyria, or the Beka'a, between them. To the E. and N.E. stretches, in the far distance, the desert plain, with several groups and ranges of hills. S. of these is the whole range of the Haurân, with the "Druse Mountain" in the background. The Waters of Merom, the Sea of Galilee in its deep bed, and the chasm of the Jordan, running southward farther than eye can see, next attract our view, with the mountains of Gilead and Moab on the E., and the hills of Samaria on the W. Nearer still are the Galilean ranges, terminating in Carmel, from whence to Tyre the Mediterranean lies outspread to view, until the Lebanon intervenes once more, with its lofty peaks of Sunnîn, Rihan, and many others of lesser note.

Hermon has three summits, the highest of which is on the N., the second 400 yds. to the S. of this, and the third and lowest about ¼ m. W. of the second. All three should be visited, in order to gain a perfect view. Some interesting ruins are to be found on the second, or southern, peak. The apex of the crest has been hollowed out in an oval shape, and around this are the foundations of a wall composed of large and well-hewn stones. To the S. of this is the ruin of a rectangular building about 36 ft. long and 33 ft. wide, with the entrance on the E. side. On the N.E. is a cavern hewn in the rock, about 30 ft. in diameter and about 8 ft. high. At the entrance are the bases of two columns. The oval enclosure was doubtless one of the *high places* so often mentioned in the Bible (see *Deut.* xii. 2, 3; 1 *Kings* xiv. 23; 2 *Kings* xvi. 4, xvii. 10, 11; *Jer.* iii. 6, &c. &c.) Here the worship of Baal was in all probability carried on; and from this altar the mountain received one of its names — viz. that of *Baal-Hermon* (*Judges* iii. 3; 1 *Chron.* v. 23). The building to the S. of it is of much later date, and is probably that of a temple mentioned by Jerome as standing on the summit of Hermon.

This "Sheikh Mountain" of Syria, as its Arabic name, *Jebel esh-Sheikh*, so appropriately describes it, is mentioned frequently in the Bible, and under several different names. The first allusion to it occurs in Deut. iii. 8, 9; from which passage we learn that the Sidonians called it **Sirion** and the Amorites **Shenir**, both of which words signified "Breastplate," and were doubtless suggested by its shining, glittering surface. The

title Shenir, or Senir, occurs again in 1 Chron. v. 23; Song of Sol. iv. 8; and Ezek. xxvii. 5. In Deut. iv. 48 and Psa. cxxxiii. 3, it is called **Sion**. Elsewhere, it is spoken of by its best-known name of **Hermon** (see *Deut.* iv. 41; *Josh.* xi. 17, xiii. 5; *Psa.* lxxxix. 12; cxxxiii. 3, &c.) This grand snow-clad mountain-top was the natural landmark of all Israel. It was to the ancient people of God the symbol of Divine majesty, glory, beneficence, and love, as well as of human worship, adoration, and praise. But that which makes Hermon of the greatest interest to the Christian is that on its slopes occurred, most probably, that mystic event which is known as the Transfiguration of our Lord. From the context of the accounts as given in the Gospels (see *St. Matt.* xvi. 13; *St. Mark* viii. 27; *St. Luke* ix. 18), it seems in the highest degree probable that "the exceeding high mountain" was in the immediate neighbourhood of Cæsarea Philippi, the modern Baniâs; in which case it could have been none other than Hermon itself. And no theatre could have been more sublime or appropriate for so transcendentally mysterious and supernatural a scene (*St. Matt.* xvii. 1–8; *St. Mark* ix. 2–8; *St. Luke* ix. 28–36.)

Hermon is not the highest mountain of Syria, as its elevation is a little over 9000 ft., whereas the highest point of the Lebanon range is nearly 11,000 ft. above the sea level. Its shape and position, however, render it far more conspicuous; and it is, undoubtedly, the most commanding mountain throughout the length and breadth of the Holy Land.

The path to Katana descends on the E. side of the mountain to the village of *Kul'at Jendal*, which contains a ruined fortress. The descent from the summit to this place occupies about 4 hrs. Thence, another 2 hrs. will bring us to Katana (see below), and so on to Damascus in one day.

The way down the mountain to Rasheiya is shorter, and occupies less than 3 hrs.; but the traveller must be very careful during the first part of the descent, as the path leads over loose ground, which is apt at times to be somewhat difficult and dangerous. On no account should it be taken without a proper and experienced guide.

[From Hasbeiya to Rasheiya direct, without ascending Hermon, the road leads through the villages of *Mimâs* and *Kufeir*, and past *Sefineh* and *Beit Lâyeh*. A couple of miles S. of the last-named place is

'Ain Heisha, where is a temple situated on elevated ground, at the head of a wâdy. It is in good preservation, and is about 42 ft. long by 24 ft. wide, facing the E. The roof has, however, fallen in. It is an Ionic temple, standing on a stylobate 8 ft. high at the W. end. There is a beautiful gate, and two lions' heads and a tiger's head are carved on each side of the cornice. On the tympanum at the W. end is a female bust, with horns, representing Astarte, or Ashtoreth. The temple was therefore dedicated, probably, to the worship of this goddess.]

Rasheiya is a village of about 3000 inhabitants, principally Druses; though there are here a few Protestants. The castle of the old Emirs crowns the summit of the hill, on the side of which the village is built. This place suffered severely during the Druse and Maronite war of 1860.

From Rasheiya there are two routes to Damascus—one by Deir el-Ashâyir, the other by Katana. (For the former way, see Rte. 32, B.) We now take the latter.

Passing the village of *'Aiha*, on the side of a hill, where are a few insignificant remains of an ancient temple, and whence there is a fine view of the Plain of Kefr Kûk, we

proceed by a wild road up a rocky ravine in a N. spur of Hermon, and then descend to the nook where stands

Rakhleh, nearly 4800 ft. above the level of the sea. Here are the ruins of two temples—one in the village itself, and the other a little to the N.E. of it. The former is now almost destroyed, and but little of the latter remains in good preservation. But enough is left to show that this N.E. temple was probably originally a shrine of Baal, but that at some later period it was converted into a Christian church. Like all the other Baal temples around Hermon, its entrance was formerly on the E., but this was blocked up and the gate removed to the W. end. An apse was then formed at the E. end, and the building shortened by about 20 ft. A row of Ionic columns extended on each side through the body of the edifice. Near the S.E. corner, on the outside, is a large block of stone, 6 ft. square, on which was sculptured a medallion bearing in bold relief a human face, probably a representation of the god Baal.

A few hundred yards up the ravine to the S. are the foundations of another edifice, with broken columns and other ruined remains. In the adjacent cliff are tombs, with inscription-tablets, and two small pyramidal monuments.

Burkush (5200 ft.) is situated on the summit of a shoulder of Hermon, about 3 m. S.E. of Rakhleh. Here again are remarkable ruins, on a rocky ridge running from N.E. to S.W. Part of the ridge has been levelled, and a large platform has been constructed by means of masonry-work, which at the S.W. end is 40 ft. high. Within are vaults, dungeons, and a bath. On the platform stands the ruin of a Byzantine church. In the interior are two rows of piers, 9 ft. by 4 ft., and 17 ft. high, with capitals of different forms. About 60 yds. N. of this building is an old temple 65 ft. long by 35 ft. wide; and, from the appearance of an apse of later date, it would seem that this also has been used as a Christian church.

Hence we reach the plain, and after 2½ hrs. come to **Katana**, where we join the road from Baniâs to Damascus. At *Mu'addamîyeh*, 5 m. farther on, we enter upon the fertile Plain of Damascus, and in another ½ hr. we reach the orchards. Passing the village of *Kefr Sûsa*, we soon after arrive at the gate of the city.

ROUTE 34.

BANIÁS TO BEYROUT BY DEIR EL-KAMAR.

1st Day.

Miles.		H.	M.
13	**Baniâs to Jisr el-Khardeli**	3	50
11	**Jerju'a**	3	25
24		7	15

2nd Day.

10	**Jezzîn**	3	10
15	**Deir el-Kamar** . .	4	45
25		7	55

3rd Day.

16	**Beyrout**	5	0

Passing Tell el-Kâdi (Rte. 31), we cross the Hasbâny by the picturesque old bridge of el-Ghajar, and on our l. about 1 m. distant stands the Christian village of

Abil. This is the site of **Abelmaachah**, or **Abel of Bethmaachah**, where Sheba was besieged by Joab and the city was saved by the wisdom of a woman (2 *Sam.* xx. 14–22). Abelbethmaachah was one of the cities

taken by Tiglath-pileser (2 *Kings* xv. 29), and is doubtless the same as **Abel-maim** captured by Benhadad (2 *Chron.* xvi. 4).

We ascend from the plain to the Druse village *Metulleh*, and then skirt the southern edge of the Merj Ayûn (Rte. 33) to the Jisr el-Khardeli over the river Litâny (Rte. 29).

We next follow the river for a short distance, and then enter the *Wâdy Jermuk*, till we reach a village of the same name. It is inhabited by Druses only. On the rt. rises the **Jebel Rihan**, the southern portion of the Lebanon. We now commence a long, and in places steep, ascent. On our l. is *Medineh*, where are some unimportant ruins. After fording the Nahr Zaherâni (Rte. 28), we come to

Jerju'a, a large Christian village situated in a high and commanding position. The view from hence is extensive and grand. Still ascending, we pass *Jeba'a*, where there is a modern castle, and *Zehalteh*, where is a school belonging to the British Syrian Mission. Finally we arrive at

Jezzîn. This town is the seat of a Kaimakam, and is entirely inhabited by Christians. It was known to the Crusaders under the name of **Casale de Gezin.** The peak of *Tomat Niha* can be climbed from this place, and the view from the summit is very magnificent. Jezzîn is situated on the edge of a cliff, over which the stream which supplies the town with water precipitates itself in a fall of 130 ft., and joins the Auwali about 3 m. below. At the junction of the two streams stand four columns of granite, each 4 ft. in diameter by 13 ft. high, and probably belonged to some old Phœnician temple.

We follow the l. bank of the Auwali past several villages, till we reach Mukhtâra.

(Hence to Beyrout, see Rte. 30.)

ROUTE 35.

BEYROUT AND ITS ENVIRONS.

BEYROUT. *

Population, in round numbers, as follows:

Moslems	35,000
Greek Orthodox	32,000
Maronites	25,000
Greek Catholics	10,000
Roman Catholics	2,000
Protestants	1,000
Syriacs	500
Armenians	500
Jews	1,500
Miscellaneous	2,500
Total	110,000

Colleges, Schools, and Institutions.

The *Syrian Protestant College* occupies a commanding site on the promontory to the W. of the city. It consists of six buildings—the College, the Medical Hall, the Ada Dodge Memorial Hall for the Preparatory Department, the Observatory, the Assembly Hall, and the President's residence. The institution was established by a statute of the Legislature of the State of New York in 1864; and the buildings have been erected since 1872, through the liberality of friends. The college has no organic connection with any missionary society. It is governed by its own boards of trustees and managers, the latter being residents in the Levant, mostly missionaries. The cost of maintaining its work is met entirely by its endowments and its

income from students, supplemented by individual donations. The course of instruction embraces language, literature, science, and medicine. English is the language of the institution, except for instruction in Arabic and French. There are fine collections in the various departments of medical and natural science, especially in botany and ornithology; and there is also a library and fair outfit of physical and chemical apparatus.

The college is conducted on Protestant principles, but it is open to students of any of the Oriental sects or nationalities who will conform to its rules. The annual expense to each student for board and tuition in the preparatory and collegiate departments is 15*l.*, and in the medical 20*l.* A limited number of scholarships are assigned to needy and deserving students. The average number of students is (in 1891) about 200. In all, some 800 young men, mostly subjects of the Ottoman Empire, and from the Syrian, Egyptian, Greek, and Armenian races, have been connected with it as students during its history; and 250 graduates of the college are now to be found in all parts of the Levant, labouring with great success as physicians, preachers, teachers, and government officials, as well as in mercantile and professional life. The president of the institution is the Rev. Daniel Bliss, D.D., and with him are associated Rev. G. E. Post, M.A., M.D., D.D., &c., Rev. H. Porter, B.A., Robert H. West, M.A., H. Graham, B.A., M.D., W. B. Adams, B.A., M.D., W. S. Schauffler, B.A., M.D., A. E. Day, B.A., Jabr M. Dhûmit, B.A., &c. The college is a most excellent institution, and has undoubtedly given a great impetus to education and civilisation in Syria. In close connection with the Syrian Protestant College is the

Johanniter Hospital, founded by the Knights of St. John after the outbreak of 1860. The buildings of this noble institution occupy a commanding site not far from the college. The medical faculty of the college constitute the staff of the hospital, and the administration and nursing are in the hands of five deaconesses of the Order of Kaiserswerth. Besides free wards for indigent patients of both sexes, there are rooms for patients who are able to pay, the charge varying according to the accommodation provided. Many suffering travellers have experienced, at various times, the benefits of this institution. In 1890, the following were the statistics of patients:

Indoor patients . .	481
Patients treated in the Polyclinique . .	8,837
Total of days of treatment	15,429

The *Theological Seminary*, attached to the Syrian College, is under the charge of the Rev. J. S. Dennis, D.D., Principal. Also connected with the American Mission is

The *American Press*, which has done more than any other agency to promote the cause of education in Syria. It was founded in Malta in 1822, and removed to Beyrout in 1834. It is now under the management of the Rev. S. Jessup, and Mr. W. R. Glockler is the superintendent, Mr. Assad Kheirallah being the chief native assistant. The following comparisons between the years 1876 and 1890 will indicate the progress which the institution is making:

	1876	1890
Presses at work .	10	20
Publications on Press Catalogue .	207	461
Volumes printed during the year .	38,450	76,700
Pages . . .	13,786,980	23,746,403
Total pages from the beginning .	159,810,300	442,150,757
Bibles, Tracts, and other Books sold and distributed during the year .	31,362	102,720

The *British Syrian Mission*, founded by Mr. Bowen Thompson, in 1860, has the centre of its operations at Beyrout. It is supported by contributions from England and Scotland,

and is now presided over by Mrs. Mott and her sister, Miss Lloyd. There are 30 schools, with a staff of 131 European and native workers. According to the 1890 Report, there are 31 Bible-women and Scripture-readers, and 2996 children in the schools. Besides this, there are large classes for women of all sects, and an excellent training school for teachers. Visitors are cordially welcomed at the training institution, the blind schools, and the other institutions connected with this mission in Beyrout and elsewhere.

Besides those mentioned above, Beyrout has many good and useful schools of all denominations and sects; and that the work of education is in a flourishing condition in this city will be seen from the following table of

SCHOOLS IN BEYROUT, 1890.

Directors of the Schools	Boys' Schools	Girls' Schools	Male Teachers	Female Teachers	Boys	Girls	Total Pupils
Mohamedan	21	3	50	20	2000	500	2500
Orthodox Greek	6	3	21	17	900	910	1810
Maronite	5	1	85	3	1500	55	1555
Papal Greek	4	—	38	—	500	3	503
Jesuits	5	1	90	4	1500	200	1700
Sisters of Charity	2	4	10	11	175	2000	2175
Sisters of Nazareth	—	2	—	20	—	500	500
Mar Monsur	2	—	3	—	400	—	400
Capuchins	2	—	4	—	150	—	150
Syriac	1	—	6	—	100	—	100
Italian	1	1	6	3	130	120	250
Jewish	5	1	25	2	500	90	590
Protestant	12	20	50	90	700	2390	3090
Armenian	1	—	3	—	150	—	150
Totals	67	36	391	170	8705	6768	15473

Special mention must be made of The *Prussian Deaconesses' Institution*, which consists of two departments: (1) An upper school, for the education of daughters of European residents, and of those natives who can afford to pay; (2) A lower school, for orphan girls, who are educated, boarded, clothed, and taught to sew, cook, and keep house. For further particulars as to this admirable institution, application should be made to Deaconess Sophie Gräff, Lady Superior of the Boarding School, or to Deaconess Louise Kayser, Lady Superior of the Orphanage. Both departments are under one roof, and the institution is well worthy of a visit.

Hospitals. In addition to the Johanniter Hospital, mentioned above, there are four others, viz.: (1) the *Military* Hospital; (2) the *Greek Orthodox* Hospital, situated in the E. quarter of the town; (3) the *French* Hospital, near el-Bashora; (4) the *Lazarist* Hospital, managed by the *Sœurs de Charité*.

The Jesuits have lately opened a Medical College; but hitherto they have not sent out any graduates.

Gas and Water Supply. Beyrout is now being lighted by a French gas company, the municipality contributing £T2000 per annum for the lighting of the streets. Up to the present, only large public buildings and a few private houses have adopted gas, it being found cheaper to use petroleum. Almost every house is supplied with water from the Dog River,

the waterworks being in the hands of an English company, under the management of Mr. Martindale. The municipality pay £T30,000 annually for the supply of water to the mosques, public buildings, and reservoirs in different parts of the city. The waterworks are well deserving of a visit.

History of Beyrout.

Beyrout, or Beirût, occupies the site of the *Berytus* of the Greeks and Romans. It was originally a city of the Gebalites, or *Jebelites* ("Mountaineers"), whose chief town was at Gebal, now called Jebeil (Rte. 40). Berytus appears to have been a place of little importance, as it is not mentioned in the history of Alexander the Great's campaigns. In B.C. 140 it was destroyed by Tryphon, the usurper of the throne of Syria, during the reign of Demetrius Nicator. The Romans afterwards rebuilt it, and colonised it by veterans of the 5th Macedonian and 8th Augustan Legions; and Berytus then received the name of "Augusta Felix." Here Herod the Great caused a mock trial to be held over his two sons. Afterwards Herod Agrippa adorned the city with baths and theatres, inaugurating them with games and spectacles of every kind, including gladiatorial shows. Here, too, after the destruction of Jerusalem, Titus held similar exhibitions, in which many of the captive Jews perished. The silk trade of Berytus and its neighbourhood was flourishing so far back as the days of the Roman Empire.

Berytus became renowned as a seat of learning in the third century, and students from all parts of the known world were attracted to the city. Gregory Thaumaturgus, after passing through Athens and Alexandria, came here to study civil law; and Appion the martyr here indulged in the pursuit of Greek literature. The golden age of the city's literary glory lasted till the middle of the sixth century, when, in 551, Berytus was laid in ruins by an earthquake, and most of its learned men fled for refuge to Sidon. After the earthquake the city lay for many years in a half-ruined condition, and in 635 it was captured by the Moslems. In 1125 Beyrout was taken by the Crusaders under Baldwin I., and was made the seat of a Latin bishop.

After the battle of Hattîn it fell into the possession of Saladin, in 1187, and from that period down to the beginning of the seventeenth century Beyrout was little more than a village. The renowned Druse prince Fakr ed-Dîn restored it to the dignity of an important town, and erected a palace here for himself about 1625. The beautiful pine-groves of Beyrout are said to have been planted by this enterprising prince, but he probably did no more than restore and enlarge them; for the Arab author Edrîsi mentions the pine-forests of Beyrout as early as the twelfth century. Abdullah Pasha took the city from the Druses; and in September 1840 it was bombarded by the English, and handed over to the Ottoman Empire. Since then it has steadily increased in prosperity and importance, and at no period of its history was Beyrout probably more flourishing than it is at the present day. It is now the most important seaport on the coast of Syria, and is more European than any other city of Turkey in Asia. Nor is this due only to the presence of European merchants and traders, for most of the native merchants now transact business with the mercantile cities of Europe, and have agents and representatives in the most important centres, such, *e.g.*, as in Manchester and elsewhere. The public buildings, wide streets, magnificent roads, handsome residences, and excellent carriages of Beyrout combine to render it an attractive and imposing city. It is the only town in Syria where a systematic water-supply is in operation, and the only place in which the use of gas has been introduced.

Beyrout, under the influence of the American College and the many other excellent scholastic institutions, is rapidly regaining, amongst its sister-towns of Syria, the reputation which it formerly possessed for learning and literature. Most of the young men and women are well acquainted with one or more of the European languages, French being, perhaps, the most widely known. Since, however, the occupation of Cyprus and Egypt by the English, a general desire has been shown to learn that language; and this desire has been fostered by a movement which has spread considerably within the last few years in favour of emigration to America. Many thousands of young men have, in the last five or ten years, left Beyrout for the United States or for South America, in search of occupation and work. Hence, it is not improbable that before long the English language will be that most generally spoken in Beyrout—next, of course, to the Arabic.

The *Bazaars* of Beyrout are very poor in comparison with those of Damascus or Cairo, but most European visitors will probably feel inclined to pay them a visit, and purchase some articles of silken manufacture. In no cases should the prices originally asked for be paid; in general, a good bargainer can obtain the goods for less than half the price of the first demand.

It should be mentioned, as a sign of Beyrout's progress, that twelve newspapers and journals are now issued from the different presses, most of them weekly, though one or two are published bi-weekly. One is printed in Turkish and Arabic, another in French and Arabic, and the remainder in Arabic only. A weekly paper called "en-Nashra" is published by the agents of the Religious Tract Society, and it is the only illustrated paper of which Beyrout can boast.

There are very few antiquities of interest in and around Beyrout, though here and there one comes upon columns of grey granite and other relics, and every year excavations for building purposes reveal evidences of ancient remains of more or less importance buried beneath the soil and rubbish.

The climate of Beyrout is magnificent in winter, but in summer it becomes oppressively hot. Then most of the Europeans and principal inhabitants remove up into the Lebanon, to Brumâna, Beit Mêri, Aleih, Sûk el-Ghurb, and other places.

As Beyrout is one of the places from which travellers usually start on their riding tour through Syria, care must be taken to make all agreements and contracts definite and binding. A clause must always be inserted, making the muleteers responsible for any accident which may happen to the horses or mules on the way. The landlord of the Bellevue Hotel (M. Andreas Boucopoulos) is always ready to contract for independent tours for those who do not care to place themselves in the hands of the regular tourist agents.

RIDES AND DRIVES ROUND BEYROUT.

Owing to the excellent roads in all directions, many very interesting and beautiful drives may be taken in the neighbourhood of Beyrout. We will indicate a few.

A. Drive to the Pine-Groves and Rustem Pasha's Garden.

This drive forms a pleasant and easy afternoon's excursion. Passing the Barracks and the Place des Canons, we drive up the Damascus or Sidon road until we reach the *Pine-Groves*. We pass along the delightful avenues formed by these majestic trees, and every Friday and Sunday we may listen to the military band which plays in the gardens of the grove. Several cafés and restaurants are here, and on a fine afternoon the scene presented is animated, pic-

turesque, and gay. A short distance higher up the Damascus road the Lebanon band plays on Sundays in winter whilst the governor of the Lebanon is in residence at Ba'abda (see below). A little below Franco Pasha's tomb (Rte. 36) we leave the Damascus road, and turn to the l. A few minutes' drive brings us to the bridge over the Beyrout river, built by *Rustem Pasha*, a former governor of the Lebanon. Close by are the gardens named after him, and due to his energy and enterprise. We alight from the carriage and stroll through the grounds. A handsome and elaborate sarcophagus from Jebeil claims our attention.

Re-entering our carriage, we now drive along a winding road among orchards, mulberry-groves, and cornfields, with the Beyrout river on our l. and the gradually rising hills to our rt., dotted with villages, silk-factories, schools, and convents. We pass the new road to Beit Mêri and Brumâna, and presently cross the river again by another bridge near the sea. Another ¼ hr. drive brings us back to our hotel.

B. Drive to the Dog River—Nahr el-Kelb.

Passing through a succession of mulberry-groves for miles, the road follows the windings of the bay northwards, in the direction of Tripoli (Rte. 40). In 1½ hr. we reach the village of

Antelias, and stop before the door of the church of St. Elias. This is almost, if not quite, the most ancient Christian church in existence, and is said to have been uninterruptedly used as a place of Christian worship since the beginning of the second century. Its plain whitewashed walls and ceiling have nothing striking nor handsome about them, and it presents no evident signs of its great antiquity. We next come to the *Waterworks* (see above), and soon afterwards we reach the

Dog River, which here flows into the sea through a wild and majestic gorge. A handsome new bridge spans the river, and on its parapets are inscriptions giving the date of its erection and the names of the principal functionaries concerned in the work. A short distance higher up the river is a fine old one-arched bridge. The ancient name of the river was *Lycus* ("a wolf"), and there are many legends connected with it. The probable origin of the name is this. On the cliffs, near the rock inscriptions (see below), there formerly stood a piece of rock, naturally formed roughly in the shape of an animal, with a hollow space where the mouth might be supposed to be. Exposed as it was to the rushing winds of the gorge, the air was driven through this hollow and other cavities in the rock, when the wind was in certain quarters, and thus caused a sound to issue like the howling of a wolf or dog. The superstitious ignorant natives of ancient days imagined that this was really an animal which, for some reason or another, had been transformed by the gods into a stone. The rock at length became dislodged, probably by force, and it now lies prostrate at the base of the cliff, half-covered by the sea. It is quite easy to trace the resemblance to a dog or wolf, lying on its back, with its belly and paws in the air. The principal objects of interest, however, at the Dog River are

The **Rock-cut Inscriptions and Sculptures.** The first inscription which attracts our attention is carved on the face of a low cliff to the rt. near the old bridge. This inscription is in Latin, and from it we learn that the road over the rocks was made in the reign of the Emperor Marcus Aurelius Antoninus. The titles *Germanicus* and *Parthicus* are both given to him here, and this fixes the date at about 173. His title *Germanicus* was given him in 172 on account of his victory over the Germans, and the title *Parthicus* was omitted after the year 174.

Two other inscriptions, both in Greek, are also on this old road. The first, on a rock near the top of the pass, is now almost illegible; but when first discovered and deciphered it was shown to have been carved in the earliest periods of Greek literature, and to state that the road was really made by a young Phœnician native of Acre, who became lord of Baalbek. The second inscription is shorter, containing ten lines. It is on the face of a rock on the same line of road, but has not been deciphered.

Scrambling up the rocks above this road, made by the Phœnicians and repaired by the Romans, we find the traces of a far more ancient pathway; and here are to be found the sculptured tablets on the smooth faces of the rocks. They are nine in number, of different shapes and sizes, but all large enough to contain life-size figures. A great amount of interest has justly been aroused amongst archæologists over these remarkable remains of antiquity; but, unfortunately, they are now almost obliterated by time and weather. Of the nine sculptured tablets, three are adjudged to be Egyptian, and six Assyrian. Beginning from the N. foot of the cliffs, we come to tablet

(1) *Egyptian*—Square at top, ornamented by a *cavetto* cornice. This tablet, which, it appears, had become a perfect blank, was appropriated by the French, and contains an inscription commemorating the occupation of the country by the French army in 1860. This inscription is already becoming rapidly effaced, and threatens to disappear after the lapse of a comparatively few years.

(2) *Assyrian*—About 5 yds. from the former. Square-topped, containing an Assyrian figure with the rt. hand elevated and the l. across the breast: it is so much defaced that the outline alone is discernible.

(3) *Assyrian*—2 yds. from the preceding. Square-topped. An Assyrian figure can be made out upon this, though even more defaced than No. 2.

(4) *Assyrian*—About 20 yds. from No. 3, and 10 yds. above the Roman road. Rounded at the top, and set as if in a frame, with a full-length figure in better preservation.

(5) *Assyrian*—30 yds. farther, on the side of the *ancient* road. Round-topped. The figure is more distinct, with the rt. arm elevated, and the hand apparently grasping some object.

(6) *Egyptian*—On the same rock as the former, and only 8 in. separated from it. It is square-topped, with a cornice like No. 1. When the light falls obliquely on this tablet we can trace the outlines of two small figures near the top—the head of Ra, the Sun-god, on the l.; and the monarch presenting an offering on the rt. There are other marks upon the tablet which may have been intended for hieroglyphics.

(7) *Assyrian*—15 yds. higher up. Rounded at the top, and hollowed out to the depth of 3 in., with a border like a frame. It contains an Assyrian figure in tolerable preservation, but no trace of inscriptions.

(8) *Egyptian*—About 30 yds. farther, and near the top of the pass. This tablet resembles Nos. 1 and 6, but is in better preservation. A sharp eye can here detect two little figures near the top—that on the l. is Ammon. The borders of the tablet are covered with inscriptions, among which, about the centre of the l. hand frame, Egyptian scholars have discovered the cartouche of Rameses II. Doubts have been cast on the existence of these figures by the strong remarks of M. de Saulcy; but those who wish to satisfy their own minds have only to visit the spot about ten o'clock on any bright morning, when they will

see with considerable distinctness the outlines of the sculptured figures and the traces of the cartouches.

(9) *Assyrian*.—On the same rock as the preceding, and close to it. It is the best preserved and most interesting of all. The top is rounded; the figure has the long dress, the large curled and plaited beard, and the conical cap so well known now, from the monuments of Nineveh, to be characteristic of the effigies of Assyrian monarchs. The l. hand is bent across the breast, and grasps a mace, while the rt. is raised and has over it several symbolical figures. Nearly the whole dress and background are covered with a cuneiform inscription, considerable portions of which are still legible, though parts are greatly worn and injured.

In the corners of the three Egyptian tablets are holes. Their object has not been ascertained: some have suggested that the sculptures were originally covered with folding-doors, and that these holes mark the places of the hinges; others suppose that inscribed tablets of bronze or marble were once fastened on by means of clamps—taking it for granted that the rocks themselves have not, and never had, any sculptures upon them.

According to Lepsius, the three Egyptian tablets bear the cartouches of *Rameses II.*, the Sesostris of Herodotus; the middle one (6) is dedicated to *Ra* (*Helios*), the highest god of the Egyptians; the southernmost (8) to the Theban, or Upper Egyptian, *Ammon*; and the northern one (1) to the Memphite, or Lower Egyptian, *Phtha*. "On the middle stelè," he adds, "the inscription begins under the representation with the date of the 2nd Choiak of the 4th year of Rameses' reign" (B.C. 1351). The Ammon stelè was either of the second or the tenth year of the same monarch; and the three appear to refer to different campaigns. Herodotus tells us that Sesostris, in his expeditions to Asia Minor, did leave behind him *stelæ* and *figures* as monuments of his exploits, and that he himself had seen some of them in Palestine and Syria. Probably these are the *stelæ* referred to by the historian (Rawlinson's *Herodotus*, ii. p. 173).

All the Assyrian tablets are considered by Mr. Layard to be the work of *Sennacherib*, the monarch whose army was destroyed near Libnah (Rte. 5), and who is known among Assyrian scholars as founder of the palace of Kouyunjik. Dr. Robinson, however, questions the probability of one monarch having cut *six distinct* tablets on one short pass and during one expedition. We know from sacred history that no less than *five* Assyrian monarchs either invaded this country or passed through it on their way to Egypt: Pul (2 *Kings* xv. 19), Tiglath-pileser (*ibid.* xvi. 7–10), Shalmaneser (*ibid.* xvii. 3–6, xviii. 9–11), Sargon, or at least Tartan his general (*Isa.* xx. 1), and Sennacherib (2 *Kings* xviii. 13). Why may not each monarch in succession have executed a tablet in celebration of his passage?

"The epoch of Sesostris," says Robinson, "covered the last half of the fourteenth century B.C., and was three centuries earlier than the accession of King David. Sennacherib is supposed to have ascended the throne in B.C. 703. Between the tablets of the former conqueror and those of the latter, therefore, there intervened a period of not less than six centuries. And, looking back from our day, the Assyrian tablets have continued to commemorate the progress of the Assyrian hosts for more than twenty-five centuries; while those of Egypt, if proceeding from Sesostris, have celebrated his prowess for thirty-one centuries. They reach back to hoary antiquity, even to the earliest days of the Judges of Israel, before Jerusalem was known."

c. **Drive to Beit Mêri and Brumâna, *viâ* Deir el-Kul'ah.**

A visit to these beautifully situated Lebanon villages will well repay the traveller. It is practicable to go and return in one day; but it would be better to sleep at Brumâna, and return to Beyrout the following day.

At Deir el-Kul'ah is a modern convent built on the top of a mass of ruins, on the crest of a high narrow ridge. The view is grand. The ruins round Deir el-Kul'ah are of considerable extent, covering a large section of the crest of the ridge; but the only remains of importance are those of a temple 106 ft. long by 54 broad, facing the N.W., and with a portico 29 ft. deep, consisting of two rows of columns, four in each, measuring 6 ft. in diameter. Scattered among the ruins, and in the walls of the convent, are several fragments of Greek and Latin inscriptions; the chief point of historical interest being a title of Baal, found amongst them, but unknown elsewhere. In the kitchen of the convent is a Greek inscription to *Baal Markos*, "the Lord of sports."

Beit Mêri is a village, principally Maronite, with silk factories and flourishing business. Here are schools for boys and girls, under the care of Herr Waldmeier, of Brumâna. A Bible-woman is attached to the work here, and Herr Waldmeier himself comes over periodically and conducts religious services. The *Sœurs de la Charité* of the Latin Catholics have also schools here both for boys and girls.

Brumâna (2500 ft. above the sea). Here are a hospital and dispensary, as well as boarding-schools for boys and girls respectively, all under the charge of Herr Waldmeier, of the Society of Friends, who is delighted to welcome visitors, and to show them over his establishment. The *Sœurs de la Charité* have here a Foundling Hospital.

d. Pleasant drives can also be taken to the promontory of *Râs Beirout*; to *Hadeth*, *Shuweifat*, and *Ba'abda*, the seat of the governor of the Lebanon; and even as far as Deir el-Kamar and Bteddîn (Rte. 30). From this road there are several branches to different villages on the slopes and heights of Lebanon; and to any of these excursions can be made with safety and comfort, and at comparatively small expense.

ROUTE 36.

BEYROUT TO DAMASCUS.

Miles.		H.	M.
7	**Beyrout to Jemhûr**	1	15
5½	**Bûdekhan**	1	40
5	**Khan Sofâr**	1	0
6⅕	**Khan Murâd**		55
5¼	**Shtaura**		50
4¾	**Deir Zeinun**		30
4⅖	**Cistern**		30
5¾	**Jedeideh**	1	0
8¼	**Khan Meithelûn**		55
5	**Dimâs**		35
5¾	**Hameh**		45
6¾	**Damascus**		50
70		10	45

A delay of from 10 min. to ¼ hr. takes place at each stage during the change of horses, and at Shtaura there is a halt of ½ hr. for lunch. Consequently the journey occupies altogether 13 hrs. The return journey from Damascus to Beyrout is performed in 12 hrs. The above times refer, of course, to the *diligence*; on horseback they would be considerably longer.

The diligence service is conducted with great regularity, punctuality, and care. The drivers are expe-

rienced and steady, and the guards civil and attentive. The chief drawback to the journey is the early hour at which the start is made—viz. 4 A.M. from either end. This necessitates rising at 2.30 or 3 A.M., and renders the day exceedingly long and fatiguing. The air is, however, very invigorating in general, and a seat in the *coupé*, or outside on the *banquette*, is pleasant and comfortable. The 2nd class inside is cramping and confined.

A night diligence starts at 6 P.M. from each end, arriving at the opposite terminus at 8.30 A.M.

The Hôtel Victoria at Shtaura is one of the best in Syria; and for those who are not pressed for time, and are afraid of the fatigue of the through journey, a halt might be made there for the night. The traveller might start, for example, from Beyrout or Damascus by the night diligence at 6 P.M., reaching Shtaura at 1 A.M. Having rested there for the night, he might go on next morning by the day diligence, which leaves Shtaura at 11.15 A.M. In such a case the traveller must be careful to secure his seat beforehand in the day diligence, at the terminus from which he starts; and he will also have to pay the same fare both to and from Shtaura, as if he were going the whole way. In other words, the night's halt at Shtaura doubles the fare between Beyrout and Damascus.

Shtaura is also the station where the traveller alights from the diligence, *en route* for Baalbek (see below).

N.B.—The night diligence has no *coupé*, and has only room for five passengers. The day diligence can accommodate twelve besides the driver and guard.

The fares are as follows: *Coupé*, 145 piastres, or 31 francs; *banquette*, or 2nd cl., 101 piastres, or 21 francs.

The Diligence Company's rates of exchange are:

			Piastres
Napoleon .	.	=	95
£T1 . .	.	=	$108\frac{1}{2}$
£1 sterling	.	=	$119\frac{1}{2}$
1 Medjidie .	.	=	$22\frac{1}{2}$

Only $12\frac{1}{2}$ lbs. of luggage are allowed free to each passenger; and the excess charge is proportionately somewhat high. Travellers should, therefore, take with them as little luggage as possible.

It is always safer, if possible, to book seats several days beforehand.

No finer road can be found anywhere than that between Beyrout and Damascus. It was constructed by French engineers, and is in the hands of a French company. It was originally organised by two brothers, the Comtes Edmond and Léon de Perthuis. The ordinary baggage and merchandise is conveyed in large German covered carts, drawn by mules; and long trains of them are frequently met on the way. Muleteers and camel and donkey drivers usually prefer the old path which runs more or less parallel to the diligence-road, as the tolls charged by the company are exceedingly high.

Private carriages can be obtained for the entire journey from Beyrout to Baalbek and Damascus, but the charges are very heavy, and a clear arrangement should be made before starting. Those who thus travel may do the journey as follows: Leave Beyrout about 6 A.M.; lunch at Shtaura; and reach Baalbek in the afternoon. Sleep at Baalbek; inspect the ruins next day; and leave again for Shtaura about 3 P.M. Dine and sleep at Shtaura, and proceed leisurely to Damascus on the following day. The return journey to Beyrout may then be comfortably performed in two days, with a night's rest at Shtaura.

We start from the yard of the diligence company in the *Place des Canons* at Beyrout, and pass out by the side of the Pine-Grove (see

Rte. 35, A). Just before we commence the steep climb up the mountain-side, a road branches off to our rt. to Ba'abda, Hadeth, and Shuweifat (Rte. 35, D). At the junction of the two roads is a cemetery with several handsome mausoleums and tombs. This is the cemetery of *Hasmieh*, and amongst the monuments are those of two noted men: (1) *Faris Shidiak*, who composed the well-known Arabic grammar. He was originally a Maronite, but became a Mohamedan; and the Sultan ordered him a public funeral at his death. His brother became a Protestant, and was tortured, in consequence, by the Maronites. (2) *Franco Pasha*, a former governor of the Lebanon, well-known for his admirable qualities and wise administration. The wife and daughter of Wâsa Pasha, the present governor, are also buried here.

The road now winds, in a zigzag fashion, up the lofty mountain-side, and magnificent views of Beyrout and the neighbourhood are to be obtained at every turn. We next ascend along the brow of a ridge which bounds the wild and romantic glen of Hummâna. Our first halt is at *Jemhûr*; and about ¾ hr. higher up a road branches off to our rt. to **Aleih.** This is a favourite summer resort for the inhabitants of Beyrout and of Syria generally; but *Brumâna* and *Beit Méri*, which we can see perched aloft on the mountain-crest to our l., are both preferable to Aleih.

After passing *Bûdekhân*, we continue to wind up the edge of the Wâdy Hummâna to *Khan Sofâr*, where a draught of the purest and most refreshing water can be obtained. Soon after, we see below us, in the deep glen, the village of *Hummâna* itself, where Lamartine spent several months. It is embowered in mulberry-plantations, and a silk factory stands on a mountain-terrace not far off. We now leave the glen and surmount the lofty mountain-pass. At its highest point we are upwards of 5000 ft. above the level of the sea. The scenery is wild and grand in the extreme. To our rt. stretches the *Jebel Bârûk*, where is a magnificent grove of cedars containing several thousand trees.

[An excursion may be made on horseback, leaving the Damascus road at Khan Ruweisât, and following a mountain-track to *'Ain Zehalteh*. Here is a considerable Protestant population, and very fair accommodation can be found for the night. Next morning a guide will conduct the traveller to the *Cedars of Bârûk*; and about one hour's distance to the S. of them is another grove at *Maaser*, which is, perhaps, the more interesting of the two. From Maaser a ride of 3½ hrs. brings us to Bteddîn (Rte. 30), where a halt may be made for the second night, and the traveller may return to Beyrout on the following day.]

On the l. of the Damascus road, near the summit of the pass, stands the conspicuous crest of "the Church Mountain" (*Jebel Kenîseh*), 6660 ft. above the Mediterranean; and farther still to the l. are the heights of *Sunnîn*. We now descend to *Khan Murâd*, and thence to *Shtaura*, in the *Beka'a*, the grand and fertile plain between the ranges of Lebanon and Antilebanon, known anciently as *Cœlesyria* ("hollow Syria").

Shtaura. *

A halt of ½ hr. is made here, to enable travellers to lunch in comfort.

Proceeding upon our way, we cross the plain at a hand-gallop. About 1 m. to our rt. we pass the village of *Kubb Elias*, adjoining which, on a spur of the mountain, is an old castle, built by a former Druse prince. We cross the *Litâny*, which rises in the Beka'a, not far from Baalbek, and soon afterwards we see on our l. the large village of *Bîr*

Eli as, situated on a mound. *Deir Zeinûn* is reached rapidly, and then, crossing the river 'Anjar, we reach the foot of Antilebanon. The ruins of ancient **Chalcis** (Rte. 29) lie to our l. at the foot of the mountain, and the village of

Mejdel 'Anjar stands picturesquely on a tell to our rt. Here are the ruins of an old Herodian temple, probably erected by Agrippa II., who ruled over the province of Chalcis for four years. The ruined temple is well worth a visit, as some of the stones are of colossal size. The building was Ionic in character, and appears to be of earlier date than the temples of Ba'albek. Its style is simple, chaste, and massive. The view it commands is magnificent.

After changing horses at *Cistern*, we enter the wild, barren, and desolate range of the Antilebanon, and we note the striking contrast which it presents to the beautiful and fertile Lebanon. Winding up the glen of *Wâdy Harîr*, we cross the small plain called *Sahel Jedeideh* and reach the station of that name. Between this and *Khan Meithelûn* (Rte. 32, B) we pass through a remarkably rugged ravine, nearly 3 m. long, with a rocky torrent-bed at the bottom. This is called *Wâdy el-Kurn*, or "the Valley of the Horn," and was formerly notorious as a favourite haunt of robbers. There is little or nothing to interest us, after leaving Khan Meithelûn, till we have passed *Dîmâs*, and crossed the dreary desert plain named after the latter station. At *Hameh* we begin to enjoy the refreshing change from desolation to verdure and fertility, and the whole of our last stage to Damascus lies through a lovely garden of fruit, flowers, and trees, watered by the rapid vivifying stream of the renowned *Barada*, the **Abana** of Naaman (2 *Kings* v. 12).

ROUTE 37.

DAMASCUS AND ITS ENVIRONS.

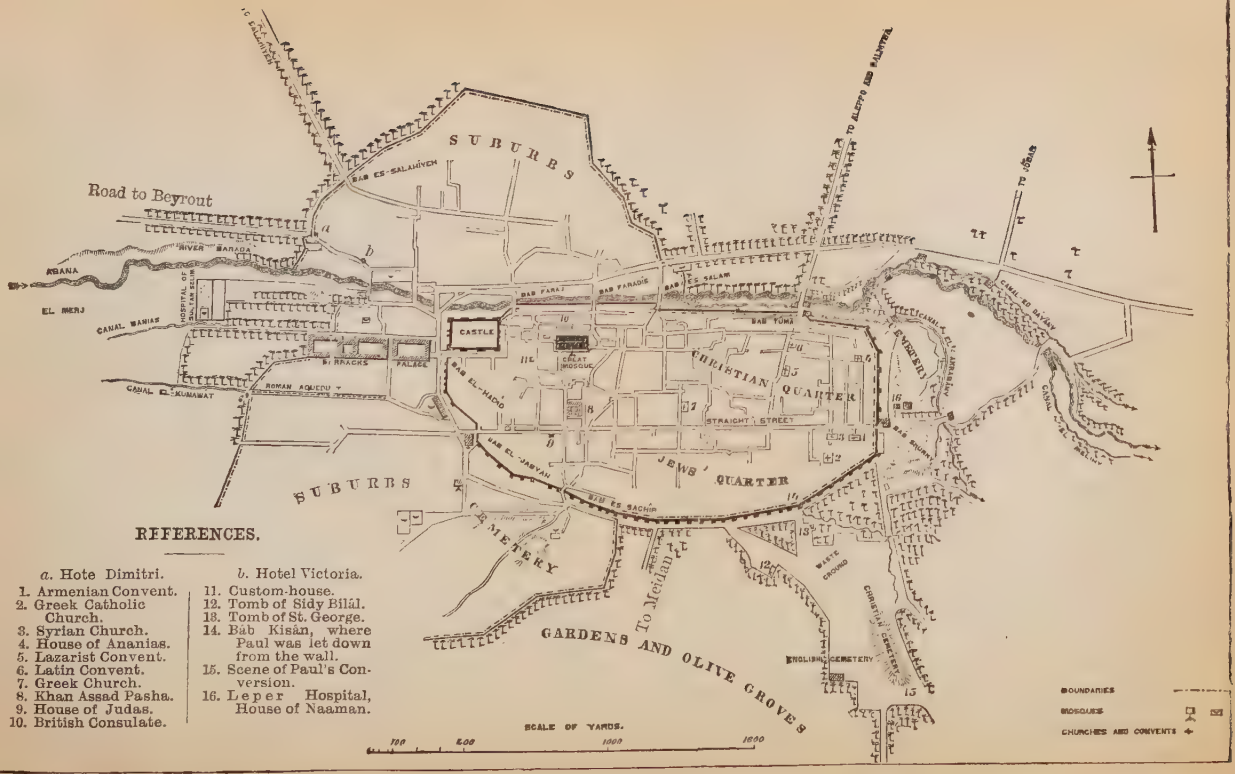
DAMASCUS. *

Armenian Convent	309	Bazaars	309	Jami'a es-Sinânieh	315, 318
Bab el-Amâra	318	British Syrian Schools	309	Khan Assad Pasha	315
—— el-Berîd	312	Citadel	310	Latin Convent	309
—— Faradis	318	Derb el-Mustakim	309	Lazarist Convent	309
—— Faraj	318	Gates of God	320	Leper Hospital	309, 319
—— Hadid	318	Great Mosque	311	Meidân	314, 319
—— Jeirûn	314	Greek Catholic Church	309	Mosque, Great	311
—— Kisân	317	—— Orthodox Church	314	Saladin's Tomb	314
—— es-Saghîr	318	House of Ananias	309	esh-Shâm	317
—— es-Salâm	318	—— Naaman	319	Straight Street	309, 317
—— es-Sherki	317	Jami'a el-Derwishieh	315	el-Tekkieh	315
—— Tûma	318	—— el-Kebîr	311	Tomb of Saladin	314
—— el-Yabyah	318	—— el-Khanatin	315	—— Sidy Bilâl	318
Bawabbet Allah	320	—— es-Sabûnieh	315	—— St. George	318

Population, about 180,000, of which 20,000 are Christians, 8000 Jews, and the rest Mohamedans.

Missions.—The Society for the Propagation of Christianity among the Jews, Rev. J. Segall; the British Syrian Schools; the Irish Presbyterian Mission; the Edinburgh Medical Mission, Dr. Mackinnon; the French Sœurs de la Charité; the Jesuits; the Lazarists; the Franciscans.

The *Society for the Propagation of Christianity among the Jews* has one boys' school. The *Irish Presbyte-*



REFERENCES.

a. Hote Dimitri.
1. Armenian Convent.
2. Greek Catholic Church.
3. Syrian Church.
4. House of Ananias.
5. Lazarist Convent.
6. Latin Convent.
7. Greek Church.
8. Khan Assad Pasha.
9. House of Judas.
10. British Consulate.

b. Hotel Victoria.
11. Custom-house.
12. Tomb of Sidy Bilâl.
13. Tomb of St. George.
14. Bab Kisân, where Paul was let down from the wall.
15. Scene of Paul's Conversion.
16. Leper Hospital, House of Naaman.

PLAN OF DAMASCUS.

rians have one boys' and two girls' schools.

The *British Syrian Mission*, established in 1860, comprises five schools with 600 pupils, and a staff of 21 European and native workers, including four Bible-women. Visitors are cordially invited to inspect these schools.

Institutions. — Leper Hospitals: There are two of these institutions, one in the Christian quarter, and the other outside the city walls, on the site of what is traditionally pointed out (probably without a shadow of reason) as the House of Naaman the Syrian (2 *Kings* v.)

Damascus is the political capital of Eastern Syria, under the command of a Wâli, or governor-general. Until comparatively lately the district governed by the Wâli (called *Wilâyeh*) embraced the whole of Syria as far north as Aleppo; but the country is now divided into three wilâyets—viz. Beyrout, Damascus, and Jerusalem. Damascus is the headquarters of the Army of Syria, and the commander-in-chief is called *Seraskier*. It is part of his duty to superintend the arrangements for the annual pilgrimage to Mecca, and he must either accompany the expedition himself, or send a deputy to represent him. Hence he is styled *Emîr el-Haj—i.e.* "Prince of the Pilgrimage."

The military *Serai*, or official arracks, is very extensive; and several other of the government buildings in Damascus are large and imposing. There are many trade-guilds in the city; and the visitor will at once remark the Oriental feature of grouping together the same trades in one bazaar (see below). The city is divided into three quarters—viz. Moslem, Christian, and Jew, of which the Moslem quarter is naturally by far the most extensive. The Christian quarter lies on the north side of the eastern end of the *Derb el-Mustakîm*, or "Street which is called Straight" (*Acts* ix. 11); and the Jewish quarter is on the southern side of the same. The rest of the city is Moslem.

The **Straight Street** is still a great feature in Damascus, extending as it does in a direct line from E. to W. almost the entire length of the city. In the Jewish quarter are the Armenian Convent, the Greek Catholic Church, and the Syrian Church; whilst in the Christian quarter stand the British Syrian Schools, the Mission Home of the Society for the Conversion of the Jews, the Lazarist and Latin Convents, the Greek Church, and the so-called *House of Ananias*, which is merely an old cave, fitted up like a chapel. It is needless to say that there is absolutely no foundation for the tradition of this site.

The Christian and Jewish quarters are very dirty, the latter being especially offensive; and in this respect they present a very unfavourable contrast to the Moslem portions of the city, which are, for the most part, clean and orderly. The dogs of Damascus, like those of other Oriental towns, though outcast and unowned, are exceedingly useful in discharging the functions of scavengers for the city.

Most of the *Streets* of Damascus are narrow, dark, and very picturesque. The best streets are those in which are situated the Serai and the British Consulate; and the covered way of the Straight Street is also very fair. The roadways also are much better than they used to be, and carriages can now drive in many directions without any great discomfort. There is, however, plenty of room for improvement; and much requires to be done before the streets of Damascus can vie with those of Beyrout.

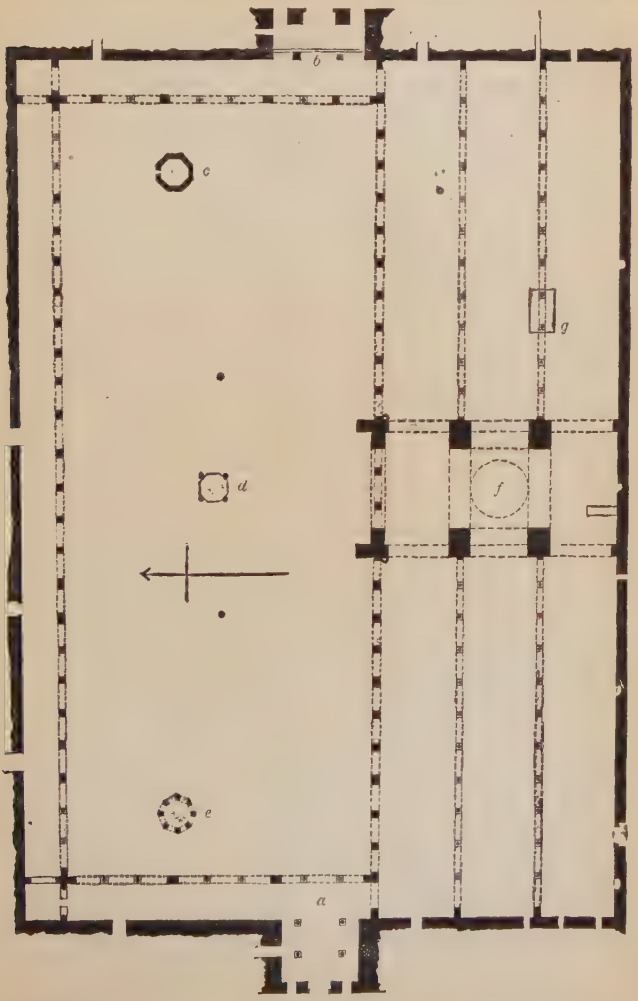
The *Bazaars* are a perfect labyrinth, or network, of lanes and alleys, connected by dark passages, so narrow at times that two people can with difficulty pass one another. Every street and bazaar has its fountains, more or less dirty or pure.

The houses are most irregular, and from the outside present a very mean appearance. Once past the narrow entrance, however, one generally finds oneself in an inner court, paved with marble, adorned with fountains, flower and fruit trees, and presenting to almost every sense a fascinating allurement of Oriental delight. There is, in many of the private houses of the Damascenes, a wealth of ornament and beauty—gold and silver, sandal-wood and ebony, mother-of-pearl and mosaic—of which the casual passer-by in the streets has little or no conception. The houses which will most repay a visit are, perhaps, those of *Assad Pasha*, not far from the Great Mosque, of *Shammai* and of *Yusef Amber*, in the Jewish quarter. One of the most striking features in Damascus is the variety of Oriental and picturesque costumes and types which crowd the streets and bazaars. "The strings of laden camels, the *delûl*, or dromedary, with gaudy trappings, the Circassian and Anatolian, the wild Bedouin sheikh, the fat, oily, cunning, money-making Jew, the warlike-looking Druse, the rough Kurd, the sleek, fawning, frightened Christian, the grave, sinister Moslem, the self-possessed Persian, the waddling Turk, the quiet, deep-looking Afghan, the dark and trusty Algerine. Every costume of Asia, every sect of religion, all talking different tongues, all bringing their wares to sell or coming to buy; every tongue, every race, jostling one another, and struggling through the strings of mules, camels, donkeys, and thoroughbred mares" (*Inner Life of Syria*, vol. i. chap. v.), invest Damascus with an interest and charm scarcely to be surpassed throughout the East. And amidst all, with the exception of the tourist himself, scarcely one single European, of any country, to be seen!

A guide-book is hardly needed for wandering through the bazaars, as the visitor will prefer to give himself up to the unrestrained enjoyment of the novel scene, and will drift along, in the current of humanity, from one busy scene to another. But we may briefly enumerate the principal bazaars, commencing with the *Saddle Market*, which branches off to the l. from the main street, just opposite the Military Serai. In this main street, the *Coppersmiths* and *Swordmakers* ply their craft; and a little above the serai on the rt. hand side is the *Old-Clothes* Bazaar, which is worthy of a short visit, from the quaintly original mode of auction which is briskly carried on here. Opposite this is the entrance to the *Greek* Bazaar, where many Oriental wares of the best kind may be purchased. Besides these are the booksellers', mercers', tailors', shoemakers', and silversmiths' bazaars, the tobacco, spice, and pipe markets, and many others, in which may be purchased an infinite variety of articles — Indian muslins, Manchester prints, Persian carpets, Lyons silks, Birmingham guns, Sheffield knives, Damascus swords, Cashmere shawls, Turkish sweetmeats, Mocha coffee, Lebanon kerchiefs, and what not besides.

The **Citadel**, which stands at the back of the bazaars, is a large quadrangular building, 280 yds. long and 200 yds. broad, encompassed by a deep moat, which can be filled from the river. The foundations are at least as old as the Roman period; but the main portion of the fortress was constructed by the Sultan el-Melek el-Ashraf in 1219. The exterior walls are in good repair, and at the corners are twelve projecting towers, the upper storeys of which are overhanging. The entrance is on the W. side, and in the gateway are four columns which are of ancient date. The interior of the castle is at present roofless, and is little more than a mere shell. A fine view can be obtained from the ramparts, but the interior can only be visited by a special order from the seraskier, or commander-in-chief.

The **Great Mosque** is approached by a door leading into the grand court out of the Booksellers' Bazaar. Admission can be obtained on application to the consul, whose *kawass* must accompany the visiting party.



PLAN OF THE GREAT MOSQUE, DAMASCUS. (From Fergusson's "Architecture.")

a. Bâb el-Berîd.
b. Bâb el-Jeirûn.
c. Kubbet es-Sa'a.
d. Kubbet en-Naufara.
e. Kubbet el-Khazneh.
f. Kubbet en-Nisr.
g. Shrine of John the Baptist.

The fee is 20 francs per party, besides sundry other small items of *bakshish*.

At the head of the steps leading into the Booksellers' Bazaar are four massive columns in a line, at each end of which is a square pier of masonry with a semi-column on the inner side. The shafts alone are visible from the bazaar, as the capitals rise over the domed roof. But a small fee will admit us to a house on the l., from the terrace of which the capitals and superstructure may be examined. The columns support an arch, a portion of which remains. The length was about 80 ft., and the height a little over 70 ft. A large fragment of gable with a small window rises over the architrave. From this magnificent old entrance-way a double colonnade of much lower order ran to the western gate of the mosque. Some of the pillars are still entire, coated with plaster and whitewash. Many are gone, and many more are covered with modern walls.

Descending to the Booksellers' Bazaar, we put on slippers (which may be hired from a stall-keeper on the rt.) and pass through the gateway, *Bâb el-Berîd* (*a*), into the grand courtyard, which is surrounded on three sides by cloisters, resting on pillars of granite, limestone, and marble. On the S. side stands the mosque. The cloister-work is principally mediæval, and of an inferior order of architecture; but in the centre of the courtyard stands the *Kubbet en-Naufara*, or "Dome of the Fountain" (*d*), which is an exquisite piece of workmanship. Here the Moslems perform their sacred ablutions. To the W. of this fountain is a remarkable dome, supported on columns, called the *Kubbet el-Khazneh*, or "Dome of the Treasure" (*e*), which is said to contain a great quantity of most valuable old manuscripts, and which, according to the Moslems, is *never opened*. The dome to the E. of the fountain (*c*) is said to be used for astronomical purposes, and is called *Kubbet es-Sa'a*, or "Dome of the Hours."

On entering the interior of the mosque itself, the first feeling will probably be one of disappointment. After the inimitable Mosque of Omar at Jerusalem, the Mosque of Mahomet Ali at Cairo, and of St. Sophia at Constantinople, the mosque at Damascus seems only second-rate. It is, however, in reality a magnificent structure, 430 ft. in length, and 125 ft. broad. Its form is that of a basilica, and reminds one more of the Mosque of Aksa than, perhaps, of any other. It stands on the site of an ancient heathen temple, which is said to have originally covered a space of over 600 sq. yds. The broken columns can be traced *in situ* amongst the different bazaars in the neighbourhood. In the days of its pagan glory the plan of its construction was very similar to that of the Temple of the Sun at Palmyra and the Temple of Solomon at Jerusalem. There was a *cella*, or shrine, in the centre, with an area in front surrounded by a double colonnade. Around the whole was a court, encompassed by ranges of columns, the dimensions of which, as nearly as can be estimated, were 1100 ft. long from E. to W., and 800 ft. broad, or much the same as the Temple area at Jerusalem. It is very probable that here was "the *House of Rimmon*," referred to by Naaman in 2 Kings v. 18; and that in this temple Ahaz saw the altar, the beauty of which so struck his fancy that he caused a similar one to be constructed for the Temple at Jerusalem (2 *Kings* xvi. 10–16).

The heathen temple, which was existing here in the first centuries of Christianity, was destroyed by Theodosius in the middle of the fourth century; and on its ruins was erected a Christian church by Arcadius, the son of Theodosius, in the beginning of the fifth century. It was dedicated to St. John the Baptist, whose head was declared to have been buried

here (see below). It continued to be the cathedral of Damascus for three centuries; and, on the capture of the city by the Saracens, it was equally divided between the Christians and Mohamedans, the Christians having the W. end and the Mohamedans the E.; but on the accession of Walíd, the sixth khalif of the Omeiyades, in 705, the whole edifice was appropriated by the Moslems. One of the most remarkable features in connection with the mosque is the *Greek inscription* on the outside of the southern wall of the building. It can be seen, on payment of ½ midjidie, from the roof of the Silversmiths' Bazaar, and it runs thus: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations." It is strange that this should still be found on a Moslem mosque after 1200 years' occupation by Islam.

The interior of the mosque consists of a nave and two side-aisles, divided by two rows of columns; and in the centre is a *Dome* (*f*), called *Kubbet en-Nisr*, or "the Dome of the Vulture," resting on an octagonal foundation, and with small round arched windows in it. Below is the prayer-niche, which is of beautiful design. The dome derives its name from some fancied resemblance to the outspread wings of a vulture which the aisles of the mosque are supposed to present. The richly gilded wooden *Mausoleum* (*g*), which stands between the third and fourth column of the S. aisle to the E. of the dome, is said by the Moslems to stand over a cave which contains in a golden casket the head of St. John the Baptist. This story is without doubt fictitious.

The floor of the mosque is of marble-like limestone (commonly called "Syrian marble"), and is covered with an enormous number of mats and rugs, the total value of which must be prodigious. The whole of the N. wall, facing the court, is composed of doors, arches, and windows of finely carved wood, and has evidently been built into the pillars and arches which originally formed the fourth side of the quadrangular cloister. At the E. end of the mosque is a *grille*, which may, perhaps, have been used in Christian times for nuns to hear the mass behind the high altar. The principal sheikhs now retire hither to pray. There are a great number of *mihrabs* on the S. side, many of them beautifully inlaid with mosaic and mother-of-pearl. On each side of the *mihrabs* is a huge candle, inscribed with Arabic characters; and parchment scrolls are attached to them, containing passages from the Koran. Three brass lamps hang in front.

Near the door leading into the court is the *Dakkeh*, whence the mueddhin summons the people to prayer within the mosque, and where the sheikhs stand to publish any important decrees. Two small fountains, used for ablution, stand on each side of the entrance to the court.

Fragmentary pieces of tesselated pavement seen here and there throughout the mosque, broken patches of mosaic on the ceiling and walls, faded gold-work on many of the Corinthian capitals—these and other significant remains attest the former magnificence of the mosque, in the construction of which 1200 artists from Constantinople are said to have been engaged.

In 1069 the mosque was partially destroyed by fire, and since that time it has never been restored to its pristine grandeur and beauty.

The style and workmanship of three distinct periods are distinguishable in this mosque. We have the massive fragments of the arches on the E. and W., the section of the wall at the south-western angle, and the beautiful gate on the southern side, as types of Grecian or Roman architecture. We have next portions of exterior walls, round-topped windows, and the Greek inscription, as remnants of Christian art. And we

have, lastly, the dome, the minarets, the arcades, the tesselated pavement, and the marble fountains—vestiges of Moslem taste, and emblems of Moslem dominion.

The mosque has three minarets. *Mâdinet el-Arûs* ("the Minaret of the Bride") stands near the centre of the northern side of the court. It is the most ancient, having been erected by the Khalif Walîd. *Mâdinet 'Aisa* ("the Minaret of Jesus") is at the south-eastern angle. It is 250 ft. high. A Moslem tradition affirms that Jesus, when He comes to judge the world, will first descend on this minaret; and then, entering the mosque, will call before him men of every sect. *Mâdinet el-Ghurbîyeh* ("the Western Minaret") is the most beautiful. An older one occupied its place, but was burned in A.H. 803.

Visitors are generally conducted to the summit of this minaret, whence an admirable view of Damascus and the surrounding neighbourhood is obtained. We here realise what a curious city it is—in shape resembling a frying-pan, a spoon, or a hand-mirror, the handle being formed by a long, straight street which stretches far away to the S. This is the suburb of *Meidân* (see below). The roofs of the covered streets and bazaars, with the numerous dome-shaped skylights, add to the quaintness of the scene; whilst on all sides the city is enclosed by a verdant frame of trees and culture. The whole is hemmed in on three sides by hills and mountain-ranges, and hundreds of villages are dotted on the plain. Most conspicuous of these is the long straggling suburb of *Salahîyeh*, which clings to the base of *Jebel Kasiûn*, on the N.

To the rt. of this comes *Jebel Kalamûn*, and the prominent peak of *Theniyeh Abu 'Atâ* (see Rte. 45) is seen still farther to the E. The Antilebanon hems in the scene to the W. and N.W., and away in the distance, S.W., is the summit of the noble *Hermon*. Southwards rise the frowning crags of the Black Hills (Jebel el-Aswad), and the dark mountains of the Haurân lie beyond. Immediately beneath us can be traced from E. to W. the long line of the "Street called Straight," and Abana with its rushing waters gleams and sparkles at intervals amongst the houses. The citadel, the serai, the plain red Greek church, the Tomb of Saladin, and many a picturesque minaret and cupola, claim our attention and interest. It is well to study Damascus from our post of observation, with the help of a good plan of the city and district.

Descending into the court, we may leave the precincts of the mosque by the *Bâb el-Jeirûn* (*b*) at the S.E. end. Jeirûn and Berîd (see above) are held by Arab writers to have been the sons of Ad, the son of Uz, who was himself the grandson of Shem (see *Gen.* x. 22, 23). Their father is said to have erected two castles for his sons in the neighbourhood of the present gates, which bear, in consequence, their names. Near Bâb el-Jeirûn is a shrine, wherein is deposited an urn, said to contain the ashes of Hassan and Houssein, the two sons of Ali and Fatima, the daughter of Mohamed. The sacred chamber also contains a fine carpet, a copy of the Koran in a chest, a number of ostrich-eggs, and a print of the Ka'aba at Mecca. Outside the shrine is a marble column with a Greek inscription, and close by are the gates of Bâb el-Jeirûn, made of brass, 60 ft. high and a foot thick. On the gates is a square brass plate with an Arabic inscription, which is supposed by the Moslems to heal fever-stricken patients who kiss it. Hence the bright polish upon it. These gates open upon the Silversmiths' Bazaar.

Saladin's Tomb is a handsome building, not far from the mosque. Visitors will find a difficulty in obtaining admission to the interior.

There are several other interesting *Mosques* in Damascus besides the

one we have above described; the principal are as follows: *es-Sinânieh*, which has a celebrated minaret, of blue and green colour, with a beautiful lace-work gallery around it; *el-Derwishieh*, a handsome building about 200 years old; *el-Khanatin*, of red and white, which stands near the last-named; *es-Sabunieh*, black and white, and adorned with elegant arabesques. The *Tekkieh*, to the rt. of the meadow through which the Barada flows, just before passing the terminus of the diligence-road, is not so much a mosque as a lodging-house for the accommodation of derwishes and pilgrims. It was built by the Sultan Selim in 1516, and is a large square building, with a spacious courtyard planted with walnut and other trees, and enclosed by a colonnade.

The minor mosques are devoid of any special interest; nor is there any other building in Damascus, beyond those already described, which need claim the traveller's attention. An exception may be made in favour of the *Khan Assad Pasha*, which is certainly deserving of a visit.

History of Damascus.—It is often said that Damascus is "the oldest city in the world." Without committing ourselves to any such statement as that, we may say that its history reaches back into the misty regions of antiquity; and it was already a noted place in the time of Abraham (*Gen.* xiv. 15, xv. 2). David conquered the city and placed a garrison there; but it again fell out of the hands of Israel during the reign of Solomon (see 2 *Sam.* viii. 5, 6; 1 *Kings* xi. 24, 25). Under the dynasty of the Hadads, Damascus became the capital of the kingdom of Syria, which was a constant rival and enemy of that of Israel. The most interesting episode of this period, so far as concerned Damascus itself, was that connected with Naaman the Syrian (1 *Kings* xx., xxii., 2 *Kings* v., vi.) The murder of Benhadad by Hazael brought on a new dynasty, and the new monarch raised the city and kingdom to a higher pitch of prosperity than had before been attained. This did not, however, last long, for Tiglath-pileser, king of Assyria, took the city in 732 B.C., and from this period its independence was lost. Notwithstanding this, its commercial prosperity continued, owing to its unique position and wonderful natural advantages. (For Biblical references to Damascus during the Old Testament period, read 2 *Kings* viii. 7–15, 28, 29; x. 32, 33; xii. 17, 18; xiii. 3–7, 17–19, 22–25; xiv. 28; xvi. 5–12; 2 *Chron.* xxiv. 23; xxviii. 5; *Song of Sol.* vii. 4; *Isa.* xvii.; *Jer.* xlix. 23–27; *Ezek.* xxvii. 18, xlvii. 16–18, xlviii. 1; *Amos* i. 3–5.)

In B.C. 333 Damascus fell into the hands of Alexander the Great, and afterwards it became the possession of the Ptolemies. About a century before the Christian era, Antiochus Cyzicenus took the half of the kingdom of the Seleucidæ (his brother Grypus having the other half), and fixed his residence at Damascus. In B.C. 88 Demetrius Eucærus, king of Damascus, defeated Alexander Jannæus at Shechem. In B.C. 84 Aretas, king of Arabia, took possession of the city; but in B.C. 64 it submitted to the Romans under Pompey. The pro-consul occasionally resided here, though Antioch had become the capital of Syria (Jos. *Ant.* xiv. 9, 2; 4, 5).

On the death of Philip, tetrarch of Ituræa and Trachonitis (*St. Luke* iii. 1), those States were annexed to the Roman province of Syria, which bordered on the dominions of *Aretas*, father-in-law to Herod Agrippa. The latter, having divorced his wife in consequence o his guilty passion for Herodias, incurred the enmity of Aretas, who, marching across Gaulanitis, seized Damascus, just about the time of the death of Tiberius, in A.D. 37; and it was during the time when "the governor, under Aretas the king,

kept the city of the Damascenes with a garrison," that St. Paul was let down by a basket through a window in the wall (2 *Cor.* xi. 32, 33) some time after his conversion (*Acts* ix. 1–25). During the reign of Trajan, Damascus became a Roman provincial city. At the council of Nice (325) the metropolitan of Damascus was present, with seven of his suffragans.

In 634 Damascus fell into the hands of the Moslems; and in 661 Moawyah, the first khalif of the Omeiyades, made Damascus the capital of the Mohamedan empire. Under this warlike dynasty, Europe, Africa, and Asia, from the Atlantic to the Himalayas, fell under the dominion of the Moslem sway, and Damascus thus became the centre of one of the most extensive and remarkable empires of history. The Omeiyades adorned the city with many splendid buildings, chief among which was the Grand Mosque (see above); but, in erecting their palaces, they unfortunately made use of materials from structures of a purer taste. Roman colonnades and porticoes were destroyed and mutilated; and only a few scattered and isolated fragments remain to mark the spot of many a beautiful building.

But the Omeiyades, like all Moslem dynasties, were unable to maintain in the time of peace the results which had been achieved by their military prowess. Profligacy and licentiousness produced moral and physical degeneracy, and by degrees their superiority faded away, and Damascus became lost to their sway. During a stormy period of four centuries the city passed successively into the possession of the Tulunides and Fatimites of Egypt, who were in their turn superseded by the Seljuks, a nomadic Turkish race. The Crusaders, under Baldwin, Conrad, and Louis VII., made an attack upon Damascus in 1126, but the record of the unsuccessful campaign reflects little credit upon the Christian arms. The Cross never replaced the Crescent in the capital of Syria, which was taken possession of by the illustrious Nûr Eddîn in 1153. Under this ruler, and his still more distinguished successor, Saleh Eddîn (commonly known as **Saladin**), the city enjoyed a brilliant history.

In 1260 it was captured by the Mongols, but soon afterwards they were compelled to retire before the noted *Bibars*. During the last year of the fourteenth century, Tamerlane—whom Arab writers have styled *el-Wahsh* ("the Wild Beast")—laid siege to Damascus, and perpetrated many outrageous barbarities after he had taken possession of the city. Never had Damascus during its long history so fearfully experienced the horrors of conquest. Its wealth was dissipated in a day. Its stores of antiquities and costly fabrics were seized by those who had not the taste to appreciate their beauty, or the sense to estimate their worth. Its palaces were pillaged, and left in ashes. Its libraries, filled with valuable Arabic literature and with writings of the fathers of the Eastern Church, were ruthlessly destroyed. Its noted armourers were carried away to Samarcand and Khorassan, which have, ever since that time, supplanted Damascus in the art of making "blades." A century later the city fell into the hands of the Turks, who have remained its masters to the present day.

In 1860 occurred the terrible massacre, the effects of which have not even yet died out entirely in Damascus. It is said that over 5000 Christians were murdered in cold blood during the three days of the 9th, 10th, and 11th of July; and many thousands more, who escaped the sword, perished afterwards from the effects of fright, famine, or privation. Their houses were burned; their property swept away; the survivors were driven forth homeless, penniless, naked, and wounded. The women and girls were subjected to untold outrages, and many of them were consigned to the worst form of slavery. The

massacre was perpetrated by the Moslems, and was a direct consequence of the great and bloody outbreak, which occurred in that year, between the Druses and Maronites of the Lebanon district. Since that time, thanks to the energetic intervention of the European Powers, a quieter state of affairs has prevailed; but the feudal enmity between the Moslems and Christians of Damascus is in reality as deep and heartfelt as ever, and upon the slightest provocation another outbreak, as disastrous and fatal as the former, might occur at any moment.

Walks, Rides, and Drives about Damascus.

Damascus, called by the native Syrians *esh-Shâm*, stands on the margin of the desert of Syria, in the midst of a beautiful and flourishing oasis, more than 18 m. from E. to W., and 16 m. from Dûma in the N. to Kisweh in the S. As in the days of Naaman, the "Abana and Pharpar" (*Barada* and *'Awaj*) are still emphatically the great "rivers of Damascus." To them she owes her life, beauty, and fertility; and when they lose themselves in the "Meadow Lakes" all signs of verdure cease. Few cities of Syria have more remains of ancient grandeur than Damascus, but they are so encompassed by modern bazaars and mansions, that it is difficult to discover the hidden fragments of antiquity. It requires time and trouble to explore Damascus properly, and the most that the ordinary visitor can hope to do is to carry away with him a general idea of this wonderful "Pearl of the East." In order to assist him in gaining a little further insight into the city and environs of Damascus than has been afforded by the preceding pages, we will sketch out a few enjoyable excursions

A. Walk round the Walls.

Commencing at the *Bâb esh-Sherki* (East Gate) at the end of *Straight Street*, we see the remains of a Roman portal, consisting of a central and two side arches. The former is 20 ft. 6 in. wide by 38 ft. high, and the latter are half these dimensions. The central arch is broken at the top, and, with the S. side arch, has been walled up for more than 800 years. The N. side arch now forms the city gate. Above the gate is a minaret, from which an interesting view of the city is obtained. In the Roman age, and down to the time of the Moslem conquest, a noble street extended in a *straight* line from this gate W. through the city. It was divided by Corinthian colonnades into three avenues, as in the great street at Palmyra; and traces of these colonnades are still to be seen by those who have the patience to explore them.

Outside the E. gate is a large mound of rubbish, which has gradually been accumulating for many centuries. The view from the top is almost equal to that from the minaret of the gate. Furnaces for the manufacture of ancient Damascene pottery once existed on this site, and it is said that the tiled-work for the beautiful dome of the Mosque of Omar at Jerusalem was made here.

We now turn S., and soon reach an angle of the wall where are the foundations of an old tower of anciently bevelled stones. The city walls exhibit specimens of the masonry of almost every age. The foundations are principally Roman—in parts far older still—but the superstructures are, for the most part, Turkish. About $\frac{1}{4}$ m. from the angle we reach a projecting tower of early Saracenic masonry, and beside it a walled-up gate, called *Bâb Kisân*. Although the wall is distinctly Turkish, the sagacious dragoman persists in pointing out to the confiding visitor the exact place where St. Paul

was let down by a basket (*Acts* ix. 25; 2 *Cor.* xi. 33). Of course there is nothing whatever to identify the scene of that incident.

In front of the gate, shaded by walnut-trees, is the tomb of *St. George*, not the renowned saint of that name, but a humble porter who, according to tradition, assisted St. Paul to escape, and in consequence suffered martyrdom! About ½ m. E. of this, in an open area, stand the Christian cemeteries, containing, amongst other tombs, a large vault in which were deposited the remains of those who were massacred in 1860. In the English cemetery are buried Dr. Bromfield and the historian Buckle. The Latin monks have, quite unwarrantably, fixed the scene of Saul's conversion in this immediate neighbourhood.

Proceeding westwards from Bâb Kisân, we follow the S. boundary of the city, and may observe the foundations of the ancient outer wall running parallel to the present one, with the moat between, which was partially filled up by Ibrahim Pasha. We pass, at some distance to our l., the tomb of *Sîdy Bilâl*, one of the earliest converts to Islamism; and presently we reach a dilapidated gate, and cross the commencement of the long suburb of *Meidân* by a broad street, the city wall being hidden from our view. On our rt. a narrow covered lane turns off to *Bâb es-Saghîr* ("the Small Gate"), a Roman portal, patched up by the Saracens. A broader street to the l. leads to the cemetery of Bâb es-Saghîr, where lie some of the greatest warriors and statesmen of Moslem history. Here rests Moawyah, the founder of the Omeiyades dynasty; also three of Mohamed's wives, and Fatima, wife of Ali and daughter of the Prophet, from whom sprang the khalifs of the Fatimite dynasty. Here also is buried Ibn 'Asaker, the greatest historian of Damascus.

We now pass up a wide street, spanned by arches, to the *Jami'a es-Sinânîeh* (see above), one of the most beautiful mosques of the city. Adjoining it is the ancient W. gate of the city, corresponding with the E. gate, at which we commenced our promenade, and forming the other termination of the "Street called Straight." It is known by the name of *Bâb el-Yabyah*. Hence we walk down a tolerably broad and busy street, passing the military *serai* on our l. hand, and leaving on our rt. the crowded lane which leads to *Bâb el-Hadîd* ("the Iron Gate"), close to which is the citadel (see above). We enter the Saddlers' Bazaar, beyond the end of which we come to one of the sights of Damascus, a huge old *Plane-tree*, upwards of 40 ft. in circumference, the hollow trunk of which is used as a room. Following an open street eastwards for about 300 yds., with the walls of the citadel on our rt., we turn into a narrow dark bazaar, chiefly occupied by shoemakers. A large café here is worthy of a visit. Its terraces and platforms overhang the river, and from them is obtained an excellent view of the ramparts of the citadel and the city wall. A few yards from the door of the café is a gate called *Bâb el-Faraj*, said to have been opened by Nûr Eddîn.

Turning to the l. along a street in which the upper storeys of the houses almost touch one another, we pass the *Bâb el-Faradîs* ("the Gate of Paradise"), close to which is another gate, *Bâb el-'Amâra*, of Saracenic architecture, in the outer wall. We next come to *Bâb es-Salâm* ("the Gate of Peace"), so called because no fighting took place at its portals during the Moslem investment of the city. Passing the Barada on our l., we once more gain an unimpeded view of the old city walls, and our path leads along by gardens and orchards, which are the favourite resort of the citizens on spring and summer evenings. We cross the road to Palmyra at *Bâb Tûma*, or "Thomas's Gate," which is said to have been named after a famous Christian warrior who fought with great bravery against the Moslems.

Continuing our walk round the walls, we come to a cluster of white tombs, where lie the remains of Sheikh Arslân, a poet of the time of Nûr Eddîn. Not far off is a ruin with a Cufic inscription, marking the spot where Khâlid had his headquarters. We notice the houses built on the walls, and are reminded of Rahab, Elisha, and St. Paul (see *Josh.* ii. 15; 2 *Kings* iv. 10; *Acts* ix. 25; 2 *Cor.* xi. 33).

Just before reaching the eastern gate, by which we set out, we pass on our l. the *Lepers' Hospital*, on the fictitious site of Naaman's house.

B. Walk or Drive to Salahîyeh and Jebel Kasiûn.

This little excursion, which need not occupy more than an hour, should be made by every visitor to Damascus, for the sake of the glorious views of the city and its surroundings which can be obtained from the hill-slopes above the suburb of Salahîyeh. The best time for the visit is towards sunset, when the ruddy lights and purple shadows make the whole scene like a beautiful fairy vision, and enable the spectator to realise the secret of the charm of Damascus. One can wonder no longer, after gazing upon the view, that this everlasting city is esteemed by the Oriental mind as one of the foremost amongst earthly paradises. There is nothing of interest in the suburb of Salahîyeh itself to detain the visitor or attract his attention, and the only noteworthy place which is passed on the road is the *hospital* on the l. hand side.

C. Walk or Ride through Meidân to the "Gates of God."

Proceeding from the hotel to the mosque of *es-Sinânieh* (see above), we turn down to the rt. towards the Meidân. The street is at first winding; but it is wide, and several ruinous mosques of elegant architecture give it more variety than is usual in Damascus thoroughfares. The street at length becomes nearly straight, and is in places more than 100 ft. wide. Down this the *Haj* proceeds in state every year on the 15th of *Shawâl*. It forms one of the great sights of Damascus. The sacred *Mahmil* is carried on the back of a dromedary. It is a tent-like canopy of green silk, embroidered with gold and supported on silver posts. It contains the new covering and other gifts sent by the Sultan for the *Ka'aba* at Mecca. The Pasha of Damascus, as Emîr el-Haj (or his substitute), follows it, accompanied by all the Turkish dignitaries in the city, gorgeously dressed, and mounted on richly caparisoned horses. The *'Ulema*, in green robes and white turbans, are also present. The Pasha's state palanquin and led horses deserve notice. Several small brass field-pieces, a regiment of infantry, some troops of irregular cavalry, and a squadron of Bedouin on dromedaries—the wildest-looking of all—form the guard of honour. Numbers of *Hajjis* follow, some on dromedaries, some in palanquins, and a few on horses and mules. Thousands of the inhabitants line the streets; the house-tops, the windows, the walls, and all available standing or sitting room, are crowded with women robed in their white *izzars*, peeping from behind dark veils at the procession. From Damascus to Medîna is 27 dys. march, but 10 or 12 dys. extra are spent *en route*. Thence to Mecca is 11 dys. march; from 18 to 20 dys. are spent at Mecca and Arafât. The pilgrimage occupies about four months. The Haj is yearly decreasing in importance and numbers.

The suburb of **Meidân**, which owes its shape and existence to the fact that by this road the Haj leaves Damascus, is a curious projection from the city, extending for $1\frac{1}{2}$ m. in a southerly direction, like the handle of a frying-pan, spoon, or mirror (see above). On each side of the broad road are shops, dwellings

storehouses, and mosques, until the whole terminates in the *Bawwabeh Allah*, or "Gates of God." In Meidân dwells a strange assortment of characters—Arabs from the desert, Druses from the Haurân, mollahs, corn-merchants, hangers-on of the Haj, and last, but not least, dancing, howling, and miracle-working derwishes. The mysteriously weird and horrible performances of this last remarkable caste can be witnessed by those whose tastes incline them in this direction, and who can manage to secure the patronage and interest of one of the leading officers in the city. An interesting account of the repulsive spectacle is to be found in Laurence Oliphant's *Land of Gilead*, chap. xv.

D. Ride to Jôbar.

A pleasant ride past the huge old plane-tree, and across the road to Palmyra, by Bâb Tûma (see above), may be taken to the village of *Jôbar*, a short hour's distance from the hotels. This is a Moslem village, but contains a large synagogue, which has been a place of pilgrimage for the Jews of Damascus as far back as records go. It is dedicated to Elijah, and built over a cave, which tradition makes the hiding-place of the prophet in times of persecution. On the floor of the synagogue is a space railed in, where Elijah is said to have anointed Hazael (1 *Kings* xix. 15). But it seems at least doubtful whether Elijah really visited Damascus at all, and his successor Elisha appears to have carried out the commission which had been entrusted to him (see 2 *Kings* viii. 7–15). Be this as it may, there is not the slightest apparent reason for connecting Jôbar with Hazael's anointing; and, as for Elijah hiding here and being fed by ravens, as the natives would have us believe, we know that this, at any rate, is absolutely wrong (see Rte. 13).

E. Ride to the Meadow Lakes.

Some visitors may desire to see the remarkable lakes which form the eastern boundary of the oasis of Damascus. The way is long and somewhat monotonous, but one will certainly gain a thorough insight into the fertile plain of the Barada. A guide is required for the trip, owing to the intricate nature of the numerous canals. We follow the N. bank of the river the greater part of the way, through the districts known as the *Ghûta* and the *Merj*. About 9 m. E. of the city lies an artificial mound called *Tell es-Salahîyeh*, built of sun-dried bricks, and rounded at the top. The mound itself is Assyrian, and a slab of limestone, containing a bas-relief of an Assyrian priest, was found here by the Rev. J. L. Porter, and afterwards taken to the British Museum. A couple of hours' ride from Tell es-Salahîyeh will bring us to the margin of the principal lake—that, namely, into which the river Barada flows. It is named *Bahret Atêbeh*, from a village which lies on its northern shores. The lakes are surrounded by thickets of reeds, almost entirely hiding the water. They have no outlet, but the evaporation is so great that during the summer they are mere marshes, with here and there a patch of clear water. Wild boars and wild fowl find in them a congenial home. E. of the lakes all is waste and desolate. A group of volcanic conical hills, called *Tellûl es-Safa*, are seen in the distance. About half-way to them are three large buildings, which have been deserted for centuries. Two were convents, and the third a fortress. They are called *ed-Diûra*. About ½ hr. S. of the mouth of the Barada is a village called *Harrân el-'Awamid* ("Harran of the Columns"). It derives its name from three tall Ionic pillars, which stand on pedestals 6 ft. high, the whole being constructed of basalt stone. Hence we may return to Damascus in a little less than 4 hrs.

At the N.E. extremity of the plain stands the village of *Maksûra*, sometimes called *Dumeir*, containing an ancient temple in a good state of preservation. The plan is curious. At each end is a pediment supported on semi-columns, in the centre of which is a large portal with pilasters and deep mouldings. A cornice is carried round the exterior, and the walls are ornamented by pilasters. Within is a small vestibule at each end, opening by an arched doorway into the cell. Here are pilasters round the walls supporting a plain entablature. A Greek inscription on the E. end informs us that the temple was erected in the year 557 (A.D. 246), during the reign of the two Philips.

About 2 m. E. of Dumeir are the ruins of a small town and fortress. Dumeir is the last permanently inhabited spot between Damascus and the Euphrates. Here the Baghdad express courier, after nine days' and nine nights' journey across the desert, delivers up his mail. "With the coppery sky scorching him by day, and the changeless blue above him at night, rarely knowing the shelter even of an Arab tent, carrying with him the dates and rice sufficient to last him for his journey, exposed to perils from thirst and sandstorms and predatory Arabs, to whom the fleet dromedary he rides is a sore temptation—he is, without doubt, the most *bizarre* and exceptional postman in existence" (L. Oliphant, *Land of Gilead*).

ROUTE 38.

TOUR IN THE HAURÂN.

1st Day.

Miles.		H.	M.
7	**Damascus to Nahr el-'Awaj**—Riv. *Pharpar*	2	0
15	**Burâk**—*Constantia*	4	10
6	**Musmieh**—*Phæna*	1	40
28		7	50

2nd Day.

4½	**Sh'aarah**	1	15
18	**Dâma**	5	0
6	**'Ahiry**	1	40
28½		7	55

3rd Day.

4½	**Umm ez-Zeitûn**	1	15
6	**Hit**	1	40
3	**Bathanîeh**—*Batanæa*		50
3¾	**Shuka**—*Saccæa*	1	5
5¼	**Shuhba** *Philippopolis*(?)	1	30
22½		6	20

4th Day.

2	**Murduk** *Mardocho*		35
2½	**Suleim**—*Neapolis*		45
4	**Kunawât** *Canatha Kenath*	1	10
8½		2	30

5th Day.

2½	**'Atîl**		40
3	**Suweideh**—*Soeida*—*Dionysias*(?)		50
6	**'Ary**—*Ariath*	1	40
5⅓	**Hebrân**	1	35
5	**Kureiyeh**	1	25
22		6	10

6th Day.

7	**Ayûn**	2	0
2	**Salkhat**—*Salchah*		35
14	**Busrah**—*Bostra*—**Bozrah**	4	0
23		6	35

7th Day.

15	**Taiyibeh**	4	10
9	**Dra'a**—*Edrei* (?)—*Adraa*	2	30
24		6	40

8th Day.

Miles.		H.	M.
7	**Mezarib**	2	0
9	**Eshmiskîn**	2	30
6	**Edhra'a**—*Edreî* (?) . .	1	40
22		6	10

9th Day.

11	**Khubah**	3	5
6	**Sunamein**—*Æreˆ* . .	1	40
17		4	45

10th Day.

17	**Kesweh**	4	45
8	**Damascus** . . .	2	15
25		7	0

We have here sketched out a ten days' tour in the Haurân, starting from Damascus, and returning thither again. But the trip may be extended considerably, by making *détours* to the E. of the Jebel ed-Druse, commencing at Hebrân and terminating at Salkhat (see below); or by lingering longer at the principal places of interest *en route*. Again, instead of returning to Damascus, the traveller may branch off at Sunamein or Mezarib, and travel, *viâ* Nawa and Fîk, to Umm Keis (see Rte. 17), and thence proceed either to Tiberias or Jerash.

The **Haurân** is one of the most interesting sections of Syria. For the number, extent, and beauty of its ruins it, indeed, surpasses all the rest. Those proposing to visit it had better consult the Consul at Damascus, and follow his advice as to escort or guides. Letters of introduction to the principal Druse sheikhs would be useful; and it must be borne in mind that they form a hereditary nobility, preserving with great tenacity all the pride and state of their order. They receive and entertain travellers with hospitality, and no compensation *in money* should be offered to them. A *present*, however, in the shape of a revolver, a rifle, or even cartridges or field-glasses, will always ensure a grateful acceptance. The servants and retainers of the Druses are not so particular, and will take without scruple whatever is offered to them. The manners, costume, and arms of this remarkable people are well worthy an attentive study, illustrating as they do most forcibly many of the features of patriarchal times.

The Haurân is a large district of plain and mountain, bounded on the W. by the Haj road, on the N. by the Wâdy el-Ajam, on the E. and S. by the Syrian desert. It is divided into three portions—the Lejah, the Nukrah, and the Jebel ed-Druse.

The **Lejah** is a rocky plateau of singular wildness, corresponding to the Hebrew *Argob* (see *Deut.* iii. 4; 1 *Kings* iv. 13) and the Greek **Trachonitis** (*St. Luke* iii. 1). It is in reality one vast sea of lava, about 350 sq. m. in extent, and 20 ft. above the surrounding plain. Its edges are jagged and irregular, and its precipitous smooth sides are, for the most part, insurmountable. Paths have been excavated in the solid lava, leading to the towns in the interior. The whole appearance of the black, basaltic mass is in the highest degree remarkable, and is probably unique. In some cases the lava has cracked in cooling, and huge fissures appear in the surface of the ground; in other parts the plain is like a waving prairie; and in others, again, it is covered with curious split hillocks. One can frequently distinguish the eddies formed by the lava cooling whilst in the very act of running. The whole district is full of caves, which afford hiding-places for outlaws and robbers. Hence one should be on one's careful guard whilst traversing this wild and inhospitable district. Notwithstanding its apparently unsuitable character, the Lejah has at one time been thickly inhabited. The whole region is filled with deserted towns and villages, the houses in which are many of them perfect. In many places there are copious fountains of pure, sweet, cool water.

The **Nukrah**, or "Plain," is the *Haurân* proper, known by the same

name in Hebrew times (*Ezek.* xlvii. 16), and as *Auranitis* by the Greeks. It lies to the S. of the Lejah, and is an unbroken plain of the richest soil, which produces a prodigious abundance of grain, making this district the storehouse of Damascus. A vast quantity of wheat is exported from the Haurân, several thousands of camels arriving weekly at Acre and Haifa during the season, laden with grain from this district alone. The projected railway from these ports to Damascus is intended to tap this fertile country; and it is estimated that the produce of the Haurân will provide sufficient freightage of itself to ensure a good interest on the outlaid capital. Like the Lejah, it is filled with a vast number of deserted towns and villages; those which are at present inhabited being occupied chiefly by Moslems, though a few Christians live among them.

The **Jebel ed-Druse**, as the name implies, is tenanted almost exclusively by Druses. There are, however, a few small Bedouin tribes who encamp amid the forests and act as shepherds for the Druses. The district is a mountain to the E. of the Haurân, and is called in the Old Testament "the hill of Bashan" (*Psa.* lxviii. 15). By the Greeks it was called *Batanæa*, which is simply a Greek rendering of Bashan; whilst the Romans knew it under the name of *Mons Alsadamus*. The soil of the district is fertile, though stony, and the scenery in some places is very beautiful. As in the Lejah and the Nukrah, so in the Jebel ed-Druse, we meet with ruined towns in every direction. We shall give a fuller insight into all three districts of the Haurân in the course of our tour, and we will not therefore dilate further at present on the subject.

On leaving Damascus, we proceed across the plain to *Kabr es-Sit*, distant from the city about 3 m. Its name, "the Lady's Tomb," is derived from Zeinab, granddaughter of Mohamed and wife of Omar, the second khalif. She was buried in this village, which had hitherto been called Radîeh, but changed its name in consequence. A mosque with a white cupola and minaret stands over the grave. Another hour brings us to the E. base of Jebel el-Aswad ("the Black Hills"), sweeping round which we descend to *Nejha*, situated on the banks of the 'Awaj, or *Pharpar*. It is the last inhabited village in this direction. The vale in which it is situated is called Wâdy el-Ajam, or "the Persians' Valley," and is enclosed between the ranges of Aswad and Mâni'a. Up the valley to the W., the villages of *Adiliyeh* and *Hurjilleh* are in view.

Crossing the 'Awaj by a stone bridge, we enter a dreary treeless desert, surmount a stony spur that shoots out to the E. from Jebel Mâni'a, and traverse a broad belt of green meadows. An isolated hill is seen on our rt. called *Tell Abu Shejareh*, or "the Tree Mound," from a solitary tree growing upon it. On our l. the plain stretches to the horizon in bleak undulations, with a rich soil, but uninhabited, save by Bedouins. Black masses of ruins stand here and there on tells, showing that desolation did not always reign here. The *Lejah* now lies before us—a dark expanse of rugged rock, studded with stunted trees, and with large towns and villages of the same black hue.

Burâk—or, as it is sometimes called, *Brâk*—is situated just within the lava bed, and was once a very large town, but it is now, and has been for centuries, almost deserted. This seems the more remarkable, as some of the houses are perfect. A glance at the architecture explains the mystery of their preservation in spite of time, neglect, and the desolations of war. The walls are built of large squared blocks of basalt; the flat roof is composed of long slabs of the same material, neatly hewn and closely fitted; the doors are also stone, from 6 in. to a

foot in thickness, hung upon pivots projecting above and below, and working in sockets in the lintel and threshold. Such is the style of the domestic architecture of Burâk, and of all the towns and villages in the Haurân. Some of the houses are larger, some smaller, but the plan is the same in all. Thousands of them remain uninjured, but tens of thousands are heaps of ruins.

The houses in Burâk seem to stand on a mound of black earth, but they are in reality built on foundations of far more ancient dwellings. Burâk has been identified with *Constantia*, an episcopal city, mentioned by Hierocles in connection with Phæna (see below). Its bishop, Solemus, was present at the council of Chalcedon, 451. Crosses and other Christian symbols exist on the buildings, which remain almost exactly as they were when the Moslems swept away the inhabitants of this region. To the S.E. of the town are the remains of an aqueduct, now neglected and ruined, but which once supplied the town with water from the *Wâdy Liwa*, a winter stream flowing northwards from the Jebel ed-Druse until it is lost in the marshy lake called *Matkh Burâk*.

[The *direct* route from Burâk to Umm ez-Zeitûn and Shuhba (see below) lies along the E. side of the Lejah, past *Suwaret el-Kebîr*, *Lâhitch*, and numerous other villages. The distance between Burâk and Umm ez-Zeitûn by this way is 25 m., and occupies about 7 hrs., but the road is cheerless and tedious, and there is nothing of interest on the way.]

We therefore turn to the S.W. on leaving Burâk, and follow the *Luhf*—as the edge of the Lejah is called—past the ruins of *Umm es-S'aûd*, to

Musmieh—*Phæna*—which is situated just within the Lejah, the approach to it from the plain being through a labyrinth of rocks. The road, which has been cut through the solid lava bed, is paved, as also is the area in front of the *Temple*, which is justly considered one of the finest architectural ruins in the Haurân. The paved area was once surrounded by a colonnade, and the approach to the temple is up a flight of six steps, which extend across its entire front. The portico consists of six Doric columns, three of which are still standing. The exterior dimensions of the temple are: length, 74 ft.; width, 50 ft.; height, 40 ft.

The entrance formerly consisted of three doorways—a large one in the centre, and a smaller one on each side. The side doors have, however, been built up. On the rt. of the main entrance is a long inscription of forty lines, and another on the lintel. That on the rt. has been thus translated: "Julius Saturninus to the people of Phæna, the metropolis of Trachon, greeting. If anyone, soldier or private person, forcibly quarter himself on you, let me know it, and you shall have justice done to you; for neither do you owe any contribution to strangers, nor, since you have a public reception-house, can you be compelled to receive strangers into your dwellings. This my decree is published in a public place within your metropolis, that no one may plead ignorance." This is one of the most interesting and important inscriptions in the country, as it shows (1) that the Lejah is identical with Trachonitis, (2) that Musmieh is the ancient Phæna, and (3) that in the Græco-Roman period there existed public reception-houses, or hotels, where strangers were entertained. From the inscription on the lintel we further learn that the temple was erected during the reigns of Marcus Aurelius Antoninus and Lucius Aurelius Verus (*i.e.* A.D. 161–169), by a commander of the 3rd Gallic Legion, then quartered in the town. Over the two side doors are niches, each with four columns, a shell-shaped roof, and a triangular superstructure. The interior of the temple is 46 ft. long by 42 ft. broad, and is terminated by a semicircular apse

14 ft. 9 in. in diameter, and adorned above by a chastely sculptured shell roof. The roof, now fallen in, was supported by four arches, resting on four Corinthian columns of great beauty ; and along the walls are corresponding pilasters. The columns and pilasters are each 30 ft. high. Amongst the ruins are houses, public buildings, &c., occupying an extent of nearly 3 m. in circumference. One building in particular deserves attention : it is three storeys high, and appears to have formed part of the governor's palace. Several Greek inscriptions are found among the ruins. Phæna was an episcopal city, subject to Bozrah, and was represented in the councils of Chalcedon and Ephesus. It is called *Aenos* in the "Peutinger Tables," and is stated to be the first station on the Roman road from Damascus to Jerusalem *viâ* Philadelphia, being 27 m. distant from Damascus. The remains of the Roman road are visible in many places, both in the direction of Damascus and of Kunawât. It runs through the very heart of the Lejah.

From Musmieh we continue W., along the Luhf, to

Sh'aârah, a small town within the rocks, and built on two sides of a wâdy. It contains several large structures in ruins. Among them is a square tower. In the upper town is also an old temple, now converted into a mosque, which, we learn from an inscription over the door, was erected by four soldiers during the reign of M. Aurelius and L. Verus ; it is thus coeval with the temple at Musmieh. The streets are here and there cut through the rock, and the tracks of wheels are apparent. The houses resemble those at Burâk.

We now strike S. through the Lejah. Near the borders there are mounds, and ridges, and fields of jagged rocks ; but there are also intervening patches of soil. For some 3 m. from the plain these features continue. On proceeding inwards, however, the surface becomes more uneven, the patches of soil less frequent, the rocks higher and more rugged, and the road more tortuous and difficult. As we approach Dâma, so rugged is the country, so deep the gullies and ravines, that the whole forms a wild labyrinth which none but the Arabs can penetrate.

The road from Sh'aârah to Dâma leads past several deserted villages with houses like those at Burâk, and square towers, which are probably ancient tower-tombs similar to those at Palmyra (q.v.) *Kul'at Semâh Kureim*, and another fortress near it, called *Kustul Kureim*, are passed in succession ; and at the end of 6 hrs. fatiguing ride we arrive in Dâma.

Josephus (*Ant.* xv. 10, 1) and Burckhardt both give very graphic descriptions of the nature of the remarkable tracts of country through which we pass.

Dâma is now the capital of the Lejah, as Musmieh was in ancient days (see above). There are over 300 houses, most of them in good preservation. They seem to be of great antiquity. The Bedouin of the Medlej tribe pitch their tents near them. Every house has its cistern, for there are no fountains or streams ; and beside the town are immense excavations in the rock, like caves, the roofs supported on natural columns. These may have been intended for cisterns, though some of them seem to have been habitations and storehouses. There is only one building in Dâma of any interest from an architectural point of view. It is large, substantial, and well-preserved, and the gate is ornamented with vine-leaves and bunches of grapes.

From Dâma we proceed by Deir Dâma to *'Ahiry*. The scenery is wild, and the path as rugged and tortuous as ever. The whole route from Sh'aârah has been more or less insecure ; but here we emerge upon comparatively safe and open ground. At 'Ahiry is a fountain, and a few

patches of corn are cultivated among the rocks. A number of Druse and Christian families occupy the old houses and till the ground.

Beside 'Ahiry is a high tell called *'Amârah*, with a wely on its summit. From this point we obtain one of the most commanding views of the Lejah. The whole region is in view; and a wilder panorama human eye never looked on.

The Lejah is of an oval shape, about 24 m. long by 18 wide. Its eastern side is a segment of a circle; having the ruins of Burâk on its northern extremity, and those of Bureiky near the southern. The southern border is a waving line, running from Bureiky nearly due W. 7 m. to Nejrân, and thence sweeping round to the N.W. 10 m. more to Edhra'a, which stands on the S.W. angle. On the south-eastern side, between Tell Shihân, which is so conspicuous with its white wely to the eastward, and Nejrân, whose towers rise up among the rocks on the S.W., the border of the Lejah is not so clearly defined, as the stony ground extends to the base of the mountains as far S. as Suleim and Suweideh.

Looking round us from the summit of Tell 'Amârah over this province, not less than *thirty* of the *threescore cities* mentioned in 1 Chron. ii. 23 can be counted; their black houses and shattered towers rising out of what, at a first glance, would seem to be an uninhabitable wilderness. The Lejah or *Argob* (*Deut.* iii. 13, 14) was apparently the retreat of the Geshurites (*Josh.* xiii. 13; 1 *Chron.* ii. 23), and hither fled Absalom after the murder of his brother Amnon. Absalom's mother was the daughter of the King of Geshur, and the wild acts of his life may perhaps be traced in some degree to the character which he had inherited from his mother's side (see 2 *Sam.* iii. 3, xiii. 37).

From 'Ahiry we turn to the E., and proceed along a slightly better track. Our next station is

Umm ez-Zeitân (see above). This village, "the Mother of Olives," is situated on the E. border of the Lejah near Wâdy Liwa. Greek inscriptions are to be seen in abundance, and the names they contain are almost all Syriac. One beside the gate of a small temple begins with Ἀγαθὴ Τύχη, "Good Fortune," the tutelary deity of Bostra, whose name is to be found in all parts of the Haurân.

The N. section of the Jebel ed-Druse now lies before us. A long acclivity of fine land, sprinkled with black rocks and stones, leads up to round-topped hills, which form the crest of the ridge. Dark villages, looking in the distance like immense castles, are scattered along the acclivity, and are seen perched on the mountain-summits in the distance.

Though the soil is rich, the scenery is desolate, owing to the absence of trees and the abundance of rough black stones. It is all cultivated, and these northern slopes are famed for producing the finest wheat in Syria.

A direct road leads S. to Shuhba past Tell Shihan, 3760 ft. above the sea. We send our baggage by this road, but we ourselves ascend the rising ground to the N.E., and soon come to

Hît, one of the principal villages in the mountain, and the residence of a powerful Druse sheikh. It once contained at least 10,000 inhabitants, but now there are only a few hundred people there. The greater part of the site is covered with ruins, and the houses still occupied are ancient. The stone doors and roofs are similar to those at Burâk, but some of the former are ornamented with panels and mouldings. Greek inscriptions are numerous, one recording the dedication of a temple to Jupiter, and another the erection of a fountain by Ælius Maximus, a governor of the city. Our next destination is

Bathanîeh — *Batanæa*—which is the Greek form of Bashan. This little town is situated on the N. slopes of the Jebel ed-Druse, and commands a wide view over the plain as far as the lakes of Damascus and the base of Antilebanon. A short distance to the N.W. are two conical hills, beside which stand the deserted villages of *T'ala* and *Ta'alla*; and beyond them, to the rt., rises *Tell Khaledîeh*, crowned with ruins. Three other uninhabited villages lie at a distance in the plain. The town appears to have been deserted for centuries, yet many of the stone houses are still habitable, and in some cases are in perfect repair. The pavement of the streets is superior to that of any modern town in Syria. One court has massive *folding doors of stone*; a square tower, 40 ft. high, stands beside it. On a similar tower, near the S. end of the town, is a Greek inscription commencing with the usual form, Ἀγαθῇ Τύχῃ; near it is a curious building, approached from the street by a courtyard. In front of one of the chambers is a small porch supported by two columns, having several crosses carved upon them. On the opposite side is a large apartment with a stable attached to it; the stalls are of stone and in perfect preservation. In the interior is a Greek inscription in *alto rilievo*; and there are many others in different parts of the town. Batanæa gave its name to a province in the days of Josephus (*Wars* ii. 6, 3; iii. 3, 5); and at the present day the Jebel ed-Druse is called *Ardh el-Bathanîeh*, or "the District of Bathanîeh."

Shuka—*Saccæa*—the next village which we visit, stands on the side of a plateau which crowns the acclivities of Hît and Bathanîeh, and extends eastward 3 or 4 m. The ruins are about 2 m. in circuit. Few of the buildings, either public or private, are in a good state of preservation, yet a few hundred Druses and Christians find homes in the old houses. Their habitations are so encompassed with heaps of ruins that they look like dens or caves. The streets are all distinctly marked, though encumbered with the *débris* of fallen houses. They are narrow, though straighter and more regular than those of the towns we have yet visited. There are here four square towers, which remind one of the belfry of an English parish church.

On the N. side of the town is a tomb similar to those at Palmyra. It is a square building, 20 ft. on each side, and 30 high. The door is on the E., and over it is a small window. On a tablet above the door is a long Greek inscription, in small but well-formed characters; and on each side of it is another with an inscription equally long. From one of these it appears that the mausoleum was erected by a certain Bassos, for himself, his wife, and his children, in "the year of the city (Bostra) 70"—A.D. 176. The other important structures of Shuka are—the ruins of a church, 72 ft. long by 52 ft. wide; divided into nave and aisles by ranges of clumsy piers, supporting round arches; the door is in the E. end. Also two buildings, apparently temples. Of one of them only the front wall is standing; but the other, close to it, is in tolerable preservation. Round the interior are niches and intervening brackets for statues; and the front wall is highly ornamented. Near it lies a large stone containing a fragment of a Greek inscription, to the effect that a "church was erected by Bishop Tiberinos in the year 263 (A.D. 369), and dedicated to the saints and martyrs George and Sergius." Another inscription on a stone in the wall of an adjoining house records the dedication of a church to St. Theodorus, in the year 310 (A.D. 416).

Ptolemy mentions Saccæa as a city of Batanæa, near Mons Alsadamus; and there cannot be a doubt that this is the city.

Like many of the uninhabited towns in Jebel ed-Druse, Shuka does not contain a trace of Mohamedan

possession; and it was, in all probability, deserted soon after the conquest. Several deserted and half-deserted towns are in view: *Juneineh*, on the eastern border of the plateau, 3 m. distant; *el-Ma'az*, on the top of a tell about as far beyond it; and others to the S. and S.W.

Our course now lies S.W.; on the l. is a low ridge, behind which is Wâdy Nimreh, the upper part of Wâdy Liwa; and beyond it rise the lofty peaks of the Jebel ed-Druse. The highest summit is called Abu Tumeis. On a hill to our l. is *Tafkha*, with *Asalteh* on our rt. Before us is

Shuhba, on the crest of a rocky ridge. We cross Wâdy Nimreh, and, clambering up its S. bank, we enter the city. A Roman gateway, in tolerable preservation, is beside us, but heaps of ruins prevent approach to it, and so we scramble over the prostrate wall.

Imagination could not conceive a more terrible overthrow than that which has fallen upon the greater part of Shuhba. In the eastern and northern sections of the city not a building, or fragment of wall, remains standing. The houses seem to have been shaken till every stone was hurled from its place, and the whole left in heaps. The lines of the streets are like furrows in a ploughed field. The city is almost a square, its sides, each about ½ m. long, facing the cardinal points. On the W. is a slight irregularity, owing to a ravine. The plan of the interior is simple and regular. Two main streets cross each other at rt. angles, dividing the city into four quarters. The streets are about 25 ft. wide; the old pavement is smooth and perfect; and the Roman gateways, on the S. and E., are almost entire. At the point of crossing are three pedestals of solid masonry, each 17 ft. square and 10 ft. high; the foundations of a fourth can be traced. The principal buildings of the city lie towards the W. side; but in the south-eastern section are the ruins of a bath. Fragments of an aqueduct may be seen stretching from it towards the upper part of Wâdy Nimreh. Ascending the main street westward from the central square, we come to five Corinthian columns, standing on a raised platform to the rt. They formed part of the portico of a temple. They have on their shafts pedestals for statues. On the opposite side of the street are vestiges of another temple, apparently similar in design, but now almost hidden beneath ruins and modern walls. The interior was fitted up as a church, and has a dome resting on heavy pillars. Higher up, on the rt. side of the street, about 50 yds. distant, we enter a low ancient courtyard, and see over a door a Greek inscription, recording the erection of a monument, in honour of a magistrate called Martius, by the commander of the 16th Legion, during the reign of M. Aurelius and his son Lucius A. Verus (161–169). Near it is an old mosque in ruins; one of the very few traces of Mohamedan architecture in Jebel ed-Druse. Higher up, the street is hewn through the rock, and arched over. This was done to obtain an easier ascent for chariots. To the l. is a singular building. There is a semi-circular apse, niches on each side for statues, and a large open space in front. It may have formed part of a circus. On the southern side of the open area are the ruins of a small temple, with a perfect crypt: on the outside are brackets for statues, with illegible Greek inscriptions.

But the best-preserved monument of Shuhba is a *Theatre* on the slope of the ridge, about 100 yds. from the last building. The exterior walls are nearly perfect, and so also are the interior passages, the stage, and many of the benches. The orchestra is 17 yds. in diameter, and there are thirteen rows of benches, divided into two tiers by a passage running round the building, and opening by doors on a concentric corridor. Many other remains of ancient grandeur lie scattered about the different quarters of

the city; but they are in a state of utter ruin. Greek inscriptions are met with on every side. One has the name of the two Philips, who reigned 246–249; the others hitherto copied are of little historical value.

A noble family, deriving its origin from the tribe of *Koreish*, and claiming kindred with the Prophet, left southern Arabia about the seventh century, and found a home here. Their name was *Shehab*, and the town was henceforth called *Shuhba*. For five centuries they dwelt here. But during the wars of Nur Eddîn and Saladin they were exposed to continual attacks, and they resolved to seek an asylum amid the fastnesses of Lebanon. The celebrated Emîr Beshîr, so long the governor of Lebanon, was a junior member of the family.

Waddington (No. 2072) and the Count de Voguë identify Shuhba with *Philippopolis*, one of the cities of the Decapolis. Burckhardt, however, places it at Orman, near to Salkhat (see below). The situation of Shuhba, and the fact that, out of ten inscriptions which have been discovered here, seven belong to Philip and his family, seem rather to favour the claims of this place; whilst, on the other hand, an inscription at Orman gives the name of Gautos, an inhabitant of Philippopolis, as the erecter of a monument there. On the whole, the arguments on either side leave the question considerably open to doubt. Philip was an Arab of Trachonitis, and the son of a celebrated brigand chief, according to the statements of Aurelius Victor. Philippopolis was an ecclesiastical city in the province of Arabia.

Our road now leads along the lower slopes of Jebel ed-Druse. Ancient vine-terraces can still be seen, but the vines are gone and the terraces are neglected. The black rocks projecting above the soil give the country a savage and forbidding aspect. In a little over ½ hr. we observe in a valley to the l. the village of *Murduk*. About 2 m. to the rt., in a rocky plain, stands another village, *Rîmeh*. Near the latter are the ruins of a large convent, called Deir el-Leben, or "the Milk Convent." Over the door of one of the cells is a Greek inscription recording the erection of a Temple of the Sun by two men—one a native of *Rimea*, and the other of *Mardocho*. From this we learn the ancient names of Rîmeh and Murduk respectively.

On a low tell at the foot of the mountains stands

Suleim. The ruins of the old town are about 1½ m. in circumference. Here is one of the most beautiful temples still existing in the Haurân. The walls have fallen, though large and handsome fragments still remain. The interior is blocked with stones and *débris*, containing among them several large masses ornamented with fruit, flowers, and vine-leaves in relief. Among the stones in front of the temple is a long inscription in Greek hexameters. The last line mentions *Neapolis*, and hence it has been conjectured by some that this was the ancient name of Suleim. Waddington, however, thinks differently, and, from the fragment of another inscription, he believed that he could decipher the title, *Selæma*. The actual word which he read was λαιμηνοι, which he concluded was the latter portion of Σελαιμηνοι. This is at best a vague hypothesis (see Waddington, Nos. 2377, 2378, 2381; also Merrill, *East of the Jordan*, pp. 32–34).

Besides the ruins of the great temple, Suleim contains many other interesting remains, amongst them a bath and a platform of masonry with the foundations of another temple upon it. But, though the place was deserted when Burckhardt visited it in 1812, it is now a fair-sized town, inhabited by Druses and many of the ancient materials have been removed and utilised in building and repairing their dwellings.

Our next stage is

Kunawât, the *Canatha* of the Greeks, and *Kenath* of the Bible (*Numb.* xxxii. 42; 1 *Chron.* ii. 23). The expression used in the sacred text, "Kenath with her daughter towns," is highly appropriate, for Kunawât lies in the very centre of a group of most interesting and important, but smaller places. Indeed, one may very well establish one's headquarters at Kunawât for a few days, and make profitable and delightful excursions in the neighbourhood on all sides. Before reaching Kunawât we turn to the l. to visit a large ruin called *Deir es-Sumeij*. It is a quadrangle encircled by a high wall, having cloisters within, supported on small columns. On the N. side of the court is a projection containing the remains of a church. A stone beside it contains a Greek inscription, recording the celebration of a feast by the people of *Socida* (see below).

The ruins of Kunawât cover a space about 1 m. long and ½ m. wide. Its situation is remarkable, on the S. bank of a deep ravine, with sides of almost perpendicular rock. The city wall can be traced. It follows the brow of the glen, turns to the W. along the crest of a ridge, and then, bending N.W., zigzags down the slope, and sweeps round to the glen again. We first walk up the glen to a little *Theatre* hewn partly out of the side of the cliff on the N. bank. The orchestra is 21 yds. in diameter, with a fountain in its centre; there are nine tiers of benches. A Greek inscription names Marcus Vulpius Lusias as the builder of the theatre. A short way above this is a *Bath*, built over a fountain in the centre. Hence a long flight of steps hewn in the rock winds up to the ruins of a massive tower with several panelled stone doors, among the finest specimens of the kind in the Haurân. A few yards to the E. are the remains of a round tower, 28 ft. in diameter. In the distance are several others, occupying commanding positions. In fact, the whole country round Kunawât is studded with ruins of round towers, in which can be studied specimens of characteristic Roman architecture and that of a far more ancient period, side by side. They appear to have originally been tower-tombs of a Palmyrene character, afterwards converted into dwellings or forts. On one of them is a Palmyrene inscription.

We retrace our steps down the glen, and cross the brook a little above the bridge. We clamber up the bank on the l., and at the top is a street, the Roman pavement of which is in excellent condition. It runs upward along the brow of the precipice, and is lined with houses of spacious design, the stone doors of which are well deserving of careful notice. On reaching the summit of the ridge we turn to the rt., into a paved area. Here are the principal ruins of Kunawât. On the S. are three large structures in tolerable preservation, with heaps of ruins around them. This remarkable group of buildings is called by the natives *Deir Eyûb*, or "the Convent of Job." The first building is 98 ft. long by 69 ft. wide, with a portico of eight Corinthian columns, having brackets for statues. The front door is walled up, and the interior has been refitted for a church, with a profusely ornamented entrance at the side. The next building has a Corinthian portico of six columns, a few feet behind the line of the former. The front wall is destroyed. The interior is 81 ft. long by 69 ft. wide, and is encircled by a colonnade 11 ft. from the wall. All the columns have square plain capitals, with the exception of the two central ones at either end, which are Corinthian. On each side is a small gallery in the wall, with a triple arch over it. Opposite the entrance is a doorway, richly sculptured, leading into another chamber 84 ft. long. Down each side was a colonnade, and at the E. end is a semicircular apse. Most of the columns and the entablature have

fallen, and are smothered amongst a tangle of brambles and brushwood. The buildings appear to have been altered for Christian worship, and the later work is far inferior to the earlier. There are several inscriptions among the ruins, one of which states that the building was erected by a certain Antiochus.

A short distance W. of this group are the ruins of a small temple, with a portico of four columns. The style is Corinthian, and the building is a fine specimen of the Roman *prostyle*, with its *pronaos* and *cella*. Several fragments of sculptured figures have been found here, among them a colossal head of Ashtoreth, which has since been taken to England, and is now in the Anthropological Institute (see *Giant Cities of Bashan*, p. 43; *East of the Jordan*, p. 40).

To the W. of this temple, among heaps of stones, is a level area, supposed by Porter to be an old *Hippodrome*. Here, again, are many broken figures. Crossing the W. wall of the city, we see a great quantity of ruined tower-tombs and other ancient remains. The material has, however, been greatly carried away to build vineyard walls and terraces. Other ruins may be seen in the centre of the town, with many Greek inscriptions, mostly illegible. Kunawât must have been a city of extraordinary beauty and splendour in the days of its glory, for the number and variety of its ruined buildings —castles, temples, towers, tombs, theatres, baths, palaces, vaults, &c.— are almost incredible. The whole place stands in need of a vigorous exploration, and would well repay an intelligent survey.

About ¼ m. W. of the town stands a *Peripteral Temple*. It is built on a platform or stylobate, about 12 ft. high, having vaults below. The cell measures 45 ft. by 30 ft., and the exterior walls were ornamented with pilasters. The portico faced E., and consisted of a double row of columns, six in each. These columns, as well as those round the cell, are Corinthian, and stand on pedestals 6 ft. high. The architecture is not of the best age, yet the structure as a whole must have been imposing. Every pillar appears to have had a short Greek inscription; but all are now illegible. The situation is charming. The ground rises in wooded slopes to the walls of the city, and over these rise the mountain summits. Westward there is an easy slope to the plain; and here we see, overtopping the foliage, the grey ruins of 'Atîl.

We know but little of the history of this remarkable town; and yet it is at least 3000 years old. Kenath was one of the threescore cities of Argob, the "giant cities of Bashan." *Nobah*, an Israelite of the tribe of Manasseh, took possession of it, and called it after his own name (*Numb.* xxxii. 42). Two hundred years afterwards it was still known as Nobah (*Judges* viii. 11). The Assyrian records of the time of Shalmaneser II. (B.C. 860–825) speak of it under the title of *Irkanata*; Eusebius and Pliny give it the Greek name of *Canatha*, and thus it appears in the early "Itineraries," and as an ecclesiastical city. It was one of the ten cities of Decapolis. It is at present inhabited by Druses.

About 1½ m. S. by E. of Kunawât are the ruins of *Sî'a*, which formerly was one of its suburbs. The path to it leads up a broad valley, in which are many ruined tower-tombs. The side of the narrow rocky ridge upon which Sî'a stands is very steep, and the approach to the half-concealed ruins is difficult. The foundations of the principal buildings are so completely covered by fallen stones that it is almost impossible to examine them; but they appear to have consisted of a group of temples and palaces, covering an irregular area about 400 yds. long, and from 50 ft. to 100 ft. in breadth. Count de Vogüé spent a week here exploring the ruins, and his description of his labours is very interesting. Amongst the bewildering mass of broken columns,

capitals, and other stones are to be found specimens of almost every style of ancient architecture—Doric, Ionic, Corinthian, and Composite. At the E. end is a highly ornamented gate, opening into a paved court, which was once surrounded by cloisters. At the end of the court was a temple, on a basement of two steps, and having a remarkable portico, consisting of two columns between side wings. The interior has been converted at some later date into a fortress. Inscriptions found by Waddington and the Count de Vogüé show that this temple was dedicated to *Baal-Samin*, and that it was erected in the time of Herod the Great. (For further particulars as to Sî'a, see De Vogüé's *Syrie Centrale*.)

'Atîl, 2½ m. W. of Kunawât, is a small town occupied by a few Druse families. On its N. side is a temple, or tomb, of which only a singular open apse or alcove remains. In the southern end of the village is a temple, standing on a stylobate about 10 ft. high. The portico has two Corinthian columns *in antis*. The door is richly sculptured, and on each side are niches with shell tops. On one side is an inscription to the effect that the temple was built in the time of Antoninus Pius (A.D. 138–161). Many fragments of statues lie around it.

A short distance W. of 'Atîl the Roman road from Damascus to Bozrah runs in a straight line across the plain. Traces of other roads are also visible, connecting the old towns.

Suweideh lies due S. of 'Atîl. Its ruins are, with the exception of Busrah, the most extensive in the Haurân; and though now dwindled down to a village, it is still the capital of Jebel ed-Druse. It stands on the summit and southern slope of a ridge which runs out westward from the mountains. Close along its northern side is a deep glen called Wâdy Suweideh. As we approach from the N. the ruins have a striking appearance—columns and shattered walls extending in a serried line along the top of the ridge. On the northern bank of the ravine is a singular monument. It is a solid structure of fine masonry, measuring about 36 ft. square by 30 ft. high. On each side are six Doric semi-columns, supporting a plain frieze and cornice; between the columns are coats of mail, shields, and helmets in relief. On the northern side is an inscription in Greek to the following effect: "Odainathos, son of Annelos, built this monument to Chamrate his wife." On the E. side is an inscription in Palmyrene to the same effect. The Count de Vogüé states that Odainathos was a chief of the Arab tribe called Bene-Samaideh, which established itself in this country before the Christian era. The name of the tribe is found upon Greek inscriptions in Suweideh.

Descending into the wâdy, we cross the torrent-bed by a Roman bridge of a single arch, and ride up the old paved road to the city. The ruins cover a space not less than 4 m. in circuit; but the destroyer has accomplished his work more effectually than in any other city of the Haurân. It is now a mass of shapeless ruins, and the few buildings which remain standing have been converted into Druse dwelling-houses, so that it is almost impossible to determine any of the ancient structures. At the lower end of the main street is a square tower 30 ft. high, and near it passes the Roman road from Damascus to Bozrah. Another Roman road runs up N.E. to Kunawât. On the E. side of the town, beside the sheikh's house, is a peristyle of rude Corinthian columns; but the place is now a complete ruin. The walls of a large church are to be seen S. of the town; the interior is now used as a burying-ground. On the S.E. side of Suweideh are many Palmyrene tombs.

Nothing is known authentically of the ancient history of Suweideh. From the inscription at Deir es-

Sumeij (see above) it appears to have been called *Soeida*, and many authorities are of opinion that it is to be identified with *Dionysias*, an episcopal city in the province of Arabia. At present it has a population of about 800 Druses, and has been the theatre of more than one severe conflict between the Druses and the Turkish troops within the last few years. Six miles S. by W. of Suweideh, on a slight elevation above the plain, stands

'Ary, one of the most important villages in the Haurân, and the residence of a powerful Druse sheikh. It was once of considerable size, but there are scarcely any traces left of its former wealth or splendour. From the roof of the highest houses a fine view can be obtained of the ruined cities scattered about over the great Bashan plain. Merrill found a curious image here, of which he gives an engraving in his work (*East of the Jordan*, p. 49). 'Ary is probably identical with *Ariath*, mentioned in the "Notitiæ."

We now turn to the E., and our next stage is

Hebrân, which stands on the point of a ridge projecting southward from Kuleib. The town is about 1 m. in circumference. Many of the old houses are habitable, and a few are inhabited by Druses. On a prominent cliff S. of the town is the most important ruin. It was first a temple, then a church, and is now a goat-pen. The portico is prostrate, and a low stone door, rifled from some other ruin, admits to the interior. A large stone, probably the architrave of the original door, lies across the roof; upon it is one of the best-preserved Greek inscriptions in the Haurân. It records the erection and dedication of a temple "for the safety of the Lord Cæsar Tit. Ael. Adrian Antoninus," in the eighteenth year of his reign (155). M. Waddington found a Nabathean inscription in Hebrân, mentioning the erection of a gate in the seventh year of Claudius Cæsar; the date is therefore A.D. 47. The view is splendid. The south-western section of Jebel ed-Druse lies before us like an open map, with the plain spreading out from it to the horizon on the S. and W. Three Scripture sites are in view: *Bozrah* of Moab, on the plain to the S.W.; *Kerioth*, now Kureiyeh, down in the stony valley to the S.; and *Salcah*, on a conical hill to the S.E. More than thirty other towns and villages can be counted from this commanding spot.

[HEBRÂN TO SALKHAT, BY THE EAST OF THE JEBEL ED-DRUSE.

From Hebrân a *détour* may be made for the purpose of visiting the little-known regions on the eastern slopes of the Jebel ed-Druse. Burckhardt, Graham, De Vogüé, and Waddington are the only travellers of note who have examined this district. The whole trip from Hebrân to Salkhat can easily be accomplished in 2 days, with a night's rest at Sâleh.

El-Kufr is 1 hr. from Hebrân towards Kuleib. It is a town about 2 m. in circumference, built on a declivity. Most of the houses are entire, though deserted; and they are all of that simple, massive style peculiar to this region. The walls, roofs, and doors are of stone; and even the gates of the town, about 10 ft. high, *are of a single slab!* There is one large building, with a tower like a belfry, which in later times has been used as a mosque. Nothing is known either of the old name or the history of el-Kufr. A paved road runs from it to Busrah.

El-Kuleib ("the Little Heart"), the highest peak of Jebel ed-Druse, may be ascended from Kufr. An hour's walk brings us to its base, and another hour may suffice for the ascent. It is a graceful cone-shaped hill, rising from the crest of the ridge. Its eastern side is naked, and of a dull red colour, as if covered with a stratum of ashes; the other sides

are thinly clothed with oak-forests. It is of volcanic origin.

Sehwet el-Khudr is a small town about 2 hrs. from Kufr, and nearly 3 hrs. S. by E. of Kuleib. It is built in a glen, and below it in the bottom of the valley is an old church, dedicated, as a Greek inscription records, to St. George; hence the name of the town, *el-Khudr*, the Moslem appellation of the saint. On the arch of the vestibule is a short inscription in Palmyrene. Within the church is another inscription on a sepulchral monument, with the date 200 (A.D. 306).

Upon elevated ground on the W. side of the valley stands a small deserted town called Sehweh, and near it is an old fortress on the summit of a hill.

Sâleh is about 2 hrs. N.E. of Sehwet el-Khudr. The ruins are 1½ m. in circumference, situated in the plain at the eastern base of Jebel ed-Druse, near the mouth of a wâdy. Beside it are springs and luxuriant pastures, which make it a favourite camping-ground of the 'Anazeh. Even in this remote spot we find Greek inscriptions and ruined churches. From Sâleh several deserted towns and villages are in view, tempting the traveller to extend his wanderings into the plain; and from the most elevated point which we ascend, on whatever side we turn our eyes, dark masses of ruins are seen dotting the plain. About 1½ hr. E. of Sâleh is Tell Sh'af, with a ruined village on its summit. Some 4 hrs. E. by S. in the open plain lies *Malah*, a large ruined town, and near it on a tell is *Deir en-Nusrâny*. From the latter a straight ancient road runs through the desert of Harrah to a ruined city called *Sëis*, about 4 days' journey N.E. Its farther course is unknown.

(An interesting excursion may be made from Sâleh to *Nimreh*, on the N.E. border of Jebel Haurân, about 8 hrs. distant. We pass *en route* the important town of *Busân*, containing some ancient houses in perfect preservation; also *el-Mushennaf*, a town with a beautiful temple and many Greek inscriptions. From Nimreh to Shuhba is about 2 hrs.

Near Nimreh is the usual camping-ground of the Arabs el-Jebel, who frequent the *Safâh* during winter, and can conduct the traveller to that wild but singularly interesting region. The route lies E. by N. across a desert plain, covered with black volcanic stones—hence its name *el-Harrah*, which signifies "a region covered with burning stones." It deserves its name, for the sun's rays beating on the black stones make the country like a furnace. It extends towards the E. and S.E. several days' journey. Here and there are patches of clear ground where the tamarisk flourishes; and there are ruins which look as if they had been destroyed by fire. The southern extremity of the Safâh is gained in about 27 hrs. from Jebel ed-Druse. Before reaching it we pass a remarkable hill of ashes. The Safâh resembles an island, rising out of the plain; the rock of which its surface is formed looks like molten metal. Huge fissures and seams run through it, rendering access to the interior very difficult. A line of conical tells extends through the centre from N. to S. The western side is swept by the Harrah; we skirt the eastern side, and in about an hour come upon traces of an *ancient road*, with stones at regular intervals inscribed with characters *resembling the Sinaitic*. These continue until we reach the ruins of a town, built of white stones, and contrasting strangely with the black rocks of the Safâh and the adjoining plain. The only name by which the Arabs know it is *Khurbet el-Beida* ("the White Ruin"). The style of architecture resembles that of the cities in the Haurân—stone roofs, stone doors, and massive walls. No inscriptions have been found, but there are fragments of rude sculptures apparently

of a very early age. The city seems to have been partially rebuilt within the Moslem period. One large castle remains, constructed of old materials.

This ruin lies on the edge of the Safâh, and within a march of 4 hrs. to the N. there are four smaller towns, the only known ruins in the Safâh.)

Turning S. from Sâleh, we skirt the E. base of the Jebel ed-Druse, and in about 3 hrs. reach

'Orman. This old city is situated in an open stony plain, once carefully cultivated and divided into fields, the fences of which can be traced. The ruins are about 2 m. in circumference ; a number of the houses are habitable, and there is a copious spring. The houses have not such an ancient look as many of those elsewhere in the Haurân, and several of them have evidently been rebuilt out of older materials. A Greek inscription has been found here, recording the erection of a monument by Gaulos, a senator of Philippopolis in the year 359. Hence some authorities have identified 'Orman with this Greek city (but see above, *sub Shuhba*). A smart ride of an hour brings us to Salkhat (see below).]

Instead of taking this route from Hebrân we journey to the S., and in less than 1½ hr. we reach

Kureiyeh, formerly one of the largest cities in the Haurân, but now a mere village. The houses have the same general appearance as those in the other towns. Some of them have a look of high antiquity ; and one can scarcely resist the conclusion that this Cyclopean style of architecture, especially those ponderous doors, are the work of the aboriginal Rephaim, who possessed this country in Abraham's time (*Gen.* xiv. 5).

There is no building of any extent or architectural beauty remaining, but in the streets and lanes are many fragments of columns. There are several ancient square towers ; and on one of them is a Greek inscription in very old characters, but so much defaced as to be illegible. In the centre of the town is a tank, beside which is a curious structure supported on three ranges of columns. It is in bad taste, and appears to have been constructed at a comparatively recent period out of old materials. On a stone in it is a Greek inscription recording the building of the tank at the expense of the town in the year 190 (A.D. 296). Upon a large building E. of the town, called *el-Keniseh* ("the Church"), is an inscription with the date 34 (A.D. 140).

Of the history of Kureiyeh scarcely anything is known. It has been identified with **Kerioth**, mentioned in Jer. xlviii. 24 and in Amos ii. 2, but that place was in the land of Moab, and is probably Kureiyat, near to Fort Machærus (Rte. 15).

From Kureiyeh the road passes a fountain to *Kuweiris*, and thence sweeps round to *Ayûn*, so named from two walled-in fountains on the W. side of the village. A few ruins are to be seen, but nothing of much importance. A ½ hr. ride brings us to

Salkhat—*Salcah.* The most striking feature of this interesting place is, without doubt, the *Castle*, which occupies the summit of a hill, and is a prominent landmark throughout the plain of the Haurân. The hill is conical, the sides steep, smooth, and regular as if scarped. Round the base, just above the buildings of the city, are traces of a moat, and another encircles the walls of the fortress. The cone was the crater of a volcano—one of the centres of action in a wide volcanic district. The sides are covered with light cinders and blocks of lava. The base of rock on which the castle stands is much higher than the esplanade, and is faced with hewn stones sloping inwards like the foundations of the Tower of Hippicus in Jerusalem. The walls rise perpendicularly over this, and are constructed of large blocks roughly

bevelled, as in the Citadel of Damascus. In several places on the exterior walls are lions sculptured in relief. On the W. side are two of colossal proportions facing each other, and two others have a palm-tree between them. These sculptures occur at various elevations, and most of them appear to occupy their original places. High up on the wall is a beautiful Arabic inscription running round the whole building. The entrance is on the E., where a bridge formerly spanned the moat: it is now a ruin, and the gateway is difficult of access. On a stone in the right jamb of the gate is a Greek inscription recording the erection of some building in the year 140 (A.D. 246). Over an inner arch is an eagle with expanded wings, and near it are two capitals with busts in relief. The interior is a mass of ruins. Several Greek inscriptions may be seen. One is over a door, and contains the names of certain governors. Two others are in a chamber which seems to have been used as a place of sepulture, and are simple tablets *in memoriam*; one bears the date 264 (A.D. 370). These inscriptions are important, as they prove that the building was at least founded before the time of Arab dominion. Indeed, there is every reason to believe that a fortress stood on this spot long prior even to Roman rule, and probably as early as the days of Og, who reigned over "all Bashan unto Salcah" (*Josh.* xiii. 11, 12).

The *View* from the top of the castle is extensive. Wherever we turn our eyes towns and villages are seen, most of which are still deserted. Bozrah is on the W., 12 m. distant—an old road running towards it straight as an arrow. The towers of Beth-gamul (now Umm ej-Jemâl) are faintly visible far away on the S.W. In the plain immediately to the S. of Salkhat are several villages. S. by W., about 3 m. off, is *Tell Abd el-Ma'az*, with a deserted town on its eastern declivity. To the S.E. an ancient road runs straight across the plain to the horizon. About 2 hrs. along it, on the summit of a tell, is the deserted town of Malah (see above). Not less than thirty sites can be counted from this commanding spot.

At Salkhat a discovery has lately been made, which sheds a most important and interesting light upon what has hitherto been an insoluble mystery. The shattered fragments of an ancient machine have been unearthed among the ruins; and, notwithstanding the crumbling decay of the wood and the corroding rust of the iron of which it is composed, enough has remained to show that this was originally a machine for the hoisting and conveyance of enormous blocks of stone. The principle of the machine is marvellously simple. It may be described as a gigantic lever of the first order, the fulcrum of which is supported by a huge tripodal pedestal. The tripod and the beam were each composed of a great number of bundles of rough logs of wood, stout, strong, and seasoned, clamped firmly together by iron bands and rivets. It is evident that such a machine can be made as strong as possible by the simple addition of a sufficient number of these rough wooden beams, each secured to the others by these stout iron clamps. The tripod, when erect, must have been at least 60 ft. high, and the length of each arm of the lever was not less than 80 ft. The lever worked on a pivot on the top of the tripodal support, and was so arranged that the arms had a horizontal as well as a vertical motion. At the end of one arm of the lever was a series of strong iron claws, to catch the stone; at the end of the other, an enormous cage. When the stone was required to be raised from the ground this cage was simply filled with smaller stones, until their united weight counterbalanced the weight of the stone required to be raised. As soon as the stone was lifted the necessary height from the ground, it was pulled round horizontally into the required

position, and lowered into its place by the simple expedient of gradually removing the stones from the cage. Of course, when once the stone was raised, the turning of it into the required position was simply a matter of sufficient horse or man power, and that would be comparatively small. This ingenious, but primitive, machine solves the problem which has exercised the minds of many people, at least so far as regards any but stones of the most colossal size. It seems difficult, for example, to conceive that any such machine could have been constructed of sufficient strength to bear the overpowering weight of the Cyclopean stones at Baalbek. But there is no doubt that here, at least, we have a clue to the solution of the whole problem, and that a combination of such machines may have been so arranged as to meet the difficulty presented even by the Baalbek stones.

Salkhat is undoubtedly identical with the Biblical *Salchat* or *Salcah* (*Deut.* iii. 10; *Josh.* xii. 5, xiii. 11; 1 *Chron.* v. 11). After it fell into the hands of the Israelites it is not mentioned in Bible history. The inscriptions found on its tombs and monuments are its next most ancient records. Some of these are Nabathean and some Greek; the former have been published by Count de Vogüé, and are extremely interesting. One, on a stone now in the wall of a church, records the dedication of a monument by certain persons "to *Alath*, their goddess, who resides at Salkhad," in the 17th year of Malikos, son of Harethah (or *Aretas*), king of *Nabat*. Here is the name of a female local deity, the name of the city, and the name of a king *Harethah* or "*Aretas*"—not the same person mentioned in the history of Paul, but doubtless a predecessor. *Nabat* is the Aramaic form of the Greek *Nabatene*, the name given before the commencement of our era to the country extending from Bashan to the Red Sea, and inhabited at that time by the Nabatheans, the descendants of *Nebajoth*, a son of Ishmael (*Gen.* xxv. 13). The inscription has no date, but it may be assigned to the first century B.C. The Nabathean princes reigned from about B.C. 200 to A.D. 100. The names of some of them are given by De Vogüé (*Inscriptions Sémitiques*, p. 116). Besides the castle, which was probably that near "Bosora," captured by Judas Maccabæus (1 *Macc.* v. 28–34) (see *East of the Jordan*, p. 53), there are many other ruins, extending over an area covered by a circumference of nearly 3 m.; but they are not of much importance. The principal are square towers and mosques, and an isolated minaret of considerable height.

We now travel due W. along an ancient Roman road to

Busrah — *Bostra* — **Bozrah**, where are the finest set of ruins in the Haurân. From a distance they present an imposing appearance, and would lead one to expect a populous city; but the illusion is soon dispelled. The rampart walls are broken and ruinous, the mosques roofless, the houses shattered to their foundations, and we have to ride far in through piles of ruins, and over mounds of rubbish, before we come to the little modern settlement.

The ancient city walls were nearly rectangular; but suburbs extended beyond on E., N., and W. A straight street intersects the city from E. to W., and another crosses it at rt. angles, near the centre.

The most important buildings appear to have been grouped round the point of intersection. The lines of many other streets can be traced, from which it appears that the Roman city was built with great regularity. The ruins worthy of particular note are as follows:

1. A *Temple*, on one of the angles formed by the intersection of the two main streets. Only a fragment of the wall of the cell remains; it is ornamented with three ranges of niches. The two exterior columns of the

portico stand. They are about 3 ft. in diameter, though their height is more than 40 ft. They have high pedestals of white marble. The capitals are Corinthian, but in bad taste. In front of this building, on the opposite side of the street, are four beautiful Corinthian columns. The capitals are perfect, but the architrave is gone.

2. A *Triumphal Arch.* In walking along the main street westward from the ruined temple we pass a large building with massive walls and vaulted chambers; it was probably a bath. A little beyond it, on the same side of the street, is the Triumphal Arch. It measures 40 ft. in length by 20 ft. in breadth, and about 40 ft. in height. It has three arches—a large central and two side ones. The angles are ornamented with pilasters, and between the arches are niches. A Latin inscription states that it was erected in honour of Julius Julianus, prefect of the 1st Parthian Philippine Legion.

3. The *Great Mosque*, said to have been erected by the Khalif Omar. The entrance is by a small door close to the minaret. On the E. side are two rows of columns, and on each of the other sides one row. Seventeen of these are monoliths of white marble, two of them are Ionic, and the rest Corinthian. The building is a patchwork made up of the plunder of more tasteful structures. Two of the marble columns contain Greek inscriptions—the first commencing with the words, "In the name of Christ the Saviour;" and the other bearing the date 383 (A.D. 489). They probably belonged to the cathedral of Busrah, and perhaps to a still earlier temple.

On the opposite side of the street from the mosque is a large bath in ruins.

4. The *Great Church* is situated about 300 yds. S.E. of the mosque, and is called by the present inhabitants "the Church of the Monk Boheira." It is square without, but circular within. The chancel is supported by short Corinthian columns, and in the walls are some finely sculptured stones, rifled from other structures of higher antiquity and purer taste. Traces of frescoes remain. Over the entrance-door is a long Greek inscription recording the erection of the church by Julianus, archbishop of Bostra, in the year 407 (A.D. 513), in honour of the blessed martyrs Sergius, Bacchus, and Leontius.

Beside the church is a mosque, near which lies a slab of basalt containing a very beautiful Cufic inscription. A little to the N. is another church, called *Deir er-Râheb* ("the Monk's Convent"). On the side of the door is a Latin inscription to the effect that a monument was erected by the 3rd Cyrenian Legion to their chief, Ælius Aurel. Theon. Farther N. is a small chapel or oratory, containing an altar with a cross in relief. Tradition makes this the private chapel attached to the house of the same monk Boheira. Over the door is a Greek inscription with the words χαρα βοστρα. Within, there is a finely built semicircular apse, with four niches, having shell-topped arches.

A special interest attaches to the name of the said monk Boheira. Mohamed, so tradition says, made several visits to Bozrah, when a young travelling merchant in the employ of the widow Khadijah, who was his future wife. Here he became acquainted with the Christian monk Boheira, who afterwards accompanied him to Mecca, and assisted him in writing the Koran. The church above described is the oldest in the Haurân, with the exception of that at Edhra'a (see below), which was built three years before it.

5. The *Reservoirs.* On the E. side of the city is a reservoir 390 ft. square and 15 ft. deep, the walls of which have many curious masons' marks upon them (*East of the Jordan*, p. 55). On the S. side of Busrah is a still larger reservoir, 530 ft. long by 420 ft. wide, and 20 ft. deep. On the

W. of the city, again, are the remains of a third reservoir, larger than either of the others; it was apparently at least 1350 ft. long by 560 ft. wide. The city has numerous other cisterns and reservoirs in various parts, and was evidently amply supplied with water.

6. The *Castle of Busrah* is one of the largest in Syria. The outer walls are nearly perfect. It is surrounded by a moat, which can be filled with water. It stands beyond the walls on the S. side of the city; but there are some traces of a more ancient wall, which appears to have included it. It is an oblong building, with massive corner and flanking towers. The entrance is at the E. end, in an angle of a deep recess, and the approach to it is now by a paved road over the fosse. The gate is in its place, studded with nails and covered with iron plates. The interior is a labyrinth of half-ruinous courts, halls, corridors, staircases, and vaults, with Greek inscriptions here and there on loose stones and on tablets in the walls. The south-western tower, the loftiest in the building, commands a noble view over the surrounding plain. Salkhat is seen on the E. crowning its conical hill, a road running to it straight as an arrow; and on the W. is Ghusam, to which another Roman road runs, continuing westward to the old tower of Dra'a. On the S.W., in the open plain, a guide will point out the ruins of Umm ej-Jemâl, the Beth-gamul of Scripture.

But the most interesting object in the Castle of Busrah is the *Theatre*, which stands in the centre of the building. The upper tier of six benches is still perfect, as are also the arched vomitories underneath. Round the top bench ran a Doric colonnade supporting a covered walk. The columns are 13 in. in diameter and 10 ft. high, and they stand at intervals of 5 ft. Only two or three now remain *in situ*. A careful examination shows the architecture of various ages and peoples in the Castle of Busrah: the foundations are possibly Jewish, or at least belong to the Jewish period; the theatre is Roman; and the exterior walls are Saracenic. The vaults and dungeons are encumbered with heaps of rubbish; and we have little doubt that excavation here, and at other points in the city, would bring to light important relics of antiquity.

The castle occupies a commanding position for the defence of the country against the Arab tribes; and there is a Turkish garrison in it.

On each side of the stage is a large chamber, the exterior ornamented with Doric pilasters corresponding to the colonnade.

7. The *Western Gate*. From the castle we may follow the wall round to the Western Gate, or, as the natives call it, *Bâb el-Hawa* ("the Gate of the Wind"). It is a Roman arch, nearly perfect, ornamented with pilasters and niches. It terminates the main street, and from it a paved road runs straight across the plain to the village of Ghusam. To the N.W. of the gate is a green meadow, with several springs; and eastward within the city is a similar one. Near the wall between them is a large pedestal with a Latin inscription recording its dedication to "Antonia Fortunata, the devoted wife of Antonius Cæsar."

Four Nabathean inscriptions have been copied from the ruins of Bozrah: one is on a sarcophagus; another is on an altar dedicated to the god *Katsiu*; a third records the erection of a temple by a certain *Thaimu*; it is imperfect. The Greek inscriptions are numerous.

History of Busrah.—The ancient name of this city was clearly *Bozrah*. Now there are *at least* two Bozrahs mentioned in Scripture. One was in Edom (*Isa.* lxiii. 1), and is identified with Buseireh (Rte. 15). The other was in Moab (*Jer.* xlviii. 24). The latter *may* have been the place we now are visiting; though it seems doubtful whether Moab ever stretched so far N. as this. If it did not, this city is not mentioned in the Old

Testament. It is, however, without doubt, the Bosora mentioned in 1 Macc. v. 26–28 as a city taken by Judas Maccabæus. In 105 Bozrah was made the capital of a Roman province, and was called *Nova Trojana Bostra*. From this date commences the *Bostrian Era*, found on so many of the inscriptions of Syria. During the reign of Alexander Severus (222–235) Bostra was raised to the rank of a *Colonia*. In 245 Philip, a native of Bostra, was raised to the imperial throne, and his own city was then constituted a *metropolis*. When Christianity was established in the Roman Empire, Bostra became the seat of a metropolitan, thirty-three bishops being subject to him. *Beryllus*, a famous ecclesiastical writer, lived here. He was at first a zealous champion of the orthodox faith, but afterwards lapsed into heresy, from which he was again turned by Origen, who presided over a council here.

When the Moslems invaded Syria, Bostra, as a frontier city, was the first place assaulted, and it soon fell into their hands. Since that time it has rapidly declined, until now only a few families live among the crumbling ruins of this once proud capital. Tradition reports that Bozrah was the home of Job (but see below, *sub* Sheikh Sa'ad).

[About 16 m. S.W. of Busrah are the ruins of *Umm ej-Jemâl*. They are very difficult of access, as the road lies across the perpetual desert—rendered so, not by want of natural fertility of soil, but by the predatory habits of the Bedouin who dwell there. On the way lie several nameless ruins. Umm ej-Jemâl has no temples or columns to show, like those at Busrah or Kunawât, but it has a peculiar interest of its own, standing alone in the desert. The architecture is partly Roman, partly Byzantine. The ancient town was *unwalled*, and in this sense again has a peculiarity of its own. It had, however, a broad gateway of four arches, and the houses were built so close together that they formed almost a wall of themselves. The streets are broad, and two parallel avenues run through the city from N. to S., being 150 ft. and 100 ft. wide respectively. The stone houses are some of the best-preserved in all the cities E. of the Jordan. Several of them are still three or four storeys high, and the rooms are lofty and spacious. The roofs are supported by arches, many of them being still perfect. The houses appear to have been built in groups, surrounding a large open court, whence stone stairs outside the houses lead to the upper storeys. The town does not present any marks of great antiquity, and seems to have been a Christian city. There are the remains of at least three churches there. One of these had a portico, and columns are to be seen lying in front of it. Crosses and Greek inscriptions appear on the lintels of almost every doorway. There are also many Latin and Nabathean inscriptions. The most important yet discovered mentions the 9th Dalmatian Cavalry, under the command of an officer named Julius, as being stationed here. Merrill assigns this inscription to 371. A fragment of the 21st Psalm in Greek is to be seen on the walls of a square tower, apparently belonging to an ancient convent. The Nabathean inscriptions mention the god *Dusares*, who was extensively worshipped in the district around Bostra. There is a large reservoir in the centre of the town, and several smaller ones in different parts. The city has been identified with *Bethgamul*, one of the places in the "plain of Moab," mentioned in Jer. xlviii. 21–24. If Moab really extended so far N. as this, the identification is probably correct (see above). Umm ej-Jemâl is now entirely deserted.]

From Busrah we travel in a W.N.W. direction, following the ancient Roman road. In 1½ hr. is *Ghusam*, a large village on a rising

ground. The entrance to the court of an old house is by a double stone gate, each leaf of which is 7 ft. 2 in. high, 3 ft. broad, and 8 in. thick. Passing old villages to the rt. and l. we reach in 2 hrs. more a Roman bridge of two arches, which spans the river Zeidy, a sluggish stream ; the pavement of the bridge is deeply cut with chariot-wheels. On the l., ½ m. distant, are the extensive ruins of *Taiyibeh*. Another hour brings us abreast of *Umm el-Meiyâdin*, a large village on the l., once a town. In ½ hr. more the road passes through the prostrate ruins of Ghurs, with some very old buildings. A ride of 40 min. brings us again to the bank of the Zeidy, now on our l., and we observe an old aqueduct crossing it on a series of arches, and running towards Dra'a, which we reach in 20 min. more.

Dra'a is situated in a fold of Wâdy Zeidy, the deep channel sweeping in a semicircle round its northern side. The ruins are about 3 m. in circuit ; the modern village, though large, occupying only a small part of the site. Near the centre of the town is a rectangular building, now a mosque, but formerly a church and convent. There is a large court surrounded by rude cloisters, and on one side of it a church with aisles, divided by piers and fragments of columns. The whole materials have been taken from older buildings. In the court is a sarcophagus with bas-reliefs of lions' heads. In one corner is a square tower of modern date. At the N.W. end of the town is a huge reservoir, with ruined baths adjoining, of the Roman age. It is connected with an aqueduct, which crosses the valley from the N. on a series of semicircular arches.

Dra'a is a remarkable place, for at least four cities exist here, one above another. The present Arab buildings are on the top of a Græco-Roman city, and this again stands on the remains of one still older, in which bevelled stones were used. Beneath this again is a troglodyte city, entirely excavated in the rock on which the upper cities stand. Wetzstein, quoted by Merrill (*East of the Jordan*, pp. 350–352), gives a most interesting account of his groping visit to what he calls "*Old* Edrei, the subterranean labyrinthine residence of King Og."

Authorities differ as to the real site of **Edrei**, which Porter placed at Edhra'a (see below). Merrill gives at length, and with much clearness, the main arguments on both sides (see *East of the Jordan*, pp. 26–30), and finally he appears to favour the theory that there are two different places mentioned in the Bible under the name of Edrei. In this case he would refer the Edrei of Numb. xxi. 33 ; Deut. i. 4 ; and Josh. xii. 4 to *Dra'a*, and that of Deut. iii. 10 to *Edhra'a* (see Keil and Delitzsch, *Commentary*). We do not, however, think that there are sufficiently strong grounds to warrant the acceptance of such a conclusion ; and, seeing that Ashtaroth (see below) is said to be "in Edrei" (*Deut.* i. 4), we are more inclined to believe that Edrei was the name of a district of Bashan, as well as of its principal city. This is more likely to be correct than that two places so near to one another as Dra'a and Edhra'a should both be called by the same name. Supposing this to be so, the question still remains unsettled as to which of the two rival claims is just, and unsettled it will probably ever remain. In any case there is no doubt that Dra'a is the site of *Adra'a*, the seat of an ecclesiastical diocese in the province of Bostra.

From Dra'a we proceed N.W., and after a short ride we join the Haj road at

Mezarib. This is a small village of about 800 inhabitants, and is one of the chief stations on the Haj road, and a great grain-centre of the Haurân. A large khan, erected by Zia Pasha at a cost of 460,000 piastres,

was formerly occupied by a Turkish garrison, and was the official residence of the Governor of the Haurân. The latter has, however, been removed to Deir Eyûb (see below), and the khan is rapidly falling into ruins. Mezarib is reputed to be very unhealthy, and there are no antiquarian remains to tempt us to linger in the place. A larger village, of more ancient date, but containing no important ruins, stands on an island in a small lake, and is connected with the mainland by an artificial causeway. On the opposite side of the lake are some carved basaltic blocks and other Greek remains. The 'Awarid, one of the sources of the Yarmuk, issues from the lake; and a short distance farther down it forms a fine cascade, 60 ft. in height.

[*Mezarib* to *Nawa*. We may proceed to Damascus either by Nawa or by Edhra'a. We will take the latter route; but before doing so we will describe the road between Mezarib and Nawa. The distance is about 13 m., and the way is very interesting. After leaving Mezarib we ride over plains which were battlefields of old—between Chedorlaomer and the Rephaim giants; between Og, king of Bashan, and the Israelites; between the Assyrians and the Jews; and between the Arabs and Byzantines. A 1¼ hr. ride brings us to

Tell Ash'erah, the site of **Ashtaroth Karnaim** (*Gen.* xiv. 5) and the royal city of Og (*Deut.* i. 4; *Josh.* ix. 10, xii. 4, xiii. 12). The mound on which the ancient village is situated is about 70 ft. high, and its situation is strikingly picturesque. On one side is the gorge of the Yarmuk, and on the other the plain is cleft by a chasm, at the head of which is a small waterfall.

The ancient city, perched on the high promontory between the chasm and the gorge, was strongly fortified in the rear by three courses of walls, which can still be clearly traced. There is a great quantity of shapeless *débris*, but no ruins are left standing. "Karnaim" signifies "two-horned," and Tell Ash'erah is a two-peaked mound. The identification is very complete. In the war between Judas Maccabæus and Timotheus, the latter took refuge in *Carnaim*, a city of Gilead, celebrated for its temple of Atargatis (Ashtoreth) (1 *Macc.* v. 44). It is described as "impregnable and hard to come at by reason of the straitness of the place" (2 *Macc.* xii. 21), and this description exactly fits Tell Ash'erah.

We now ride over a fertile plain, crossing the Wâdy Yâbis and the Wâdy el-Lebweh. We leave on the l., at a distance of about 2 m., another village whose name resembles Ashtoreth. It is called *Ashtereh*; but there are little or no signs there of any ancient remains. Shortly after, we reach

Sheikh Sa'ad, or *es-Sa'adieh*, named after a Moslem saint, whose wely is to be seen.

This place is interesting as being the Arab traditional home of Job; and here are shown the prophet's bath, as well as the stone at which he scratched himself to relieve his skin-disease! On the top of the mound, and surrounded by hovels, is an ancient temple on nine arches. Previous to the Moslem occupation, this was evidently used as a Christian church; but the architecture gives evidences of its having originally been a Phœnician temple. The proximity of Ashtereh and Tell Ash'erah renders it very likely that here was cultivated the worship of Baal. About a mile to the S.W. of Sheikh Sa'ad stands the ancient monastery of *Deir Eyûb* ("Job"), which has been converted into barracks, and is now the residence of the Mutesarif. From this point to Nawa, the ancient *Neve*, is 1 hr.

[From Mezarib to Jerash, *viâ* Remtheh, see Rte. 17.]

Following the Haj road northwards

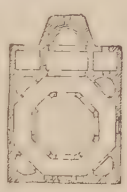
from Mezarib, we come to *Eshmiskin*, or *Sheikh Miskin*, a Moslem village of about 500 inhabitants. Here we leave the Haj road, turn a little to the E., and ride to

Edhra'a, which stands on a rocky promontory projecting from the S.W. corner of the Lejah.

The site is a strange one—without water, without access except over rocks and through defiles. Strength and security seem to have been the objects in view, and to these all other advantages were sacrificed. The rocky promontory is about $1\frac{1}{2}$ m. wide and $2\frac{1}{2}$ m. long; it has an elevation of from 30 to 50 ft. above the plain, which spreads out from it on each side flat as a sea. The ruins are nearly 3 m. in circumference, and have a strange look, rising up in black shattered masses from the wilderness of black rocks. A number of the old houses remain; they are low, massive, and gloomy, and a few of them are half-buried beneath heaps of ruins. In these reside the present inhabitants, selecting such apartments as are best fitted for comfort and security. The short Greek inscriptions, which are here and there seen over the doors, prove that the houses are at least as old as the age of Roman dominion. Edhra'a was at one time adorned with a number of public edifices; but time and the chances of war have left most of them heaps of ruins. Numbers of Greek inscriptions are met with; the greater part of them are of Christian times. The principal buildings remaining are as follows:

The *Church of St. Elias*, in the S.E. part of the town. In front of it is a little court, surrounded on three sides by mounds of ruins. The roof has fallen, and the walls alone remain. Over the entrance is a Greek inscription recording its erection under the episcopate of Varus, by a deacon called John Methodius. Over a small side-gate are the words, Ο Αγιος Ελιας, with a cross.

Near the centre of the town is a *cloistered quadrangle*, the purpose of which it is difficult to tell. Perhaps it was designed in Roman times for a *forum*, then converted by the Christians into a cathedral, and finally used as a mosque. On the northern and southern sides are ranges of columns supporting groined arches; and across the centre of the area formerly ran a double range of Doric columns of a larger size, now prostrate. Over the entrance-gate are three inscribed tablets; but only one of them is legible, and it is inverted



PLAN OF CHURCH AT EDREI.
Scale 100 ft. to 1 in.
(From Fergusson's "Architecture.")

The *Church of St. George* stands in the N.E. part of the town, and is nearly perfect. The interior is octagonal, with a large and high dome supported on piers. Over the door is a long inscription informing us that the building was first a heathen temple, but was converted into a church in the year 410 (A.D. 516).

The Roman name of Edhra'a was *Zorava* (Waddington, 2479); and according to Burckhardt, Robinson, Eli Smith, and Porter, this was the site of *Edrei*, chief of the cities of Bashan (but see above, *sub* Dra'a).

[*Edhra'a to Shuhba, viâ Kirâteh and Rîmeh.* Those who wish to see more of the Haurân may turn E. from Edhra'a, and proceed along the line of the Wâdy Kunawât to Rîmeh, and hence to Shuhba (see above). The distance to Rîmeh is about 24 m., and Shuhba is 6 m. farther on. There is not very much of interest to be seen on the way.

Busr el-Hariry (5 m.), evidently

once a considerable town, stands in the midst of rocks within the border of the Lejah.

Kirâteh (12 m. from Edhra'a) is a deserted town with a large spring of excellent water, well stocked with fish. The remains of a church exist, with a Greek inscription on the door. A little to the N.W. of the ruins are some remarkable structures, occupying the summits of low rocky hills. They are built of large unhewn stones, and are exactly oriented. The E. face is from 25 to 35 ft., and the W. end is a circular segment, larger than a semicircle. In the centre of each is a rectangular hole, the rest of the surface being level and in the form of a platform. The holes vary from 8 to 12 ft. in length, and from 6 to 8 ft. in width, and they are generally about 6 ft. deep—*i.e.* the same as the height of the platforms. These structures appear to be peculiar to this neighbourhood, and their use and object are undetermined.

Nejârn, Sijn, Mejdel, and Kefr el-Laha all contain ruins, but of little importance.

Rimeh has a Palmyrene mausoleum on its S. side. Over the door is a long inscription, recording the erection of a sanctuary to Pluto. Its Latin name was *Rimea* (see above, *sub* Murduk).

From Edhra'a there is also a direct road E. to Dâma (see above) through Harrân, the distance being 12 m.; and another W. to Nawa (15 m.) by Dilli.]

We, however, journey N. to

Khubab, a Christian village, with evident signs of thrift and prosperity. The large stone doors, which we have so often seen on deserted houses throughout our tour, are here still in use, as perfectly in repair as when they were first hung on their hinges many hundreds of years ago. This is a great place for the manufacture of basaltic millstones, which are conveyed in great quantities on camels' backs to Tyre and elsewhere, for export to foreign countries. From Khubab we can reach Musmieh by Sh'aârah in a little less than 3½ hrs.

Turning W., however, we ride to

Sunamein ("the Two Idols"), which may perhaps have received its present name from the two figures which may be seen on a block of basalt lying near the gate; they are much battered, though still sufficiently distinct to be recognised by any passer-by. In the town are several square towers, similar to those so often met with in the old cities of the Haurân; there are also many large buildings, and some of the houses are in the best style of Haurân architecture—massive walls, stone doors, stone roofs, and stone window-shutters. The most striking building is a temple, more recently used as a church. It is of limestone, and forms a marked contrast to the dark basalt around it. The style is Corinthian, and it is profusely ornamented. Near it are the ruins of other temples or public buildings, in one of which is an old oil-press. From a Greek inscription we learn that one of the temples was dedicated to the goddess *Fortuna*, the Ἀγαθὴ Τύχη of Bostra, and was built during the reign of Severus (222–235), who is represented as a benefactor of the people of *Ære*. Here, then, we have the ancient name of the place, and are able to identify a station mentioned in the "Itinerary of Antonine," on the road from Damascus to Neve and Capitolias. Ære is given at 32 Rom. m. S. of Damascus, and 30 N. of Neve. The former distance is correct; but the latter is erroneous, doubtless owing to the carelessness of a transcriber. Nawa is only 15 Rom. m. from Sunamein.

Sunamein is on the Haj route, and its inhabitants are all Moslems. The Haj road from Mezarib to about 10 m. S. of Sunamein forms the boundary between the Haurân and the Jaulân; and thence northward to Jebel Khiyârah it divides the former from Jedûr, the ancient Ituræa.

From Sunamein to Damascus there

is nothing of interest on the road; and the ride is dreary. In 1¾ hr. we reach *Ghubâghib*, a village with a large tank, and the remains of a fortified khan. N. of this place the plain is strewn with blocks of basalt, which give it a forbidding aspect. An hour from Ghubâghib we come to a low, bleak, basalt ridge which runs to the S.E. The road skirts its western side; but there is an isolated section of it still farther westward crowned by a ruin called *Kusr Far'on* ("Pharaoh's Castle"). We cross a bleak plateau, with some spots of cultivation, to *Khan Denûn*, a large ruinous caravanserai. The plain is called Khiyârah, and there is a ruined village of the same name to the rt. of the road. *Jebel Mâni'a* rises on the rt., dark and bare. The highest peak is a truncated cone crowned by the ruins of a castle.

Kesweh, a Moslem village of 500 inhabitants, is ¾ hr. from Khan Denûn, and 4¾ hrs. from Sunamein. It is beautifully situated on the l. bank of the 'Awaj, the ancient *Pharpar*, here spanned by a substantial bridge. The glen through which the river winds is deep and tortuous, filled with thickets of poplars and willows, and bordered by green meadows and cornfields. The stream is deep and rapid, though two large canals are taken from it higher up—one to convey a contribution to the Plain of Damascus, and the other to irrigate the Plain of Khiyârah, where it may be seen flowing eastward past Khan Denûn. On leaving Kesweh we have a pleasing view to the rt. down the vale of the 'Awaj. In ½ hr. we cross the low ridge of Jebel el-Aswad ("the Black Mountain"), and then the Plain of Damascus bursts upon our view, with the city itself rising from the midst of its forest gardens. A short 2 hrs. ride brings us to "the Gates of God."

ROUTE 39.

DAMASCUS TO BAALBEK.

There are three routes by which we may go from Damascus to Baalbek: *first*, the carriage-route, *viâ* Shtaura; *second*, *viâ* Zebedâni; and *third*, *viâ* Helbon.

---

39 (A).

Miles.		H.	M.
40½	Damascus to Shtaura .	7	0
22½	Baalbek . . .	4	0
63½		11	0

(From Damascus to Shtaura, see Rte. 36.) The road from Shtaura to Baalbek is now very good, and leads in an oblique direction, along the level and fertile plain of Cœlesyria. In 3 m., or 25 min., we reach *Mu'allaka*, a large and flourishing village, chiefly Moslem. It is the seat of a Kaimakam, and is at the W. boundary of the district of Damascus. A short distance up the mountain-glen, and connected with Mu'allaka by a long street, is *Zahleh* (Rte. 46), which lies within the district of Lebanon. A small omnibus runs between Mu'allaka and Shtaura, and passengers for Baalbek are generally brought on to Mu'allaka in this omnibus, being then transferred to private carriages. Care should be taken that a good carriage is provided, and that it is *retained at Baalbek for the return journey*. The drivers are apt to exchange carriages at Baalbek,

leaving travellers an inferior conveyance in which to journey back to Shtaura.

From Mu'allaka, the road, after crossing the foaming torrent of the Berdûni, skirts the base of the Lebanon range as far as *Temnîn*, passing on the way *Kerak Nûh*, containing a building 210 ft. in length, which is commonly reputed by the natives to be the tomb of Noah !

About 1½ m. N.W. of Temnîn, in a glen at the foot of the mountains, are the ruins of the large and massive temple of *Niha*, built of immense blocks of stone. Another temple, called *Husn Niha*, in tolerable preservation, stands 3 m. higher up the mountain—1200 ft. above the plain. A little to the E. of Niha is *Kusr Neba*, which also contains the ruins of an old temple, standing on a stylobate 10 ft. high.

In the neighbourhood of Temnîn there are a vast number of Phœnician rock-cut tombs. As a halt is made here, for the changing of horses, the opportunity may be taken of visiting some of these tombs. Far away on the other side of the plain, at the foot of Antilebanon, the ruins of Baalbek can be plainly discerned by the aid of good field-glasses. It looks comparatively near; yet, in reality, it is more than 12 m. away.

We now turn to the rt., and cut straight across the plain in a N.E. direction, to *Talliyeh*, where the road bends a little to the N.; and nothing further of interest occurs until we pass a small ruin on our l. hand, called *Kubbet Dûris*, or "the Cupola of Durîs." It is called after the village of that name, which is seen on our rt. hand, and is comparatively modern. The granite columns of which it is composed were taken from the ruins of Baalbek, and one of them will be seen to be upside down. An old sarcophagus lies beside the building, which was originally intended for a Moslem sanctuary. The sarcophagus formerly stood on its end, and was used as a *mihrab*, or prayer-niche.

On the outskirts of Baalbek we halt at the *Quarries*, whence were hewn the colossal stones of the temples. These quarries are very interesting, as indicating the manner in which the ancients cut and prepared the stones. One enormous block, called "Hajar el-Hebla," or "Stone of the Pregnant Woman" (from a curious old legend connected with it), still remains, ready hewn, but not entirely detached from the mother-rock. Its length is 69·3 ft., its breadth 14 ft., and its height 15·18 ft. It thus contains about 14,500 cubic ft., and has been estimated to weigh 1470 tons. It would require a 20,000 horse-power machine to set it in motion, and would resist the efforts of more than 40,000 men. Yet there are three stones as large as this, and several others only a little smaller, which have not only been carried from this quarry to the temples, but have been elevated into their present positions at a height of several feet above the ground ! (see below). One is lost in wonder and amazement at the almost superhuman mechanical power employed by the ancients in the construction of these works. The remains of an ancient machine have lately been discovered amongst the ruins of Salkhat in the Haurân, which may perhaps afford some clue to the elucidation of that which has been such a mystery to engineers and men of science for so many generations. (For a further description of this machine, see Rte. 38.)

Close to the enormous stone in the quarry stands another block about 33 ft. in length, which has been cut into two parts of equal size.

A smaller quarry is situated about 1 m. to the W. of this, the principal and more important one.

39 (B).

DAMASCUS TO BAALBEK, VIÂ ZEBEDÂNI.

1st Day.

Miles.		H.	M.
11½	**Damascus to 'Ain Fijeh** .	3	15
5	**Sûk Wâdy Barada** . .	1	25
9	**Zebedâni** . . .	2	30
25½		7	10

2nd Day.

6	**Surghâya** . . .	1	40
13½	**Baalbek** . . .	3	45
19½		5	25

Some travellers prefer to take 2½ days over this journey, resting the first night at Sûk Wâdy Barada, and the second at Surghâya. But there is really little or no difficulty in accomplishing the whole route in 2 days.

As far as *Dummar* (3 m.) we follow the carriage-road to Beyrout; and here we turn to the rt. and wind up bare chalk hills to the barren and flinty plain of Sahara. On the rt. are rock-tombs, one of which has an imperfect Greek inscription. Descending a glen, we get into wild mountain scenery. The village of *Bessîma* is perched on a mound on the brink of the torrent, in the ravine of the Barada. Immediately below it the river enters a cleft so narrow that there is not space even for a footpath along its banks. Here is an old aqueduct tunnelled through the cliff, which formerly helped to convey water from 'Ain Fijeh to Damascus. It is now a pathway between Bessîma and *Ashrafiyeh*, a village ¼ hr. farther down the glen.

Winding up the narrow but picturesque ravine, past a fountain beside a small meadow, we reach the groves and orchards of *Fijeh*, a small hamlet of some thirty houses.

'Ain Fijeh is one of the largest and most remarkable fountains in Syria. Its name is probably a corruption of the Greek *Pecgec*—πηγή—which signifies "a spring." It bursts from a narrow cave under an old temple, at the base of a shelving cliff. Though not the highest, 'Ain Fijeh is considered the chief source of the river Barada, its volume being three times that of the other stream. To the rt. of the fountain is a singular building 37 ft. by 27 ft., open to the S.; the walls are 6 ft. thick, built of huge stones. There was formerly a vaulted roof.

An immense quantity of stones and *débris* encumbers the source at 'Ain Fijeh, and threatens to impede or close the outflow, unless measures are adopted to remove the obstruction. As the prosperity, and almost the very existence, of Damascus itself depends upon this mighty current of water, the matter should be seen to without delay.

The valley is about 200 yds. wide, at the foot of cliffs 1000 ft. high, and the spot is admirably adapted for a night's encampment.

Leaving 'Ain Fijeh, we wind along the mountain-side, high above the stream. The effects of irrigation are seen in the fertile orchards and the well-cultivated terraces. Above the canals and aqueducts all is parched and barren. Passing Deir Mukurrin, Kefr Zeit, and Huseinîeh, and leaving Deir Kanûn upon our rt., we reach *Kefr el-'Awamîd* ("the Village of the Columns"), so named from a ruined temple which stands on the slope above it.

Crossing the river by a modern bridge, we wind up the rt. bank to

Sûk Wâdy Barada—**Abila.** This village is situated in a beautiful spot, rocky and wild, yet surrounded by green forest, and watered by the stream rushing over boulders. In the mouth of a recess in the mountain-side lie the ruins of Abila, founded by Lysanias, son of Ptolemy, king of Chalcis, and called after him, "Abila of Lysanias." The district around was called *Abilene*,

and is mentioned in St. Luke iii. 1 as belonging to another Lysanias. The former was murdered B.C. 34, through the artifices of Cleopatra. Abilene afterwards passed into the possession of Philip; then it was governed by Agrippa; and finally by Herod Agrippa, the last of the Herodian family (Jos. *Ant.* xx. 7, 1). Abila became an episcopal see, and is frequently mentioned in the decrees of councils. An annual fair (*Sûk*) was formerly held here at Easter; and in 634 the Saracens of Damascus surprised the merchants at the fair, and stripped them of everything, capturing and plundering the town of Abila. Hence has arisen its present name, Sûk Wâdy Barada.

On a high hill above the modern village is *Kabr Habîl*, partly covered by a small domed building, and held in repute by the Moslems as the traditional tomb of Abel, from whom, they say, the ancient city of Abila was named (see the *Koran*).

In the village and gardens are many hewn stones and fragments of columns; and on the opposite bank of the river the remains are more extensive.

On the mountain-side on the l. bank is a road cut through the rock for 200 yds., 20 ft. deep and 12 ft. wide in places. On the smooth wall of rock are tablets containing two Latin inscriptions, each being repeated with slight variations at the distance of a few yards. The date is not given, but the inscriptions inform us that the road was constructed by the "Emperors Marcus Aurelius and Lucius Verus, the mountain being excavated by the agency of Julius Verus, legate of Syria, at the expense of the inhabitants of Abilene." These names fix the date at about 164.

The road terminates at the edge of a cliff, and the stones of the viaduct or embankment to which it formerly led lie scattered on the slope below. Immediately below the road is an aqueduct, partly hewn and partly tunnelled in the rock; and beyond it in the precipice are many rock-cut tombs.

We cross a picturesque bridge, and, winding up the glen of the Barada for about ¾ hr., we emerge on the upland Plain of Zebedâni. On our l. is a waterfall 20 ft. high, and above it are the ruins of two Roman bridges. Our road now leads along the side of the plain, which gradually expands to a breadth of 2 m., and at the foot of the opposite mountain-range lies a small lake, which is the highest source of the Barada, 1149 ft. above the Plain of Damascus. We see on our rt. hand the villages of *Ma'arabûn* and *Madaya*, perched on the mountain-side. At the upper end of the plain, in the midst of orchards and mulberry-groves, lies the village of

Zebedâni, famous for its apples, which are sold all over Syria. There is here a population of about 3000, of whom the greater part are Moslems. The village is divided into three parts, and extends to the roots of the opposite range. Nearly 1000 ft. above it, to the rt., is Bludân (see Rte. 39, c).

From Zebedâni we follow a small tributary of the Barada to near its source beside the hamlet of *'Ain Hawar* ("the Poplar Spring"). We now enter the Plain of Surghâya, which is about 3 m. long by 1 m. broad, and is the watershed between the Plains of Damascus and Beka'a. At its N.E. end is the village of *Surghâya*, beautifully situated. On the hill to the E. are rock-tombs, and at its foot a rock-hewn winepress. We now enter a lovely vale, and for 20 min. follow the bank of a streamlet, till it falls into the Wâdy Yahfûfeh, which descends from the mountains on our rt. and flows down into the Beka'a, where it joins the Litâny. We come to the bridge *Jisr er-Rummâna*, on the old road from Damascus to Baalbek; and here we have the choice of three paths. The *first* goes down the Wâdy Yahfûfeh

to *Neby Shît*, and joins the road from Tyre to Baalbek (Rte. 29); but it is long and steep, and we do not recommend it. The *second* crosses the bridge and ascends the mountain by a zigzag path, and then follows a dreary descent to Baalbek. This is the shortest; but we prefer the *third* way, which lies along the ancient Roman road, to the rt., up the valley to Ma'arabûn, past the ruins of a temple. Following a long winding glen, we cross the Wâdy Shabât, and descend gradually to *Râs el-'Ain*, and so along a shady avenue to Baalbek.

---

39 (c).

DAMASCUS TO BAALBEK, VIÂ HELBON.

1st Day.

Miles.		H.	M.
13	**Damascus to Helbon** .	3	30
9	**Bludân**	2	40
22		6	10

2nd Day.

20	**Baalbek**	5	35

As in Rte. 39 (B), this journey may be spread over 2½ days by staying the first night at Helbon, and the second at Surghâya. In that case, a more indirect way to Helbon may be chosen—*i.e.* by Menîn (see below); the distance from Damascus to Helbon by this road being 16½ m., and occupying about 4½ hrs.

We leave Damascus by the Aleppo road, but turn aside from it to the l. about 1⅓ m. outside the gate. In 1¾ hr. (6 m.) after leaving Damascus we reach *M'araba* (Rte. 45, B), where the divergence of roads above mentioned occurs.

The *direct* route to Helbon lies up the valley, past Dorêj and 'Ain es-Sahib, where are some rock-tombs. There is little of special interest upon this road, and Helbon is reached 1½ hr. after leaving M'araba.

(For the *indirect* route as far as Menîn, see Rte. 45, B.) Hence we turn W., and ride amongst vineyards for about 1 hr., and then descend into the *Wâdy Helbon*. On our rt. is a wall of rock several hundred feet high, stretching across the valley. A torrent rushes through the pass, and a millstream is carried over the bed by an aqueduct; we see the mill below, embowered in foliage. High overhead, near the summit of the cliff, are two excavated tombs, with niches above them containing the remnants of statues. A Greek inscription on one of them records the name of "Lysimachus, son of Adrus." About 100 yds. W. is another similar monument, and some distance beyond is a tomb with a Doric façade.

We pass along a narrow bridle-path hewn in the rocky wall, and enter the valley of Helbon. The mountains which romantically close it in rise upwards of 1000 ft., and are crowned by castle-like crags. A couple of miles' ride along the glen brings us to

Helbon, which is beautifully situated in a nook in the bend of the valley, and at the entrance to a side wâdy. Below the village are the massive foundations of a temple, and in the centre of the houses is an old mosque, from beneath which a fountain bursts. A rude portico, resting on antique columns, shades it, and a hollowed stone, with a Greek inscription bearing the name of the "great king Markos," receives the water. Large hewn stones, fragments of columns, and other ancient remains are met with in the walls of the houses and in the gardens.

Helbon is referred to in Ezek. xxvii. 18 as a place noted for its wines; and the grapes of Helbon are as famous as ever. This is probably identical with *Chalybon*, whence, according to Strabo, the Persians of old imported their wine.

On leaving Helbon we ascend the valley by a steep path, and presently

descend again to the spring of *'Ain Fakhûkh*. Our road leads over the central ridge of Antilebanon, and we obtain occasional views of the Plain of Damascus, Mount Hermon, and the Lebanon.

Bludân stands at a height of 4850 ft. above the sea, and the view from the village is magnificent. The summer residences of H.B.M. Consul at Damascus and of the American missionaries are situated here. (For an interesting account of the place, see Lady Burton's *Inner Life of Syria*, vol. i. chap. xix.)

After a sharp descent from Bludân to the N. of 3 m. or more, we join the path from Zebedâni on the l., and proceed to Baalbek along Rte. 39 (B).

BAALBEK. *

Acropolis	353	Hexagonal Court	357	Saracen Citadel	360
Balanios	352	Kul'at Baalbek	353	Substructural Passages	356
Basilica of Constantine	358	Lejuge R.	355	Temple of Baal	355
Cyclopean Wall	355	Muristân	356	—— of Jupiter	358
Great Court	357	Pantheon	357	—— of the Sun	358
Hajr el-Hebla	346	Quarries	346	—— of Venus	360
Heliopolis	350	Rås el-'Ain	361	Trilithon	352

Baalbek is the chief town of a district which bears its name, under the *Wilayet* of Damascus. It is situated 3860 ft. above the level of the sea, and is 31 m. from Damascus, 32 m. from Tripoli, and 109 m. from Palmyra. Its population is at present about 5000, in the following proportions: 2500 Metâwileh, 1200 Greek Catholics, 1100 Moslems, 100 Maronites, and 100 Orthodox Greeks. The Greek Catholics have a bishop, and the Maronites an archbishop of Baalbek, but the latter resides upon Mount Lebanon. There are three Christian churches, one for each of the three sects; and there are six schools, with 15 teachers and 300 pupils. The Metâwileh have a sanctuary dedicated to *Khôla*, daughter of Houssein the son of Ali, who (Houssein) was defeated and killed by the Omeiyades. Khôla died at Baalbek whilst on her way to Damascus as a captive, and her tomb is shown outside the town, near to the carriage-road. The Moslems have also a specially sacred mosque at Baalbek, named after Sheikh Abdullah, and there they hold a periodical festival, to which a great multitude of Mohamedans come.

There are also at Baalbek military barracks, built on the ancient ramparts N.W. of the town.

History of Baalbek.—Conder remarks (*Syrian Stone Lore*, p. 70, note 2): "In the course of inquiry I have never met with any explanation of the name Baalbek." He then proceeds to suggest a possible connection between the termination "bek" and the god Bacchus. It is true that no satisfactory derivation of the word has hitherto been given by Syrian authorities, but it is curiously remarkable that this should be so, for the origin of the word "Baalbek" is very simple. We know that there were several places named after Baal, each with a local termination implying that the place contained a special sanctuary of Baal. Thus, *e.g.*, Baal-Hermon, Baal-Hazor, Baal-Shalisha, Baal-Meon, Baal-Zephon, and so forth. Now, the great plain between Lebanon and Antilebanon, about midway up which Baalbek is situated, is called now, as it was in olden times, the *Beka'a*. Hence, *Baalbek* is simply a contraction of *Baal-Beka'a*, or "the City of Baal on the Beka'a." Baal was originally a deification of the sun, as Ashtoreth was of the moon. The monarchs of the Seleucidæ accordingly translated the city of Baal, or the Sun, into *Heliopolis*, by which name it was known throughout the Græco-Roman period.

As is natural with such interest-

ing remains as those at Baalbek, legend and tradition have been busily at work, in want of any reliable data, to determine accurately the origin and early history of the city. There are some, for example, who have gone so far as to assert that this was the first city built in the world, and that it is the one referred to in *Gen.* iv. 17 under the name of *Enoch*. Others, again, believe that Nimrod employed giants to construct it after the Deluge; whilst yet another set of Arab writers ignorantly confound Baalbek with Babel. Not a few Oriental authors confidently declare that Solomon built, or reconstructed, the city, quoting in support of their theory 1 *Kings* ix. 18, and referring Baalath to Baalbek, since Tadmor is Palmyra. But from *Josh.* xix. 44 and 2 *Chron.* viii. 6 it would appear that this Baalath was in the tribe of Dan. These various conjectures are for the most part wild and improbable, but there is more plausibility in the statement of Macrobius, a Latin writer of the fifth century, who says that some Egyptian priests came here in ancient days and erected a temple to the sun. The substructural passages and chambers beneath the Great Court of the Temple of the Sun (see below) seem certainly to bear a marked resemblance in form and construction to some of the Egyptian temples, notably that of the granite temple near the Sphinx at Gizeh. It is by no means unlikely that the nation, which gave birth to those marvels of architecture on the Nile, had at least some share in the conception and execution of the no less wonderful temples at Baalbek. This is all the more probable when we remember that the hieroglyphic inscriptions on the outer wall of the temple at Karnak, on the Ramesseum at Thebes, and again at Abu Simbel, all describe important expeditions which the ancient Egyptians made into the very district in which Baalbek is situated (see Rte. 47). Moreover, the Egyptians had a "Heliopolis" in their city of *On*, and Baalbek may have borne some relation to this. It has even been said that a statue resembling Osiris was transported from On to this new City of the Sun. Be this as it may, whether the Egyptians anticipated or assisted them or not, it is certain that the Phœnicians erected here a magnificent temple of Baal. The colossal platform of the temple and the bevelled masonry under the great peristyle point distinctly to Phœnician handiwork. Like so many other ancient sanctuaries in Syria, Baalbek was subsequently adopted, redecorated, and in a great measure reconstructed by the Græco-Romans of the early centuries of our era. Julius Cæsar made Heliopolis a Roman colony; and Antoninus Pius, towards the close of the second century, built "a great temple to Jupiter, which was one of the wonders of the world" (John Malala of Antioch). This is, of course, the present Temple of Jupiter (see below). The still more gigantic and magnificent Temple of the Sun, which was never completed, appears to belong to the same period of architecture; and in all probability the enormous stones which were used for the fashioning of the columns, the architraves, and the other portions of these beautiful temples, were obtained by the Græco-Romans from the ruins of the more ancient Egyptian and Phœnician structures, upon the foundations of which the present ruins stand.

One of the coins of the time of Septimius Severus, only 32 yrs. after the reign of Antoninus, has on the reverse the figure of a temple with a portico of ten columns, and another has a temple with many columns in a peristyle. The superscription upon them runs thus: "Colonia Heliopolis Jovi Optimo Maximo Heliopolitano," and they probably represent the two existing temples. The inscriptions still to be seen on the pedestals of the two outside columns in the grand portico confirm the evidence of the coins, and appear to fix the date of the erection of the

temples in the reign of Antoninus Pius (see below). About the same time also was probably erected the beautiful little circular temple which was dedicated to Venus. The worship of this goddess, under the name of Ἡδονή ("Pleasure"), was, according to Eusebius, carried on here, with all the accompaniments of licentiousness and vice. The inhabitants of Heliopolis were notorious for their idolatrous rites, and the historian Mentéon states that at their great festivals three negroes were invariably sacrificed to the gods. The Great Temple contained a golden statue of Jupiter, which on festal days was carried about the city in procession; those who were appointed to be its bearers having previously been prepared for the sacred duty, by shaving the head and making vows of chastity (Macrobius). The oracles at Heliopolis were highly renowned, and Trajan consulted them before commencing his second expedition against the Parthians. The place and manner of delivering these oracles will be more fully described below. In 297, during the reign of Diocletian, several Christians were here tortured and put to death, amongst them being a young actor named Gelasinus.

The Emperor Constantine suppressed all the idolatrous worship, and erected a basilica in the midst of the precincts of the Great Temple, the remains of which are still existing. For a short while, under Julian the Apostate (361–363), the heathen rites and persecutions revived; but they were finally abolished by Theodosius the Great, who ascended the throne in 379. The "Paschal Chronicle" says that, while Constantine contented himself with merely closing the Greek temples, Theodosius completely destroyed them, and converted the temple of *Balanios*, the *Trilithon*, into a Christian church. Balanios is a corruption for "Baal Helios" ("the Temple of the Sun"), and its title Trilithon was doubtless derived from the *three* colossal stones at its western foundation.

Heliopolis remained in the hands of the Christians until the year 634, when it was captured by the Moslems under Abu-Obeida el-Jarrah. They abolished the Greek name of the city and restored its ancient title of Baalbek, and they also converted the two great temples into a formidable fortress. The building operations in connection with this fortress have greatly disfigured the beauty and impaired the purity of the grand old temples; and it is to be hoped that these accretions may be removed some day. After remaining for several years in the possession of the Omeiyades, Baalbek passed into the hands of the Abbasides in the year 751. In 876 Ahmed Toulu, the governor of Egypt, took it from the latter, and in 902 it was conquered by the Carmatians, who massacred the inhabitants without pity. The next year, however, it was recaptured by the Abbaside khalif Mouktafi. In 969 the Fatimites seized it, but were dispossessed in 974 by the Turkish general Hafatkin. In 1070 Syria fell under the power of the *Seljuks*, and Ismail, son of Buri el-Tagatkin, became the ruler at Baalbek. His brother Mohamed succeeded him in 1134, but was killed in 1138 by the followers of Zinki, who captured Baalbek and crucified the inhabitants. Nijm Eddîn ("the Star of Religion"), father of the illustrious Saladin, governed the city until the death of Zinki, who was succeeded at Damascus by his illustrious son Nûr Eddîn. In 1158 Baalbek was visited by a terrible earthquake, which overthrew many houses and destroyed the ramparts, the fortress, and a great portion of the temples. The Crusaders under Raymond, Count of Tripoli, attacked Baalbek, but were defeated by Shems Eddîn ("the Sun of Religion"), a famous general under Saladin. Baldwin IV. made a second expedition against the city, and succeeded in carrying off a

considerable booty. Shortly afterwards Shems Eddin revolted against Saladin, who besieged him in Baalbek. Bahram Shah became the governor of the city, and in 1201 he achieved a victory over the Crusaders. In 1203 Baalbek suffered severely from a second earthquake. The Sultan el-Ashraf laid siege to the fortress in 1228, and, after a struggle lasting over a year, Bahram Shah was forced to yield. He retired to Damascus, where he was assassinated by one of his own mamelukes. He had governed Baalbek for forty-seven years, and was succeeded by Ismail, brother of el-Ashraf. During the rule of the latter, Baalbek was again besieged in 1246 by Hassan Eddin, who took it by treaty, without bloodshed. The Tartar sultan Ho[illegible]lako invested it in 1260; and, havi[illegible] captured the city, he destroyed a g[illegible] part of the fortifications.

On May 10, 1318, a disastrous t[illegible]rent from the mountains on the [illegible] overwhelmed Baalbek, and wrough[illegible] grievous devastation. No fewer th[illegible] 1500 houses, including 131 shops, 13 temples and schools, 11 mills, and 4 aqueducts, were swept away, and about 200 lives were lost. The rushing torrent burst through the city wall, which was over 13 ft. in thickness, made a breach of more than 100 ft., and is said to have carried off a tower 40 ft. square and deposited it safe and sound, at a distance of ¼ m.! Tamerlane (*el-Wahsh*, "the Wild Beast") captured Baalbek in 1401, and ruthlessly despoiled the city. In 1516 Syria became subject to Selim I., and from that period Baalbek has belonged to the Ottoman Empire. The city, during the last three centuries, has been the scene of many feuds and contests between the *Harfûsh* emirs, belonging to the Metâwileh, the Druses, and the Moslems. The celebrated Druse chief, Fakr Eddin, achieved some of his greatest exploits at Baalbek and in the neighbourhood; and the scarcely less renowned Emir Beshîr Shehab has also left his name associated with the place. In 1759 Baalbek was again visited by a destructive earthquake, which overthrew many of the magnificent columns of its temples, and completed the devastation which had been wrought by so many centuries of warfare and siege. Indeed, the only wonder is that, after all the disasters which it has sustained, Baalbek is able at the present day to exhibit such magnificent remains of its pristine glory.

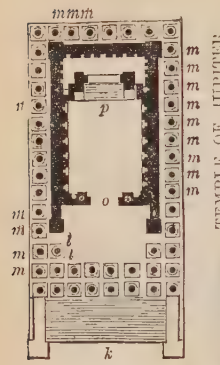
(For a fuller and very interesting record of the history of Baalbek, the visitor is referred to a painstaking monograph which has been written by *Michel Alouf*, whom we recommend as an able and intelligent guide to the ruins.)

The Ruins of Baalbek.

A fee of 1 midjidie is charged to [illegible]h person for admission to the in[illegible]erior of the ruins. Before entering, however, we will make a tour round the exterior, to view the Cyclopean stones and gain a general idea of the extent and grandeur of the ancient buildings. The entire precincts, having been transformed by the Arabs into a fortress, are known by the natives as *Kul'at Baalbek*, or "the Acropolis of Baalbek." As we make our tour around the walls we observe at least three distinct styles and periods of architecture: (1) the Phœnician; (2) the Græco-Roman; and (3) the Arab. The Phœnician remains are distinguished by the colossal size of their stones and the marvellous precision of their execution; the Græco-Roman, by the exquisite regularity and elaborate ornamentation of the details; and the Arab, by the towers, loopholes, and other evidences of military design, as well as by the inferiority and irregularity of their general construction.

We first visit the E. end of the "Acropolis," and notice the façade of the grand portico, which formerly opened upon the hexagonal court, the E. entrance to the enormous

PLAN OF THE TEMPLES, BAALBEK.





(*a*) Grand staircase, now gone.
(*b*) Portico.
(*c*) Triple doorway.
(*d*) Hexagonal court.
(*e*) Triple doorway.
(*f*) Recesses in good preservation.
(*g*) Site of Constantine's basilica.

(*i*) Six columns now remaining.
(*k*) Staircase of Temple of Jupiter, now gone.
(*l*) Fluted columns of portico, standing.
(*m*) Columns of peristyle, still perfect.
(*n*) Leaning column.
(*o*) Great portal with lapsed architrave.
(*p*) Entrance to shrine of oracle.

"Temple of the Sun." A broad and magnificent flight of steps, 33 ft. in height, originally led up to the floor of the portico, extending in width the whole of its length, not including the N. and S. wings (see *a* in plan). This flight of steps was removed by the Arabs, and the materials have been used in their fortifications; but we can clearly see where it formerly stood.

A curious-looking conduit, built upon an arch, has been constructed by the Arabs to convey the water from the source of the *Lejuge*. In the midst of the Arab wall can be seen the bases of twelve columns, which formed the E. face of the Græco-Roman *Pronaos*. The columns themselves have been removed, and are probably to be found in the *Kubbet el-Dûris* (Rte. 39, A), and in the principal mosque of Baalbek. On two of these column-bases are Latin inscriptions (see above), which have been deciphered by M. de Saulcy and others, as follows: **M(agnis) Diis Heliupol(itanis) pro Salute d(omini) n(ostri) Antonini Pii Fel(icis) Aug(usti) et Juliae Aug(ustae) Matris d(omini) n(ostri) castr(orum) senat(us) patr(iae) Aur(elius) Ant(onius) Longinus specul(ator) leg(ionis) I An(tonian)ae capita Columnarum dua aerea auro inluminata sua pecunia ex voto l(ibente) a(nimo) S(olvit).**

The translation appears to be:

"To the great gods of Heliopolis. For the safety of our lord Antoninus Pius Felix Augustus and of Julia Augusta the mother of our lord of the camp, of the senate, of the country, Aurelius Antonius Longinus, chief of the First Antonian Legion, of his own free will caused two brazen capitals of columns to be overlaid with gold at his own expense."

The First Antonian Legion was that more commonly known as the "Parthian Legion."

On each side of the portico is the wall of a wing, more or less damaged by time and weather, and adorned on the outside by pilasters. On the basement of the S. wing is an old doorway. Proceeding southwards we pass the door by which we shall presently enter the ruins, and farther on we see the high wall of the Great Court. Beneath is the doorway of a chamber of the substructural passages, separated into three divisions by two pilasters, but completely built up by the Arabs. Still farther is another doorway, at the side of which is an Arabic inscription, quite illegible. We next arrive in front of the Temple of Jupiter, and observe a wall built by the Arabs on the site of an ancient flight of steps, which led up to this smaller temple, similarly to that of the great temple, described above. By its side is the citadel of the Arabs, traversing which we arrive at the peristyle S. of the colonnade of the Temple of Jupiter, and built on foundations of enormous size. We now cross some gardens, and reach the W. end of the Acropolis. At the S.W. angle is an Arab tower, on which are two inscriptions, the upper one of the time of Bahram Shah (see above) and the lower of Adel, the brother of Saladin.

But now we arrive opposite to *one of the greatest wonders of the world*, the

Cyclopean Wall (*q*) of the original Phœnician Temple of Baal. Six gigantic blocks, each 30 ft. long and 13 ft. high, lie upon a foundation of smaller stones, which themselves would, anywhere else, excite our admiration for their size. They are so exquisitely cut and placed in position that, though no cement has been used, it is almost impossible to insert the point of a knife's blade between them. Indeed, with respect to two of them, the joint is barely visible! Wonderful as these enormous stones are, however, they are completely dwarfed by the **three colossal masses** which they support. These three blocks measure respectively 64 ft., 63½ ft., and 63 ft. in length, and their transverse sections are 14 ft. square! And they rest upon masonry 20 ft.

high! The quarries from which they have been brought are ½ m. away. What must have been the resources of those unknown master-minds of a civilisation lost in the misty realms of antiquity!

Above this almost superhuman substructure the Arabs have built their fortifications, composed of a confused and graceless mixture of column-bases, sculptured friezes, and other fragments of the ancient buildings. Here again is an inscription of the time of Bahram Shah. To the N. of the Acropolis is another wall of colossal stones (*q*) similar in position, height, and size to the six great stones on the W. side, which lie under the three Cyclopean blocks. A vacant space occurs between this probably Phœnician wall and the foundations of the Græco-Roman structure. One of the huge blocks has been pierced through, leaving a doorway into this open space. The natives call this the *Muristan*, and assert that it was formerly used as a madhouse! Here are to be seen some enormous fragments of columns and stones, which have fallen from the N. colonnade of the Temple of the Sun. The lower part of the inner wall is regular and well-constructed, but the upper portion is unsightly, like the rest of the Arab work. The nineteen pedestals of the N. colonnade can be counted in the midst of this Arab structure. A built-up doorway, with a handsome lintel, stands in the lower courses of the Roman wall. To the W. of the colossal wall is the N.W. angle of the Great Court, beyond which is the N. wall of the same. Turning the N.E. corner, we reach the point from which we started, and complete our survey of the exterior.

We now pay our midjidic, and find ourselves in a long, dark, vaulted *Passage*. The walls are formed of massive blocks of stone, evidently of a far older period than the arched roof above. The latter is of Græco-Roman work, the former Phœnician, or, perhaps, Egyptian. This is, indeed, one of the most curious and interesting portions of the whole collection of buildings, and deserves a closer and more careful investigation than seems to have been hitherto bestowed upon it. The stones have clearly been put together in the rough, and have been faced as they stand *in situ*. In some places the facing has never been completed. These substructural remains consis of two parallel passages, running E. to W., each 400 ft. long and 16½ ft. broad, connected by a third passage of similar length and breadth, which runs at rt. angles to them, and at a distance of 33 ft. from the E. end. In the intervening spaces, as well as to the S. and N. of the parallel passages, are several chambers, one at least of which (see below) is intensely interesting and well-adorned. These substructures were utilised by the Græco-Romans as foundations for the vast platform on which the Great Court of the Temple of the Sun was erected, and for this purpose the vaulted roofs were constructed. But it is extremely doubtful whether, in their original design, they were not parts of a great hypæthral temple. They are not apparently, strictly speaking, *subterranean*; and it would be in the highest degree interesting if the huge space between the passages W. of the transverse one could be examined and explored. There are indications, amongst the stonework of the inner walls, of openings which have at one time existed, but which have been blocked up at a subsequent period. These might possibly be re-opened, and entrances made into the interior. Until this is done it is impossible to determine, with any degree of certainty, the original use of these substructural buildings. On the keystones of the vaults are to be seen inscriptions and figures, probably of Roman gods and goddesses. Nearly opposite to the transverse passage, and on the l. hand side of that by which we enter, is an entrance up some roughly constructed steps to the chamber of

which we have spoken above. It is that which was originally entered by the doorway in the S. exterior wall, which is divided into three portions by two Corinthian pilasters, and which has been built up in Arab times (see above). The ceiling of this chamber is magnificently sculptured, and in the walls are several beautifully carved niches. This chamber is evidently Greek in its construction, or has at least been transformed into a Græco-Roman shrine.

At the W. end of the passage by which we entered, the pivot-holes of ancient doorways are to be seen.

On leaving the passage, we surmount the courtyard to the rt., and commence our inspection of the ruined temples by advancing directly to the *Portico* (*b*) in the E. This is the one which we have already seen from the exterior, and which was originally approached by a flight of steps. We can now examine this portico more fully than before. It is 180 ft. long by 37 ft. deep, and must have been wonderfully beautiful in its perfect state. On each side are the wings, separated from the portico by piers with Corinthian capitals, and containing chambers 31 ft. by 38, ornamented by pilasters and intervening niches. One of the wings is still in good preservation; the other has fallen in, and the richly carved *débris* lie inside. The back wall of the portico was also ornamented by pilasters and niches, but the whole has been effaced by the Arabs and by time. The spaces between the pedestals have been built up and loopholed, and Saracenic battlements have been erected on the top of the wings. Three gates (*c*) are to be seen in this wall, the largest, in the centre, being 26 ft. high and 20 ft. wide, and the two side ones 13½ ft. high by 8¼ ft. wide. The S. gateway is, however, the only one now open.

Passing through this, we enter the *Hexagonal Court* (*d*), which is 200 ft. across. If we take our stand before the centre of the original gateway, and look westwards, we begin to conceive the magnificence of the *tout ensemble*, when everything was perfect. Imagining to ourselves the broad stone staircase and portico behind us, we survey the vista in front: The hexagonal court, with three great doorways (*e*) opening into the Great Court; this, in its turn, terminated by a semicircular exit, flanked on each side by handsome *Pylons*; beyond this, the Temple of the Sun itself, consisting of a rectangular colonnade, open to the sky, and surrounded by fifty-four columns, all identical with the six which alone remain as witnesses of their former beauty; in the distance, forming an appropriate background to the scene, the graceful curve of the Lebanon ridge, capped and ribbed with snow during the greater portion of the year, and standing out in clear-cut outline against the bright blue sky behind,—where, throughout earth's wide expanse, can be seen a picture more enthralling or sublime?

The hexagonal court had, in its six sides, chambers which were probably the dwellings of the priests. Each of these chambers was separated from its neighbour by a rectangular corridor with an open façade. In front of each chamber were four columns, none of which at present remain. Only one of these priestly abodes can now be seen, built over the northernmost of the three gateways leading into the Great Court. This is the only gateway now remaining.

The *Great Court*, or "Pantheon," as it is sometimes called, is in the form of a rectangle almost square, its length from N. to S. being 370 ft., and its breadth from E. to W. 314 ft. Around the N., E., and S. sides a series of chambers were arranged in symmetrical order. Starting from the E. gate and turning towards the S., the arrangement was as follows: Next to the gate, a niche 18 ft. wide; then a rectangular recess with four columns in front; then a large chamber in the S.E.

angle; then another rectangular recess with four columns in front; then a semicircular recess, its roof supported by two columns; then, in the centre of the S. side, a large rectangular recess with six columns in front; after that, a semicircular, a rectangular, and a corner recess, exactly corresponding to the eastern portion of the side. The chambers and their arrangements on the N. side were identically the same as those upon the S. None of these chambers and recesses are perfect, and the columns are entirely gone. Enough remains, however, to show the plan and the marvellous richness of the decorations. The two great niches on each side of the E. gates were destined for colossal statues. The interior of each recess was profusely ornamented with shell-topped niches and tabernacles supported by small pilasters. Over the recess ran an uninterrupted entablature, the frieze having garlands of fruit and flowers. The two recesses which are best preserved are the circular chamber (*f*), immediately to the E. of the central recesses on the S. side, and that (*g*) immediately to the W. of the central recess on the N. In the middle of the Great Court is a platform raised above the surrounding level, and said to have contained the sacrificial altar in the old days of paganism. Here Constantine erected his *Basilica* (*g*), portions of which are still visible. To the W. of this platform originally stood the semicircular approach to

The **Temple of the Sun.** This temple, the grandest and most celebrated in the annals of antiquity, stood upon the site of the great Phœnician Temple of Baal; and it is this which has given its name to Baalbek or Heliopolis. The Græco-Roman structure was, if ever finished, merely a hypæthral shell of columns, supporting a magnificent entablature. No signs of any *cella*, or interior shrine, are to be found, nor are there any traces of its foundations. It is perhaps most probable that a *cella* was intended, but that the building was never actually completed. But, however this may be, we can scarcely imagine anything more beautiful than the rectangular colonnade of fifty-four columns—nineteen on each side N. and S., and ten on each side E. and W.—must have been when it stood erect and perfect. The **Six enormous Columns** (*i*) which still remain upright claim the first and principal attention of every stranger's eye. They are 75 ft. high, including base and capital; and over this the entablature rises to the height of another 14 ft. The diameter of the columns at the base is 7 ft. 3 in., and at the top 6 ft. 6 in.; the shafts are composed of three blocks, the base of one, the capital of one, and the entablature reaching from column to column is of one solid stone. The shaft-blocks were clamped by iron, two clamps being inserted in each, the one round and the other square. The style is Corinthian, and the capitals are designed and executed with great skill.

Some critics object to the profusion of sculpture and ornamentation in the entablature, capitals, &c., and talk about the "debased art" of the temples of Baalbek; but it cannot be denied that the effect is magnificent and superb, and one never tires of gazing at those noble columns. The peristyle stood on massive walls nearly 58 ft. high, and its appearance from the surrounding plain must have been overwhelmingly grand. The colossal platform upon which it stood was considerably higher than the level of the Great Court, and measure 300 ft. long from E. to W., by 240 ft. broad from N. to S.

The **Temple of Jupiter** stands on a platform to the S. of the great Temple of the Sun, and on a level considerably lower. It is at once the most perfect and the best-preserved monument of ancient art in Syria. Its dimensions are 227 ft. by 117 ft., and

it is thus considerably larger than the Parthenon at Athens. It faces the E., and had a handsome portico in front, which, like the portico of the larger temple, was originally reached by a stone staircase (*k*), no vestiges of which, however, remain. The peristyle was composed of forty-two columns, fifteen in length E. to W., and eight in breadth N. to S. The *Pronaos*, or portico, had an inner row of six fluted columns; and, farther W. of these again, two others of the same kind, opposite the ends of the *Antæ*. The height of the columns, including base and capital, is 65 ft., and their diameter at the base 6 ft. 3 in., and at the top 5 ft. 8 in. Over the peristyle was a richly ornamented entablature, about 12 ft. high, connected with the walls of the *cella* by enormous slabs of stone, and surmounted by a magnificent cornice. The distance between the columns and the *cella* is 10 ft. The ceiling formed by the slabs was most elaborately decorated. It was divided into spaces, alternately hexagonal and diamond-shaped. In the middle of each was a large figure representing a god or goddess, and all around were smaller busts with traceries of floral and folial work. The whole were exquisitely carved in *alto-relievo* upon the stones. Unfortunately this beautiful colonnade has been grievously damaged and effaced, most of the columns having fallen, and the sculptured carving of the ceiling slabs so much injured as to be scarcely distinguishable. The N. façade is in the best state of preservation; for, of its fifteen columns, nine still remain *in situ* (*m*). At the W. end there are but three (*n*), and on the S. only four (*m*). One shaft (*n*) has fallen against the S. wall, displacing several stones of the *cella*, and yet itself remaining unbroken, so strongly have its three huge pieces been fastened together by iron clamps. All along the S. terrace enormous blocks of stone and columns lie scattered about in hopeless confusion. Of the eight fluted columns which formed the interior of the E. portico, only two now remain, those which stood on the S. side. These two columns, together with the three unfluted columns on the S. and the pilaster of the *cella*, support an embattled wall, which is of Saracenic construction. A portion of a fluted column still remains *in situ* on the N. side of the *pronaos*.

The *Great Portal* (*o*) of the temple, in face of which we now stand, was 21 ft. wide and 42 ft. high; but fallen stones and masses of *débris* conceal from view its greater part. Around it runs a delicately carved border 4 ft. wide, representing fruit, flowers, and vine-leaves. The lintel contains, in addition, little figures in different attitudes, with bunches of grapes in their hands, but this work is much effaced by time. Above this is a frieze, better preserved, consisting of scroll-work and acanthus-leaves; and the whole is finished by a rich cornice. The lintel is composed of three large blocks of stone, the middle one of which became displaced by the earthquake of 1759, since which time it gradually sank lower and lower, until it became necessary to arrest its entire collapse by a pier of masonry built beneath. This needful but unsightly prop is a great eyesore to the beauty of the doorway, and it has also concealed from view the celebrated figure of the eagle, with a *caduceus* in his talons, and long twisted garlands in his beak, which occupies the lower face of the lintel keystone. The ends of the garlands were supported by genii, one of which was represented on each side-block. That to the S. is now quite destroyed; that to the N. remains in good preservation. Two staircase doorways, leading to the two pylons, are situated in the two sides of the Great Portal, but they are now entirely blocked up by *débris*.

We now enter the interior of the Temple of Jupiter, and find it richly ornamented. Its length is 125½ ft., and its breadth 68 ft. It is divided into two compartments—the nave and

the sanctuary. The nave is 97 ft. long, and the sanctuary, at the W. end, 28½ ft. deep. The latter was originally 5 ft. above the floor of the nave, from the centre of which a flight of steps (*p*) led up to it. On each side of the steps was an enormous slab supporting the front of the shrine, and having upon it figures in *alto-relievo*, representing a sacrificial procession. Between the nave and the sanctuary were two massive pillars supporting arches. The side-walls of the *cella* contain each seven fluted pilasters, with Corinthian capitals beautifully carved. Above is a frieze of elegant design, surmounted by a rich cornice. Between the pilasters the space is divided into two stages, the lower of which is arched and the upper surmounted by an architrave. All are elaborately sculptured, and each consists of one single stone. They formed niches for statues, those in the lower stages being supported between the two sides of the niche, instead of resting upon pedestals. In every case the statues are gone, and the side-stones which supported them have been removed. The upper stages have pedestals, and each niche had a statue with two small pillars, one on each side. In the sanctuary are six unfluted pilasters, two on each side and two at the W. end. The niches between are similar to those of the nave.

This sanctuary was the special shrine of Baalbek, and here the people consulted the oracles and received their response. A large statue of Jupiter stood in the centre of the W. wall, and was hollow inside. The priests entered this statue by a subterranean passage beneath the sanctuary. The entrance to this passage was effected by a secret doorway in a chamber in the S. wall, which could be opened or closed at will. By this means the priests were able to obtain access to the interior of the statue without any of the worshippers having their suspicions aroused. The entrances and staircase to this subterranean passage are still to be seen at the present day. Theodosius is said to have converted this temple into a Christian church, and there is a Greek cross carved on a pedestal in the S. wall. By the staircase on the N. of the entrance we can climb up to the summit, whence we obtain a fine view of the interior of the temple.

To the E. of the Temple of Jupiter is the *Saracen Citadel*, which was formerly three storeys high. The upper storey has, however, disappeared, though the traces of it are still to be seen. The citadel is entered by a doorway of arabesque design. Inside are vaulted chambers, which present little of interest to detain the visitor, and are noteworthy only for the contrast which they present to the magnificent buildings of the Græco-Romans.

We now leave the precincts of the Great Temples by the substructural passage through which we entered, and about 660 ft. to the S.E. we come to

The **Temple of Venus.** This little circular sanctuary, though far inferior in size and grandeur to the magnificent temples which we have already described, is nevertheless of wondrous beauty, and would be considered a gem anywhere else than at Baalbek. Originally it appears to have been a rectangular temple, surrounded by columns precisely similar in design to that of Jupiter, but nothing remains of the nave, except a few column-bases visible here and there. The present sanctuary is a circle, 38 ft. in diameter, and is surrounded by a peristyle of six columns, each 26 ft. high and 9 ft. in circumference, surmounted by elegant Corinthian capitals. The columns are 9 ft. distant from the wall of the *cella*, and the entablature above them consists of concave semicircles, which give a beautiful effect to the general view of the exterior. The doorway

of the sanctuary is situated on the N.W. side, and in order to leave room for it, one column has been omitted from the peristyle, which, if complete, would have been heptagonal. The outside wall of the *cella* is ornamented with pilasters and niches, above which runs a handsome frieze. The doorway consisted of three large blocks of stone, but the upper part has now fallen in. It was 20 ft. high and 11½ ft. wide. The interior was originally covered by a dome roof, which has disappeared, and the walls are greatly shattered. In the middle was formerly a statue of Venus. Along the base of the wall runs a frieze, and the wall itself is encompassed by two tiers of small columns, the lower Ionic supporting a plain cornice, and the upper Corinthian with tabernacles over them. In the niches were formerly statues of nymphs of Venus. This sanctuary was probably devoted in heathen times to the licentious rites of the worship of Venus, but it was afterwards converted into a Christian church. Till within the last century it was so used by the Greeks, but it is now entirely abandoned. The church was dedicated to *St. Barbe*, and the building is known even now by the natives under this name. On the E. side of the interior wall is seen a fresco, representing a Greek cross inside a circle.

On the hillside to the N.W. of the ruins are many rock-tombs and ancient sepulchres, one of which contains the name of "*Zenodorus*, son of Lysanias," the latter probably being the tetrarch of Abilene mentioned in St. Luke iii. 1.

A pleasant walk of 20 min. down an avenue of trees brings us to *Râs el-'Ain*, a lovely spot, where the crystal water, bursting from the earth in copious supply, fills a large basin, surrounded by grassy fields. Close by are two ruined mosques; and on the margin of the basin is a stone with an Arabic inscription which evidently referred to one of these two mosques. The translation of the inscription is as follows: "In the name of the God of pity. This holy mosque was built by the humble servant of God, Bilbul er-Roumi, courtier of Melek ed-Dhahr, of the tribe of Sa'ad, for the glory of God and the welfare of humanity. In the last judgment may this satisfy the justice of the glorious God. This work has been completed in the year 672 (*i.e.* 1294 A.D.), in the time of the humble servant of God, Ibn Hassan Mohamed, Governor, of the Court of Melek ed-Dhahr, under the direction of the poor servant, Abbas."

ROUTE 40.

BEYROUT TO TRIPOLI.

1st Day.

Miles.		H.	M.
8½	**Beyrout to Nahr el-Kelb** — *the Dog River* — *Lycus* . . .	2	10
4	**Jûneh**	1	10
7	**Nahr Ibrahim** — *River Adonis* . . .	2	10
5	**Jebeil**—*Gebal*—*Byblos* .	1	35
24½		7	5

2nd Day.

10	**Batrûn**—*Botrys* . .	3	0
17½	**Tarabulûs**—*Tripoli* .	5	20
27½		8	20

The shortest, cheapest, and most direct passage between Beyrout and Tripoli is, of course, by sea, and many steamers pass to and fro. The

journey by land is, however, full of interest for those who wish to see as much as possible of the country.

The road follows the sea-coast the entire way. For the first portion, as far as the Dog River, see "Rides about Beyrout" (Rte. 35, B). There is nothing further of interest till we reach the Nahr Ibrahim; the little town of **Jûneh**, though picturesquely situated on the small bay of the same name, presenting no attraction to detain us.

The *Nahr Ibrahim* is celebrated in ancient legend under the name of the river **Adonis**. The mythological story of Venus and Adonis, so popular amongst the Greeks, and immortalised to us by Shakespeare's poem, came originally from Phœnicia and was connected with this river, Nahr Ibrahim. "From the theatre of rocks at Afka, high up on Lebanon, with its groves and cascades, the sacred river plunges down its deep gorge and hastens to the sea. Hither, at midsummer, the women of Gebal came to bewail Adonis ('their Lord'), or Tammuz ('the Sun of Life'), and feigning to find his head in the sea, or his infant form in a cradle of papyrus on the waters, rejoiced to celebrate his new birth" (Conder, *Heth and Moab*, p. 76). (For **Afka**, see Rte. 42.)

The "women weeping for Tammuz" are denounced by the Prophet Ezekiel (viii. 14); and Milton celebrates the twofold legend in the following lines:

> "Tammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day;
> While smooth Adonis from his native rock
> Ran purple to the sea, supposed with blood
> Of Tammuz, yearly wounded."

The red soil of the banks on either side of the river is the foundation of the poetic legends of Tammuz and Adonis. The waters, descending from the Lebanon heights, bring the red mud down with them, and impart to the river a "purple" appearance, as of being tinged with blood.

The river is spanned by a bridge of a single arch; and a little farther on we see the ruins of an ancient aqueduct, formerly used to convey water from the river Adonis to the city of Gebal. After crossing another small stream called the *Wâdy Fedâr*, we reach

Jebeil—Gebal—Byblos. Here, in this small and insignificant village, we find ourselves in the very centre of the Phœnician worship, the sacred Byblos, city of Adonis and Osiris. The extensive and splendid ruined remains which lie scattered about in all directions attest the ancient size and splendour of Gebal. Here dwelt the **Giblites** mentioned in Joshua (xiii. 5); they appear to have assisted Hiram, king of Tyre, in preparing materials for Solomon's temple (1 *Kings* v. 18, marginal reading). Ezekiel also connects Gebal with Tyre as renowned for shipbuilding and maritime enterprise (*Ezek.* xxvii. 9).

The most conspicuous ruin in Jebeil is the old *Citadel*, which, however, together with the church of St. John to the W. of it, does not date back earlier than the time of the Crusades.

The port, once a famous roadstead for vessels, is now nearly choked up with sand and ruins. The walls of the little town are not more than three centuries old. The streets are lined with great shafts of grey Egyptian syenite, and a vast number of fine granite columns are strewn about in the neighbourhood.

After leaving Jebeil, we cross the *Wâdy Hellâweh*, a narrow streamlet near to which is *Amshît*, standing on a tell to our rt., and containing the ruins of a convent, two churches, and a subterranean chapel, the latter dedicated to St. Sophia. A 3 hrs. somewhat tedious ride ensues before we reach

Batrûn, the **Botrys** of the ancients. Batrûn, though now considerably larger than Jebeil, cannot compare with it in ancient renown, and there are scarcely any traces of antiquity

to be found in the place. Botrys was founded in Nebuchadnezzar's time; and, before the rise of Aradus, it formed the Phœnician frontier fortress. The present inhabitants are all Christians, mostly Maronites.

Passing through gardens watered by a stream called "the River of Nuts," we now ascend a rocky ridge which juts out into the sea, terminating in a bold cliff. This promontory is now called *Râs esh-Shukah*, and its European title is "Cape Madonna." This bold white cliff, a very conspicuous object from the sea, received from the ancient Phœnician mariners the significant name of "the Face of God," the Greek equivalent of which was **Theouprosōpon**. Surmounting the ridge, we obtain our first view of Tripoli. Close to the summit is a Maronite convent. The country here is very rough, the rock consisting of a "hard dolomite, which stands up in grey pillars, like giants turned to stone" (Conder). After passing the small village of Enfeh, on our l., standing at the extremity of a headland, we come to *Kalmôn*—the **Calamos** of Pliny. The village is surrounded by gardens and orchards. Soon after we come to the site of **Marîna**, where is a cliff, covered with cement and painted with frescoes, which apparently belong to the twelfth century. This cliff stands above a ledge of rock in which are several sunk-graves. Marîna was probably once a hermitage; and votive lamps are still burned here over the hermits' graves. A monastery, dedicated to St. James, stands on the hills above. Four m. farther on we arrive at

TARABULÛS—TRIPOLI. *

Population 24,000 (17,000 in town and 7000 in port), comprising Moslems, Greeks, Maronites, Melchites, and Jews. There are eighteen churches and twenty mosques. Tripoli (which in reality consists of two towns, 1½ m. apart, with beautiful orchards and gardens between) is a well-built and picturesque place, standing on both sides of the river *Kadîsha*, at the base of the Lebanon range. The houses are large, and the streets, winding under groined arches, have a quaint and antique look. A great trade in soap is carried on here, and a fair business is done in silk, fruit, and sponges. The port is said to be the best on the Syrian coast, though it is doubtful whether it is better than that at Haifa. The boatmen of the port differ in figure and dialect from the natives, and are said to be almost purely Phœnicians.

On the N. side of the river, on the top of a mound, stands the tomb of *Sheikh Abu Nasr*, who is probably none other than the celebrated Count Raymond of Toulouse, who is known to have been buried here. The castle which he built in the twelfth century is now used as a convict prison. The old church of St. John is now a mosque, containing a sacred fishpond, as at Acre, which is evidently a relic of the ancient worship of *Atergatis* (*Aphrodite*), the Venus of the Phœnicians and the Hittites. The name of the river Kadîsha (derived from *Kadesh*) probably indicates Tripoli as an ancient sacred city of the Phœnicians, the original name of which may have been Kadesh itself. But we know nothing definite about its history until it appears as the **Tripolis** of the Greeks and Romans. This city was situated on the promontory W. of the modern town, the whole of which is strewn with ruins. An old wall, 18 ft. in thickness, can still be traced from shore to shore, across the broad neck of the promontory, and a line of towers extends along the shore to the mouth of the river. The word *Tripoli* signified "the Triple City," and was so called because it consisted of three quarters, founded respectively by colonies from Sidon, Tyre, and Aradus (Diodorus Siculus; Pliny; Strabo).

The mosque of el-Beidawy, 2 m. to

the N., is said to be the old church of St. Anthony of Padua; and it also has a sacred fishpond in its courtyard.

About ½ m. to the S. of the town, and beautifully situated in a gorge of the river, is the white monastery of Malawîyeh, or *Dancing Dervishes*, There are at Tripoli twenty dervishes, chiefly belonging to members of the respectable shopkeeping class, and every Friday they resort to the monastery to dance. Visitors will have no difficulty in witnessing this remarkable ceremony, which commences about two o'clock P.M. Tripoli is the only town in Syria, except Damascus, where the dance can now be seen. (For a full description, see Conder's *Heth and Moab*, pp. 65–72.)

An English consular agent resides in Tripoli, as also those of France and Austria. The *Messageries* mail-steamers call here regularly.

ROUTE 41.

BAALBEK TO THE CEDARS.

	H.	M.
Baalbek to Deir el-Ahmar	2	10
'Ain 'Ata	2	10
Summit of Lebanon	1	20
Cedars	1	20
	7	0

N.B.—In describing the different routes to the Cedars we have omitted to give the distances in miles, as it is almost impossible to do so with any degree of accuracy, on account of the steep and rugged nature of the mountain-paths.

Baggage-animals will take 10 or 11 hrs. by this route. The best arrangement, perhaps, is to leave Baalbek about noon, having sent forward the luggage some hours previously, encamp for the night at 'Ain 'Ata, and cross the main ridge early next morning. There is nothing of interest on the way.

The road leads diagonally across the Plain of Beka'a. In 4½ m. we observe to the l. an isolated column of the Corinthian order, 5 ft. in diameter, and nearly 60 ft. high. It is called '*Amûd el-Benât* ("Column of the Girls"), perhaps originally erected for one of the followers of St. Simeon Stylites (see Conder, *Heth and Moab*, p. 6). *Deir el-Ahmar* is a poor hamlet at the base of Lebanon, containing the ruins of a church. We here commence the ascent of Lebanon by a low side-ridge covered with bushes. Winding through long vales and over rocky ridges, we at length reach

'Ain 'Ata, a little fountain with ruins near it, at the base of the central cliffs. The ascent up the bare and rugged slopes of Lebanon now becomes steep and toilsome. In 1½ hr. the summit is gained, and we look down the wild western slopes to the Mediterranean, 7500 ft. below. A few miles to our rt. is the highest point of the Lebanon range, *Jebel el-Arz*, or *Jebel Mukhmel*, 10,500 ft. high.

A rapid descent of 1¼ hr. brings us to the Cedars (see Rte. 43).

ROUTE 42.

THE CEDARS TO BEYROUT, BY AFKA.

This journey will occupy three good days, and is scarcely practicable except for those who have tents. Still, the scenery is Alpine in its grandeur and beauty, and those who wish to see Lebanon to perfection should follow this route.

1st Day.

	H.	M.
Cedars to Hasrôn . . .	2	20
'Akûrah	7	0
	9	20

2nd Day.

Afka—*Aphek*—*Apheca* . .	2	10
Jisr el-Hajr—*natural bridge* .	4	0
Fukra—*ruined temple* . .		40
Mezra'a	1	0
	7	50

3rd Day.

Nahr el-Kelb—*Dog River* .	5	50
Beyrout	2	0
	7	50

Descending to Bsherreh (see Rte. 43), we cross the Kadîsha below the convent of Mar Sarkîs, and ride along the l. bank to *Bezûn* and *Hasrón*. The road now sweeps round to the S., ascending a lofty ridge to the W. of the central chain. We should not fail to pause now and then to take a look back at the grand views behind us. On a ridge to the W. of the road we may see a small grove of cedars, and there is a large one farther W., below the ridge. After a fatiguing ride of nearly six hours from Hasrôn we reach the brow of a ridge looking down into the Valley of 'Akûrah. The peak of *Sunnîn* towers beyond it. A long and steep descent brings us to the village itself, near a wall of rock more than 1000 ft. high. Through a chasm in this wall runs the ancient road from Baalbek to Byblos (Jebeil).

Crossing the torrent-bed by a natural bridge, and skirting a projecting ridge, we next descend to the great fountain of

Afka — Aphek. This singularly wild and romantic spot is the principal source of the river **Adonis,** which flows into the sea near Jebeil (see Rte. 40). Here we are in the very shrine of ancient mythology, for this is the scene of the fabled loves of Venus and Adonis. The ruined remains on the mound by the waterfall are those of the celebrated **Temple of Venus.** On the banks of the stream, at its proper season, grows in profusion the brilliant little scarlet flower, which has received from the legend its botanical name *Flos Adonis*, as well as its popular title, the *Blood-drop*. The Temple of Venus, which had been the scene of the grossest licentious worship, was destroyed by the orders of the Emperor Constantine (Eusebius, *Vit. Const.* iii. 55).

The village of Afka stands a few hundred yards from the fountain. Its Metâwileh inhabitants bear a bad reputation.

Hence we ascend gradually and wind a shoulder of Sunnîn, and our ride now lies through scenery not to be surpassed in the Lebanon. In a little less than 4 hrs. after leaving Afka we reach *Neb'a el-Assal* ("the Honey Fountain"), one of the main sources of the Dog River. About 20 min. afterwards we come to the chasm through which flows the stream from *Neb'a el-Lebn* ("the Milk Fountain"), another of the sources of the same river. This chasm is spanned by a gigantic *Natural Bridge*, one of the principal wonders of Lebanon. It is called the

Jisr el-Hajr ("the Stone Bridge"),

and, as it lies out of the path, the traveller must take care to order his guide especially to conduct him to the spot. The best view is obtained from below, in the bottom of the chasm, on the S. side. The dimensions of the bridge are as follows:

	Feet.
Span	163
Height	80
Thickness above arch	30
Breadth of roadway	120 to 160

About 1 m. W. of the bridge we come to ruins on a rocky slope, called

Kul'at Fukra. The first we reach is a square tower, probably a tomb. It has two Greek inscriptions; one contains a date 355 (A.D. 43), the other is illegible. The principal ruin is a large temple, 300 yds. to the S., amid a labyrinth of rocks, cut away so as to form a rectangular sunken area. The rocky walls thus formed are the sides of the court; the front is of masonry, with a portico of columns. The body of the temple was somewhat elevated, and stood farther back among the rocks. It appears to have had a portico of six Corinthian columns, 3 ft. 9 in. in diameter. The dimensions are about 100 ft. by 50 ft. Near it is a small enclosure, surrounded by enormous stones. There are several other rude enclosures, and a few rock-cut tombs around. Farther S. are the ruins of a town or village without name or history. In another hour we reach the straggling village of *Mezra'a*. From this spot to the bridge at the mouth of the Dog River we wind up and down glens of the wildest scenery, crossing the river Salîb, a tributary of the Nahr el-Kelb, and passing in succession the romantic villages of *Reifûn*, *'Ajiltûn*, and *Bellûneh*.

The road to Beyrout from the Dog River mouth has been described in the "Rides around Beyrout" (see Rte. 35).

ROUTE 43.

EXCURSION FROM TRIPOLI TO THE CEDARS.

Tripoli is perhaps, on the whole, the best starting-place for making an excursion to the far-famed **Cedars of Lebanon.** The outward and return journey involve, however, a long and most fatiguing ride up steep and narrow mountain-paths. The excursion *can* be accomplished in two days of 10 hrs. riding apiece; but it would be best to divide it into three days at least. Thus:

	Hours
1st Day.	
Tripoli to Ehden	7
2nd Day.	
Ehden to Cedars	$2\frac{3}{4}$
Cedars to Kanobîn	$3\frac{3}{4}$
	$6\frac{1}{2}$
3rd Day.	
Kanobîn to Tripoli	$7\frac{1}{2}$

Turning up the N. bank of the Kadîsha, we pass through the ridge of *Jebel Turbul*, and in $1\frac{1}{2}$ hr. we reach the village of *Zugharta*, in a fertile vale. After crossing an undulating plain for another hour, we commence our steep climb up the winding glens and zigzag acclivities of Lebanon. After $4\frac{3}{4}$ hrs. constant climbing we reach the village of **Ehden** (4750 ft. above the sea), situated on a slope, abundantly watered and surrounded by vineyards and gardens of figs, apricots, and walnuts. This is probably the site of

Eden, mentioned in 2 Kings xix. 12 and Amos i. 5. Here was born Gabriel Sionitâ, the editor of the Syriac version in the Paris Polyglott. At the convent of *Mar Sarkis*, a short distance from Ehden, is a small grove of cedars.

From Ehden to the Cedars is a ride affording glorious views of the deep and noble ravine of the Kadîsha. Villages are perched upon its sides and cling to almost inaccessible cliffs; and terraced rows of mulberries and vines attest the industry of the Lebanon mountaineers.

The **Cedars** stand on a group of knolls, in the middle of a vast recess in the central ridge of Lebanon, at the head of the Wâdy Kadîsha. The grove is now scarcely ½ m. in circumference, and contains about 400 trees. Not more than a dozen of the most ancient trees remain. One or two of these are upwards of 40 ft. in girth; the rest are not more than 5 ft. in diameter. From this, down to tender nurslings, there are to be found trees of every size. Those who expect to see the cedars with long sweeping branches, graceful and feathery, such as those familiar to our eyes in Europe, will be greatly disappointed. They are for the most part so crowded together on the various knolls, that they have interfered with each other's growth. Still, no one can enter the grove without being aroused to feelings of the highest admiration. Alone in their glory, with scarcely a vestige of other vegetation in sight, these beautiful, grand, and noble trees with their fan-like branches, interlacing boughs, gnarled and knotted trunks, and sombre shade, cannot fail to impress every eye that beholds them. And when we think of their antiquity, their ancient glory, their world-wide fame, and the sacred uses to which the "Cedars of Lebanon" were placed, we can comprehend the wonderful magnetic attraction which has for centuries drawn pilgrims to this lonely spot.

Besides the immortal honour which links them to the erection of God's great Temple in Jerusalem (1 *Kings* v., vi.; *Ezra* iii. 7), the "Cedars of Lebanon" are constantly celebrated in the sacred poems of the Hebrew minstrels as symbols of majesty, nobility, power, and strength, and even as emblematic of religious worship (*Psa.* civ. 16; see also xxix. 4, 5; xcii. 12; *Isa.* ii. 12, 13; xxxvii. 24; *Ezek.* xxxi. 3–10; *Amos* ii. 9). One thing is certain, in ancient days the cedar-groves on Lebanon must have been of immeasurably vaster extent and quantity than they are at the present day. Besides the cedars above described, and those at the convent of Mar Sarkîs, there are smaller and less notable groves to be found on the higher slopes of Lebanon N. of Wâdy Kadîsha; near the village of Hasrôn, S. of the Kadîsha; in the neighbourhood of Hadith; on the sides of the ravine N.W. of Afka; and last, but not least, near the source of the Auwali, on the western slopes of the Lebanon, and close to the villages of 'Ain Zehalteh, Barûk, and Maaser (see Rte. 30).

On leaving the cedars, the traveller may follow the choice of several different ways. He may go on to Baalbek, *viâ* 'Ain 'Ata (Rte. 41); to Batrûn, down the l. bank of the Kadîsha, passing through the villages of Hasrôn and *Hadith*, visiting the cedar-groves on his way; to Beyrout, *viâ* Hasrôn, Afka, and Fukra (Rte. 42); or he may return to Tripoli by the route now to be described.

Leaving the road by which we ascended to our rt., we reach, after 1 hr., the village of *Bsherreh*, standing on a steep acclivity, in a wild and romantic position, and surrounded by patches and groves of mulberries. Booths for the rearing of silkworms are seen here and there among the gardens. Below Bsherreh, the Wâdy Kadîsha becomes a narrow precipitous chasm, with perpendicular

walls of rock more than 1000 ft. high. Here, on opposite sides, are the picturesque villages of *Hasrón* and *Hadshit*, whose inhabitants can converse across the chasm, whilst it requires nearly a couple of hours to pass from the one village to the other. In a wild cleft, a little to the E., is a convent where the sun's rays seldom reach.

At 2¾ hrs. from Bsherreh is the convent of **Kanobîn** (*Cœnobium*), built on a ledge of the cliff, and appearing as though it were suspended in the air. This is the principal residence of the Maronite patriarch.

From Kanobîn to Ehden is a little less than 2 hrs., and thence we descend to Tripoli by the mountainous paths up which we climbed.

ROUTE 44.

DAMASCUS TO PALMYRA.

1st Day.

Miles.		H.	M.
23	**Damascus to Kuteifeh** .	6	20
9½	**Je'rûd**—*Geroda* . .	2	35
32½		8	55

2nd Day.

41	**Karyatein**—*Koradœa* .	11	45

3rd Day.

44	**Khan el-Lebn** . . .	12	50

4th Day.

33	**Palmyra** . . .	9	30

The traveller who determines upon a visit to Palmyra must make up his mind to encounter hardships. The road lies across a waste and dreary desert, infested by Bedouin Arabs of the 'Anazeh tribe, and each day demands a fatiguing and monotonous ride of many hours. Nevertheless, to those who are prepared to face these difficulties, a trip to Palmyra undoubtedly forms one of the most interesting episodes in Syrian travel. There are no ruins in the country to compare with those of "Tadmor in the Wilderness."

The best time to make the journey is from the middle of April to the beginning of May, as in the earlier months the cold is severe, and after the middle of May the heat is very oppressive. It is usual to ride on camels or dromedaries, though there is no difficulty about making the trip on horseback, if the traveller is provided with good animals. A plentiful supply of drinking-water is most necessary; as, in the event of water running short between Karyatein and Palmyra, a long digression of between 3 and 4 hrs. must be made, thus considerably increasing the fatigue and discomfort of the journey. No traveller should attempt to make the trip without careful inquiries beforehand as to the state of the country and the means of transport, nor without engaging the services of a trustworthy dragoman or guide. It would be advisable to take the counsel and advice of the British or American consul at Damascus, either of whom, with his well-known courtesy, will supply any information and assistance in his power. An Arab escort is not essential, but the traveller will have to apply to the Turkish Government, through his consul, for a couple of horsemen as far as Karyatein. There there is a small garrison, and the commander of that place will furnish a sufficient escort thence to Palmyra. But on all these points, including the proper charges, &c., the traveller should seek the necessary information from his consul at Damascus. If the trip is made on camel-back it would be well to have a short ride the day before starting,

in order to become accustomed to the peculiar motion of the animal, and to try the saddle beforehand. Much of the comfort of the journey depends upon a good saddle being obtained.

(From Damascus to Kuteifeh, see Rte. 45, A.)

Leaving the Aleppo road at Kuteifeh, we turn in a N.E. direction, and in 40 min. reach *Mu'addamîyeh*, and soon afterwards pass the village of *Ruheibeh*, about 2 m. distant on our rt. We here observe a subterranean aqueduct, the circular openings of which, surrounded by low mounds of earth and stones, continue in a long line parallel to our path. On the N. side of the plain, white mounds mark the course of a similar aqueduct. These aqueducts, constructed on the Persian system, are very large and are lined with masonry.

Je'rûd is the capital of a small province, and the residence of an *Agha*, or border chieftain. The population is about 1500, and the village is large and clean. The inhabitants are strong, hardy, and industrious, and the soil of the plain is fertile and well cultivated. Large salt-marshes and gypsum-mines are in the neighbourhood. From Je'rûd a road direct to Palmyra branches off to the rt., but it is quite waterless, and impracticable for horses. Je'rûd is the site of **Geroda**, mentioned in the "Itinerary of Antonine."

We ride over the plain to

Atneh, about ¾ hr. distant. Here is the last water and the last house between Je'rûd and Karyatein. The traveller should be careful, therefore, to see that his water-supply is replenished for the long ride before him, over the desolate, treeless, uninhabited country. At intervals during our monotonous journey we see traces of an ancient road, and every now and then we come across the ruins of castles, towers, and khans, built to accommodate travellers in the days of Palmyra's glory.

Karyatein is a large village situated in the centre of the valley between the two mountain-ranges N. and S., along which our road lies all the way to Palmyra. Copious fountains have here created a little oasis in the midst of the dreary desert. On the W. of the village is the threshing-floor, the best camping-ground. Some ancient baths, a ruined convent, a Catholic chapel, a mosque, and some broken columns and hewn stones amongst the houses, lanes, and gardens, are the only objects of interest in Karyatein, which is the site of **Koradæa**, an ancient episcopal city in the province of Damascus. The inhabitants of the modern village are about equally divided between Moslems and Christians, the latter being principally Maronites and old Greek Catholics. A garrison is stationed here, and the traveller will do well to call upon the officer in command, who will provide an escort to Palmyra.

The only well between Karyatein and Palmyra is at *'Ain el-Wu'ud* (about 10 hrs. distant from the former place and to the S. of the road between the two), until we reach *Abu Fouaris*, which is a short 2 hrs. from Palmyra.

An old castle, called *Kusr el-Heir*, probably once a convent, stands about 7½ hrs. from Karyatein, and it is visible for many miles before it is reached. Unless the traveller is prepared for the deceptive clearness of the atmosphere, he will be liable to experience a sense of distressing disappointment; for this, as all other objects, appears to be quite close, yet the farther one rides the farther it seems to retire.

Khan el-Lebn is a ruined caravanserai; and the traveller who halts

here for the night should be on his guard against the small snakes which infest the stunted herbage of the ground.

As we approach Palmyra, we perceive square towers on the sides of the narrow opening in the centre of the valley at the base of Jebel el-Abyad. These are the Tower-tombs of Palmyra, distinctly characteristic of the place (see below). On the summit of the highest peak, a mile to the E. of the opening, stands the castle. We enter the pass, and in a few minutes the city bursts upon our view. Long lines of columns, fragments of gateways, arches, walls, and porticoes, with the great Temple of the Sun beyond them all—such is Palmyra. We pitch our tents in the gardens or at the gate of the Temple, and proceed to rest after our long and tedious ride.

PALMYRA—TADMOR.

Castle	374	Inscriptions	374
Colonnade	373	Tadmor	370
Temples	372		
Tower-tombs	373		

There is little doubt that this important place, midway between the Euphrates and Lebanon, and on the caravan-road from Damascus to Baghdad, is of very ancient date; though it is more than doubtful whether the tradition is correct that ascribes the building of it to Solomon (see 1 *Kings* ix. 18; 2 *Chron.* viii. 4). It is, indeed, most likely that it was a flourishing commercial depôt many ages before the time of the great King of Israel. Its situation, as a copiously watered spot in the midst of the wide desert, must have attracted merchants to it from the first dawn of Eastern civilisation. Its Greek name "Palmyra" points to the probability of "Tadmor" being derived from *Tamar*, a "palm"; and, indeed, many critics hold that the word Tadmor in the above-quoted passages of the Bible ought correctly to be rendered Tamar. Others, again, are of opinion that the city referred to in these verses was situated in Judæa, on account of its occurring in a list with other towns undoubtedly so situated. On the other hand, the passage in 2 *Chron.* distinctly fixes it in the neighbourhood of Hamath (Hamah), and we are not inclined, therefore, to accept this criticism. We think that Palmyra is the place indicated in the Bible, and that, if Solomon had anything to do with it, he either restored or enlarged it, erecting warehouses, and, perhaps, fortifying it.

With the exception of these doubtful references in Scripture, Tadmor is not mentioned in history until the time of Pliny. It was then a large city, and an important depôt for merchandise between Judæa and the Mediterranean. In B.C. 34 Mark Antony made an unsuccessful endeavour to reduce the city to subjection to Rome; but about A.D. 130 Palmyra submitted to Adrian, and became a Roman colony. Many of those temples and colonnades, which are so grand even in their ruin, are ascribed to the reign of Adrian, who desired that the place should be called *Adrianopolis*. From this period until the close of the third century, Palmyra rapidly increased and flourished. Though nominally a Roman province, the district of Palmyra was virtually a republic, with a government of its own. It had a senate elected by the people, and many of the public monuments still attest by their inscriptions that they were erected by the Senate and the People.

In the year 260 Odeinathus, a citizen of Palmyra, took Mesopotamia from the Persians, and assumed to himself the title of king. He enjoyed his dignity but a short period, being murdered by his nephew at Emesa (Homs) in the year 267.



PLAN OF PALMYRA.

He was succeeded by his widow, **Zenobia**, one of the most renowned heroines of ancient history. She extended her dominions throughout Syria, Egypt, Asia Minor, and Mesopotamia, and reigned over this vast kingdom for five years. But her army was defeated by the Emperor Aurelian near Antioch, and at Homs. She retired to Palmyra, but her royal city was forced to capitulate after a short siege. She was captured and taken prisoner to Rome; where, covered with all her jewels and bound in fetters of gold, she graced the emperor's triumphal procession. This disaster ruined Palmyra's glory. Aurelian left there a small garrison, which the inhabitants put to the sword; in return for which the Roman emperor devastated the city. It was afterwards partially restored, and the Temple of the Sun rebuilt; but from that period it gradually fell into decay. Now, fifty wretched hovels, clinging to the inner walls of the Temple of the Sun, are all that represent the glorious city of Zenobia.

According to the Druse creed, the fifth incarnation of the Deity took place at "Tadmor in the East," in the person of *Maal*, who "appeared upon earth in the time of Mohamed. His appearance was extremely beautiful and glorious; he was most rich, and travelled alone with 1000 camels with goods and merchandise" (*Book of the Testimonies to the Mysteries of the Unity*). At one time there was a considerable Jewish colony at Palmyra, according to the testimony of the Rabbi Benjamin of Tudela (1173), who is not, however, a very trustworthy authority.

The principal objects of interest in Palmyra may be considered under four heads: (1) The Temples; (2) the Columns; (3) the Tombs; (4) the Walls and Castle.

1. *The Temples.*

Of these by far the most important is the great **Temple of the Sun**, or, perhaps more correctly, the Temple of Baal. It consists of a square court, each side of which is 740 ft. It is surrounded by a wall 70 ft. high, and stands on a raised platform. The wall has a base projecting 20 ft. externally and 10 ft. in height. A range of pilasters supporting a plain frieze and cornice still remains in a great measure perfect. The principal entrance was on the W. side, through a triple gateway ornamented by a portico of ten columns, now destroyed. A flight of steps about 120 ft. wide led up to the entrance porch, the Corinthian columns of which now lie shattered on the ground outside. Round the interior ran a double colonnade with three rows of pillars, each pillar of which had a bracket for a statue. Nearly 100 of these columns still remain *in situ*, many of them with entablatures. The double colonnade resembled that of Herod's temple at Jerusalem. It has been calculated that originally there must have been nearly 400 pillars in this colonnade.

In the centre of the court stood another platform, whereon was erected the *Naos*, or temple proper. A single row of columns 64 ft. high, with bronze capitals (which are now gone), encompassed the shrine, supporting an unbroken entablature, ornamented by festoons of fruit and flowers, held up at intervals by winged figures. The ancient doorway stands between two columns in the W. side—strange to say, not in the centre of the building. Opposite to this door is the entrance to the *Cella*; and this portal is one of the most beautiful remains in Palmyra. The sculptures upon it resemble those at Baalbek. On the ceiling is an eagle with expanded wings, and genii on each side. The interior has been much defaced: the roof is gone, and the mosque which has been built on the site of the ancient *cella* adds

to the disfigurement of the place. On the N. side is a niche containing a remarkable and interesting slab of stone, with the signs of the zodiac in relief round the circumference of a circle, and in the centre seven pentagons with busts, apparently figures of the chief deities. The temple walls are in good preservation. On the W. and E. walls are windows with pilasters between them, and at the N. and S. ends are two Ionic semi-columns. Unfortunately, the houses of the modern village prevent a complete exploration of the magnificent Temple of the Sun.

There are the remains of at least five other temples, some of them containing features of great beauty, especially on the N.E. side of the city; but none of them are to be compared with the Temple of the Sun.

2. *The Columns.*

The **Great Colonnade**, which is the second wonder of Palmyra, commences about 200 yds. from the N.W. angle of the temple court; and here stand the remains of a profusely decorated triumphal arch. Between this and the temple is a prostrate monumental column of gigantic proportions; and scattered around are many splendid capitals and other remains. The colonnade consisted originally of one central and two side avenues, which extended the whole length of the city from S.E. to N.W., a distance of about 3750 ft. The central avenue was flanked by a double row of columns, of which there were about 750 in all. Of these more than 150 occupy their places, and long ranges lie prostrate. The height of the order, including base and capital, is 57 ft. The side avenues were once thought of have also consisted of double rows to pillars, but there are no signs of the exterior rows remaining; and it is more than probable that the Street of Columns was flanked on each side by houses and shops, the whole thus presenting the appearance, when complete, of a gigantic and magnificent *boulevard*, with columns occupying the place of trees. The central avenue would thus have been used for horses and chariots, and the side avenues for foot passengers. Above the colonnade there appears to have run a second and smaller one, covered in. As in the Temple of the Sun, all the columns are furnished with projecting brackets, halfway up, for statues. Probably, as appears from inscriptions still existing, these statues were those of honoured and prominent citizens of Palmyra. They have all, however, disappeared. The colonnade is slightly bent in the middle, and here stand four square piers, where it was crossed by another street, the course of which we can partly trace. At the end of one of these streets are the ruins of a small temple. There are portals between the columns at intervals along the colonnade. A vast number of magnificent columns lay prostrate in all directions. It is believed that this magnificent street formed a part of Adrian's work in the restoration of Palmyra. Inscriptions prove that it was erected before 238.

3. *The Tombs.*

The curious and interesting **Tower-tombs** are peculiar to Palmyra, and are to it what the Pyramids are to Egypt. They are scattered round the city, in the plain, and on the sides of the hills. They are tall square towers, 80 ft. high, and 30 ft. broad on each side. A handsome door admits to the interior, which, in most cases, is four storeys high. Each storey contains *loculi*, and the bodies, when embalmed, were laid in these *loculi*, which were then sealed up. The chambers have beautiful stone ceilings, stuccoed and painted, and above the doorways are rows of busts. There are upwards of 100 of these tower-tombs; but, unfortunately, most of them are now in a very dilapidated condition. The three most beautiful and interesting are called *Kusr el-'Azba*, *Kusr el-'Arûs*, and *Kusr ez-*

Zeineh, which signify the tower or palace of the "Maiden," the "Bride," and the "Adorned One," respectively. It is probable that these tombs were only used for the wealthiest and most renowned; the ordinary classes being buried in the necropolis in the plain, to the S. of a spring, close to which is an altar with an inscription.

4. The *Castle* is situated on the hill to the N., and deserves a visit, on account of the view which it commands. A deep moat, hewn in the rock, surrounds it; and, as the bridge is broken down, it is not easy to effect an entrance. The postern-gate at the S.W. corner affords the least difficult mode of access, but even here it requires an active climber. The castle is of much more recent date than the other buildings of Palmyra, and tradition ascribes its erection to a certain Druse chieftain. There are several chambers and corridors, many of them loopholed. Climbing to the summit of the castle, we have the whole of Palmyra spread out before us; and, by the aid of our imagination, we can picture it to ourselves in its pristine glory. The desert beyond, and the bare white mountain-chains to the W., with the equally bare valley between, only seem to enhance the wonder and beauty of the ancient Capital of the Desert.

On the lower slope of the hill, near the W. end of the grand colonnade, and overlooking the city and plain, is a remarkable group of buildings, which are ascribed by some authorities to Diocletian. They are, however, like most of the other edifices in Palmyra, in a sadly ruined condition.

The *Palmyrene Inscriptions* are of great interest both in regard to history and mythology. The Comte de Vogüé divides them into four kinds: (1) Monumental—*i.e.* attached to the pedestals and brackets of statues; (2) Sepulchral; (3) Religious, chiefly on votive altars; (4) Secular—as, *e.g.*, on articles of terra-cotta. The oldest inscription yet discovered is on a tomb, and bears a date corresponding to 9 B.C. The era from which they all date is that of the Seleucidæ, 312 B.C. Two adjacent columns in the Great Colonnade bear the names of Odeinathus and his wife Zenobia, with the date 271 A.D.

[PALMYRA TO HOMS.

The direct route across the desert, through Beida, Karnain, and Masna, occupies about thirty hours fast riding on a camel, and is utterly devoid of interest. The better way lies through Karyatein (see above); but it is rather the longer of the two. Ten m. (2¾ hrs.) from Karyatein is *Hawarîn*, a small Moslem village, containing the ruins of a square tower, and two churches, with Corinthian capitals and marble bases. Thence, another 10 m. brings us to

Sudud, which is the headquarters of the Jacobite Church in Syria. It is the site of **Zedad** (*Numb.* xxxiv. 8; *Ezek.* xlvii. 15), and is a place of importance, as helping to fix the northern boundary of the Land of Promise. A ride of 12 m. farther brings us to *Hasya*, on the high-road between Damascus and Homs (see Rte. 45).]

ROUTE 45.

DAMASCUS TO HOMS, BY NEBK.

There are two routes to Nebk—the first by Kuteifeh, the second by Saidnâya.

45 (A).

1st Day.

Miles.		H.	M.
23	**Damascus to Kuteifeh** .	6	20
6	**'Ain et-Tîneh** . . .	1	40
29		8	0

2nd Day.

13	**Nebk**	3	35
19	**Burêj**	5	15
32		8	50

3rd Day.

16½	**Shemsîn**	4	35
11½	**Homs**	3	10
28		7	45

Passing through the Christian quarter, and leaving the city by the Gate of St. Thomas—Bâb Tûma—we proceed along the Aleppo road, past the Zênabîyeh, a well of purest water.

We emerge through orchards and olive-groves on to a plain, and pass the villages of *Harista* and *Dûma*. The lowest ridge of Antilebanon is on our l. Leaving the village of *'Adhra* to our rt., below the road, we turn northward, skirting the base of a rounded barren peak, visible from Damascus, and called **Jebel Tinîyeh Abu 'Ata**. At the summit of the pass are a few columns and some heaps of hewn stones. Descending the pass we must be careful to avoid a path to the l. After passing several ruined khans, we enter the desert plain, stretching E. as far as the eye can see, and bounded on the N. by bleak mountains. Below us are the villages of *Aila* and *Kuteifeh*, and in the distance Mu'addamîyeh, Ruheibeh, Je'rûd, and Atneh (see Rte. 44).

Kuteifeh has a handsome khan, built by Senân Pasha about the year 1592 for the accommodation of caravans on the road to Palmyra, Homs, and Aleppo. Here we leave the Palmyra road on our rt.; and, continuing northwards, we cross the plain diagonally, leaving the Salt Lake to our rt.

Passing through the mountain-chain by a narrow glen, we reach **'Ain et-Tîneh** ("the Spring of Figs"). The inhabitants speak the ancient Syro-Chaldaic language. Half an hour up the glen is M'alûla (see Rte. 45, B.)

Our road next lies across a stony and undulating tract, through the Mohamedan villages of *Kaldun* and *Kastul*, to

Nebk, a large village, surrounded by orchards and well supplied with water. The inhabitants are about one-third Christians and two-thirds Moslems; a bishop of the Greek Catholic Church resides here, in a very handsome monastery. The houses of this village are noted for their clean, neat, and comfortable appearance. A branch of the American Mission at Damascus is stationed here.

[Hence a road branches off to the rt., which leads to Palmyra, through *Deir 'Atiyeh* (where is another station of the American Mission), *Sudud*, and *Karyatein* (see Rte. 44).]

About 8½ m. from Nebk we reach

Kâra, a large village with a mixed population of Christians and Moslems, and an *Agha* for its chief. A few columns and some large hewn stones, to be seen amongst the houses, mark the remains of the ancient city of **Comochara**, formerly the seat of a bishop. There are two old churches, one of which is in ruins and the other is the present Moslem mosque.

We next pass between shallow cliffs, and notice along the road the ruins

of watch-towers. In a wâdy is a cluster of springs called *'Ayûn el-'Alak*, noted for robbers; and beyond, on a spur of Antilebanon, is the village of **Burêj**, within a fortified khan, enclosed with high walls and guarded by an iron-plated door.

The next station is

Hasya, also within the walls of a khan, as are most of the villages in this neighbourhood. The notorious 'Anazeh Bedouin infest the country round, and the villagers are frequently exposed to their attacks. Since the establishment of a Turkish garrison at Karyatein, however, the district has been much safer than before. Here we cross the road from Palmyra to Riblah. We now leave behind us the Antilebanon range, and pass **Shemsîn** and *Shinshâr*, leaving the latter a little to the rt. There is nothing of interest till we reach Homs.

---

45 (B).

1st Day.

Miles.		H.	M.
15	**Damascus to Saidnâya** .	4	20
13	**M'alûla**—*Magluda* . .	3	40
28		8	0

2nd Day.

11	**Yabrûd**—*Jabruda* . .	3	20
3½	**Nebk**	1	0
19	**Burêj**	5	15
33½		9	35

3rd Day.

28	**Homs** (see Rte. 45, A) .	7	45

(From Damascus to Saidnâya, see "Rides round Damascus," Rte. 37.)

Passing to our rt. the villages of *Akauber* and *Tawâny*, we reach

M'alûla, one of the most romantically situated villages in the country, lying at the base of one of the side-ranges of Antilebanon, the houses clinging to the sides of a cliff at the mouth of a ravine. Some ruins are scattered among the houses and orchards, and the cliffs are honeycombed with tombs. Rude figures in relief and illegible Greek inscriptions are to be seen on some of the rocks. M'alûla is exclusively inhabited by Christians, who still speak the ancient Aramaic or Syro-Chaldaic dialect, which was the common language of Syria in the time of Christ. 'Ain et-Tîneh (see Rte. 45, A) lies ½ hr. down the glen. M'alûla is the site of **Magluda**, an ancient episcopal city. Beneath one of the highest cliffs above the village is the Greek convent of *Mar Thekla*.

We now ascend a precipitous gorge, and reach the Greek Catholic monastery of *Mar Serkis*, where the wine is very good. A few miles farther on, we leave on our rt. the Moslem village of *Bukh'a*, which, with M'alûla and 'Ain et-Tîneh (see above), form the only three villages in Syria where the ancient Syriac vernacular is still spoken. Crossing a valley, which appears fertile and well-cultivated, and passing several rock-tombs, we come at length to

Yabrûd, called by Ptolemy **Jabruda**, whose bishop, Genadius, was present at the Council of Nice. It is still the seat of a Greek bishopric, and is one of the largest and most prosperous villages in Antilebanon. Madder-root is extensively cultivated here, as also at Nebk. The church is very ancient, and is said to have been built by the Empress Helena. The ceiling, however, is modern. Two or three old square towers, now half ruinous, and some fragments of columns and other remains, attest the former importance of the place.

From Yabrûd to Nebk is an easy hour's ride; and here we join Rte. 45 (A).

ROUTE 46.

BAALBEK TO BEYROUT, VIÂ ZAHLEH.

1st Day.

Miles.		H.	M.
20	**Baalbek to Zahleh** . .	5	0

2nd Day.

20	**Bukfeiya** . . .	6	0

3rd Day.

12	**Beyrout**	4	15

The ordinary route from Baalbek to Beyrout is, of course, along the carriage-road to Shtaura (Rte. 39, A), and thence by the diligence-route to Beyrout (Rte. 36, A). Most visitors will adopt this route; but, for the benefit of those who are travelling on horseback, and who prefer romantic and unfrequented ways, we give a route through the very heart of the Lebanon, by Zahleh and Bukfeiya.

From Baalbek to Mu'allaka we follow the carriage-road (Rte. 39, A) across the beautiful and well-cultivated plain of the Beka'a. Leaving the road just at the entrance to the village, we turn to the rt., and, passing upwards through Mu'allaka, we enter the glen in which is situated

Zahleh. The approach is splendid, and the well-built, whitewashed houses, ranged in terraces round the steep sides of a basin, have an indescribably picturesque appearance. The river Berdûni flows through the midst, between borders of poplars, issuing from a dark cleft in the mountains beyond. The visitor will be struck by the admirable manner in which the terraced vineyards are cultivated. Zahleh is a flourishing town of about 15,000 inhabitants, almost all of whom are Christians. The greater part are Maronites, but there is a small Protestant community; and here is a station of the *American Presbyterian Mission* in Syria, conducted by the Rev. F. E. Hoskins and the Rev. W. Jessup, who will be glad to give any information to visitors.

A branch of the *British Syrian Mission* is also established for Zahleh and Mu'allaka. It was founded in 1860, and at present there are three schools, with a staff of nineteen European and native workers. There are 300 scholars in all; besides which are classes for women, which are very largely attended. Visitors will receive a hearty welcome.

Zahleh suffered considerably during the outbreak between the Maronites and Druses in 1860; but it has completely recovered from the effects thereof.

[Hence, by the aid of a native guide, the ascent of Sunnîn may be made.]

Leaving Zahleh, we wind up the mountain-side among vineyards, and in 1½ hr. we reach the summit of the pass, whence we have a glorious view to the E. and W., from the Beka'a to the Mediterranean. Jebel Sunnîn rises on our rt., ribbed with snow; and the "Church Mountain," with its rounded summit, is on our l. A deep glen, called Wâdy Tarshîsh, commences at our feet, and winds down westwards like a rent in the mountain-side. Our road leads for a time along its rt. bank, and then along the summit of a narrow pine-clothed ridge which divides it from Wâdy Biskinta on the N. After passing for 3 hrs. or more through the wildest and most romantic scenery, we come to the hamlet of *Merûj*, so called from its green meadows. We next reach the top of a beautiful glen winding away down on the rt. to the Nahr el-Kelb. On

its side is the village of *Shuweir*, embowered in mulberry-groves; and on a projecting cliff to the W. is the Greek convent of Mar Elias. Another hour brings us to

Bukfeiya, one of the most picturesque villages in the Lebanon. In the centre of the scattered houses stands the palace of a former governor of the Lebanon. Here is a school belonging to the *British Syrian Mission*. We are now in the district of **Kesrawan**, the inhabitants of which are wholly Maronite.

Hence we reach the mouth of the Dog River in about 2 hrs., and follow the carriage-road (Rte. 35, B) to Beyrout.

ROUTE 47.

BAALBEK TO HOMS.

1st Day.

Miles.		H.	M.
4½	**Baalbek to Nahleh** . .	1	15
14	**Lebweh**—*Leboa—Lybo* .	3	50
9	**Râs Baalbek** . . .	2	30
27½		7	35

2nd Day.

8	**'Ain el-'Asy**—*Hazar-enan*	2	15
3	**Pillar of Hurmul** . .		50
9	**Riblah**—*Riblah* . .	2	30
4	**Kuseir**	1	10
24		6	45

3rd Day.

2½	**Tell Mendeh—Kadesh**—*Laodicea ad Libanum*		40
3	**Sefinet Nûh**—*Noah's Ark*		50
16	**Homs**	4	30
21½		6	0

On leaving Baalbek our path leads N.E. along the base of Antilebanon. At **Nahleh** ("the Torrent") we see a ruined temple on the S. cliff of the torrent-bed from which the village is named. The eastern end of the temple is broken away; the section of the *Naos* still standing measures 78 ft. by 42 ft. Some of the stones are 12 ft. long. The ruins of an aqueduct are seen in the neighbourhood. Passing through *Yunîn* and *Resm el-Haddah* ("the Tracing of the Boundary")—the latter name indicating, perhaps, some connection with the boundary of the Land of Promise—we cross the deep **Valley of Shepherds**, and surmount a gentle swell, from the summit of which we gain our first view to the N. The Pillar of Hurmul is seen far away on the horizon, looking like a church-steeple. In the middle of the plain through which we have passed is another pillar, called *'Amûd el-Benât*—"the Column of the Girls" (see Rte. 41).

We next reach the little village of

Lebweh, situated on a mound in the centre of a shallow wâdy. On the N. side are foundations of an ancient building, perhaps a temple. About 1 m. E. of the village copious springs burst forth from the bare slopes at the base of Antilebanon. These springs are known as *Neb'a el-'Asy*, and are the most southern sources of the Orontes.

The form Lebweh exactly corresponds to the Hebrew word **Leboa**, translated in the Bible in some places "entrance to," in connection with Hamath; as, *e.g.*, *Numb.* xxxiv. 8, where the correct reading might be, "From Mount Hor ye shall point out your border to Leboa of Hamath." Hamath, in this case, would mean the whole district of which the city of Hamath was the capital (comp. "Great Sidon," "Gadara," &c.) In *Ezek.* xlvii. 15 the same word is used in conjunction with Zedad, and is there translated "as men go to." This reading, in that case, should be, "This shall be the border of the land towards the north side, from the great sea, the way of

Hethlon, Leboa, Zedad," &c. If this be so, Lebweh is an important station as marking one of the boundary-points of the Promised Land. The proximity of Resm el-Haddah (see above) would seem to favour this idea. "The entrance of Hamath" has hitherto been generally considered to refer to the plain of the Bukei'a, between the range of Lebanon and the Nusairîyeh Mountains; but we prefer to read "Leboa" as the name of a place, and fix it at this village of **Lebweh**. (For a full discussion upon the subject of the northern boundary of the Land of Promise, see *Heth and Moab*, pp. 7–10.) Lebweh is also undoubtedly the site of the **Lybo** mentioned in the "Antonine Itinerary" as lying on the route between Emesa (Homs) and Heliopolis (Baalbek).

From Lebweh we ride up an easy slope, and passing by the villages of *Neby 'Othmân*, *'Ain*, and *Fikieh*—the last named a flourishing Christian settlement, with gardens, orchards, and running streams—we come at length to

Râs Baalbek, on the edge of the plain. Beside its fine spring we can encamp for the night. The ruins of a little town are to be seen along the S. side of the glen, with the foundations of two old churches.

At Râs Baalbek we diverge to the W. from the direct road to Homs, and, crossing a bleak plain, we reach

'Ain el-'Asy. Here is the real birthplace of the Orontes, as its very name implies. The Arabic title of this river, el-'Asy, signifies "the Rebellious," and it is so called because it flows northwards—that is, in an opposite direction to all the other rivers in the country.

The stream from 'Ain el-'Asy flows some 50 yds. before it joins the Lebweh branch, and from this point the breadth of the river is more than doubled. It then passes through a rocky gorge 300 ft. deep, breaking here and there into foaming rapids. 'Ain el-'Asy has been identified by Conder with **Hazar-enan**—"the Village of the Springs" (*Heth and Moab*, p. 8), and we are disposed to agree that the site is correct (*Ezek.* xlvii. 17). In this passage, as Conder points out, the curious term "the north northward" should, in all probability, be rendered "the Orontes northward," for the Hebrew word translated "north" is "Tzephon," which seems (Strabo) to have been the old name of the Orontes, probably for the same reason as it is now called el-'Asy (see above).

Near to the fountain, in the side of a cliff on the rt. bank of the chasm, is the hermitage of *Mar Marûn*, the founder of the Maronite sect. The convent, perched nearly 300 ft. above the river, reminds one somewhat of Mar Sâba (Rte. 10, E). A gallery in the rock, 40 yds. long, leads to chambers of various sizes cut in a precipice 50 ft. high. The entrance is defended by a loopholed wall.

Surmounting the white chalky slopes E. of the river, we next visit

Kamu'a Hurmul, or "the Pillar of Hurmul," a solitary monument in the midst of a barren plain. It stands on the crest which divides the basin of the Litâny from the Plain of Homs, and the view from it is very fine. The Lake of Homs with its island mound, and the larger mound of Tell Mendeh to the S. of it; Riblah with its poplars; Hurmul on the slopes amid orchards and gardens; the tall mosque tower of Jûsieh; the rocky Antilebanon; the dome of Hermon; the heights of Lebanon sinking downwards to the plain on the north; the tortuous Orontes and his deep ravines—are all conspicuous objects of interest from this spot.

The pillar stands on a pedestal formed of three layers of basalt, and consists of two storeys, each with a cornice and flat corner pilasters, the whole surmounted by a pyramid. The height of the monument is nearly

80 ft. The masonry itself is of limestone. On the sides of the pillar are represented, in rude bas-relief, the hunting of the wild boar, deer, wild bull, and bear. There is no inscription to tell the date or origin of the structure. It has been supposed by some to be the tomb of a Roman emperor somewhere about the time of the Antonines; but it is more probable that it has been erected here to commemorate some great battle for the possession of Syria.

We now cross the dreary and barren basalt downs to Riblah, passing on the way, at some distance to our rt., the ruins of *Jûsiet el-Kadîmeh* ("the ancient Jûsieh"), identified by Robinson with the **Paradisus** of Ptolemy. Before reaching Riblah we see traces of an old aqueduct, formed by walls of mud. These mud aqueducts probably existed in the time of the Hittites, as would appear from the Egyptian sculptures.

Riblah is a large mud-village on the rt. bank of the Orontes, with no traces of antiquities save the ruins of a church. And yet Riblah must be at least 3000 years old. It is mentioned as one of the border-towns of the Promised Land (*Numb.* xxxiv. 11), and here, 800 years later, Jehoahaz the son of Josiah was confined "in bands" by Pharaoh-necho (2 *Kings* xxiii. 33). Here also the eyes of King Zedekiah were put out by Nebuchadnezzar, after he had been forced to witness the execution of his sons (*ibid.* xxv. 6). Riblah was the most northerly place visited by the great explorer Robinson.

Hence we ride on to **Kuseir**, a large village, half Moslem, half inhabited by Greek Christians. Here is the residence of a Kaimakam, or governor of the district, and here is also the seat of a Greek bishopric.

From Kuseir we move W. to

Tell Mendeh, a dark mound on the banks of the Orontes. The mound is covered with heaps of rubbish and other evidences of very ancient remains, and round the base are strewn many hewn stones and fragments of columns, &c. It has been known for several years that this was, in all probability, the site of *Laodicea ad Libanum*, so called to distinguish it from *Laodicea ad Mare*, the modern *Ladikiyeh* (Rte. 49). But it has been reserved for Conder to make the far more important discovery that Tell Mendeh is indeed none other than the mighty capital of the ancient Hittites, the renowned **Kadesh on Orontes**, where occurred the famous conflict between Kheta Sar, the king of the Hittites, and the great Ramses II., Pharaoh of Egypt. This illustrious battle, which took place in 1361 B.C., is recorded in an epic composed by the Egyptian court poet, Pentaur; and this epic, together with the subsequent treaty of peace, which was engraved on a silver plate, is to be seen to this day inscribed on the outer wall of the temple at Karnak. On the walls of the Ramesseum at Thebes is a representation of Kadesh; and a great picture, containing 1100 figures and measuring 57 ft. by 25 ft., all carved in stone, intended to represent this same battle of Kadesh, is visible on the temple of Abu Simnel. These remarkable sculptured records have long excited the interest and attention of Egyptologists, and Conder is to be congratulated upon his satisfactory identification of this great city of old. (For a full description of Kadesh and the Egyptian records, see *Heth and Moab*, pp. 18–34.)

Here, then, we are in the very centre of the ancient Hittite country. The **Hittites** (see *Introduction*) were one among many Lucanian tribes, whose headquarters were apparently in Asia Minor and Armenia. The two great sacred capitals of the Hittites were Carchemish on the Euphrates and this Kadesh on Orontes. The nation attained to great power at a very early period, but appear to have suffered a great disaster at the battle of Megiddo (see Rte. 19), from Thothmes III., as

far back as 1600 B.C. The Hittites had spread as far south as Hebron by the time of Abraham (*Gen.* xxiii. 10–20), and Esau married two of the "daughters of Heth" (*ibid.* xxvi. 34; xxvii. 46). Joab visited Kadesh when he numbered the people, for "Tahtim-hodshi" in the Authorised Version of the Bible is merely a corruption of the true reading, "Kadesh of the Hittites" (2 *Sam.* xxiv. 6). In the times of David and Solomon the Hittites were still a powerful and independent nationality; Uriah the Hittite was one of David's trusty champions; Hittite princesses were found in the harem of Solomon; and "the kings of the Hittites" had friendly relations with him (*ibid.* xi.; 1 *Kings* x. 29, xi. 1). Kadesh is mentioned by Herodotus (iii. 5), under the name of *Cadytis*, as "a city of the Syrians, not inferior to Sardis."

To the S.W. of Tell Mendeh is a spring called *'Ain el-Tannûr*, which is probably to be identified with the Biblical **Ain**, to the W. of Riblah (*Numb.* xxxiv. 11).

Proceeding N. from Tell Mendeh we come, after a ride of a couple of miles, to an earthen enclosure about 300 yds. square, with mounds at the angles, and a ditch outside 40 ft. deep. The angles face the cardinal points of the compass, and this fact probably indicates that this curious enclosure is of Assyrian origin. Egyptian monuments invariably have their *sides* facing to the points; Assyrian monuments have their *angles* so directed. The name of the enclosure is as remarkable as its appearance, for it is called **Sefînet Nûh**, or "Noah's Ark." How or when this title became attached to it, or what was the original purpose of this curious place, is now unknown.

The Lake of Homs, called in Arabic **Baheiret el-Koteineh**, is 6 m. long and 2 m. wide, with an island mound in it, ¾ m. from the eastern shore. This island, called **Tell el-Baheireh**, was believed to have been the site of Kadesh until the question was settled by Conder. At the N. end of the lake is a great dam, to the existence of which the lake itself is due. Several large tells are to be seen in the neighbourhood, which might possibly be found to cover the ruins of ancient Hittite towns. A large aqueduct, between high mud banks, runs from the lake to the city of Homs.

Below the dam there are ruins on both banks of the river, and several mills are passed on our way. A little ruined shrine is on the l. bank, a short distance N. of the lake. Here are five basalt columns, 2½ ft. in diameter, and a stone cut out into an arch 3 ft. across, now forming a *mihrab* facing south.

There is nothing further calling for special notice until we reach Homs.

ROUTE 48.

TRIPOLI TO HOMS AND HAMAH.

1st Day.

Miles.		H.	M.
8½	**Tripoli to Khan Abdeh** .	1	30
11	**Nahr el-Kebîr**—*River Eleutheros* . . .	2	15
11	**Tell Kalaish** . . .	2	25
10	**Hadîdeh** . . .	2	20
9½	**Khurbet et-Tîn** . .	2	0
8½	**Homs**—*Emesa* . .	1	30
58½		12	0

2nd Day.

Miles.		H.	M.
8½	**Tell Bîseh** . . .	1	30
5⅔	**Restan**—*Arethusa* . .	1	10
8	**Pserin**	1	25
6	**Hamah**—*Hamath* . .	1	15
28		5	20

There is a new carriage-road from Tripoli to Homs and Hamah, and a diligence runs every other day. The times between the above stations are, therefore, those of the diligence. On horseback they would, of course, be considerably longer.

Diligence Fares: Tripoli to Homs —1st class, 4 midjidies; 2nd class, 3 midjidies. Homs to Hamah—1st class, 2 midjidies; 2nd class, 1½ midjidies.

Besides the diligence there are private carriages to be obtained; fares according to agreement. From eight to ten heavy goods waggons leave Tripoli daily, carrying imported goods into the interior. The export traffic along the road is also very important; the principal export trade at Tripoli is in wheat.

The new highway, which was built by forced labour, is fairly well constructed, but the direction is not good, as, according to the orders of Midhat Pasha, the governor of Syria, the line of the old road was followed. In consequence of this there are many unnecessary windings.

The road runs parallel with the sea as far as the first station—*Khan Abdeh*, near the Nahr el-Bârid ("the Cold River"). On the S. bank of this river is a large mound covered with ruins, perhaps the site of the ancient ecclesiastical city, **Orthosia**, which was 12 Rom. m. N. of Tripoli. Continuing to run in a line with the shore, we cross in succession the *Nahr el-'Arka* and the *Nahr el-'Akkâr*. The former river is named from the town of

'Arka, one of the most ancient of the Phœnician cities. It was situated on the N. bank of the stream, about 6 m. from its mouth, on the top of a tell above a deep ravine. A small modern village, still bearing the ancient name, lies just to the E. of the tell.

Traces of old ruins are to be found lying about. The inhabitants of 'Arka—the *Arkites*—are mentioned in the Bible as early as *Gen.* x. 17, but the name does not occur again in the Scriptures. Pliny and Ptolemy, however, both refer to it, and Josephus records a visit made to 'Arka by Titus after the destruction of Jerusalem. At a later period the city was called **Cæsarea of Lebanon**. Here was a temple dedicated to Alexander the Great, in which an annual festival was held. The Roman Emperor Alexander Severus was born in this temple on the very day of the annual festival. 'Arka subsequently became the seat of a bishopric. During the Crusades it resisted a siege for two months. Since that time it has gradually fallen into ruins.

The Nahr el-'Akkâr takes it name from the district in which it rises, and the district again is named after an ancient town which now stands in ruins upon the mountain-side. It was destroyed during the rule of the great Druse Sheikh Fakr Eddin. The northern section of Lebanon is called *Jebel 'Akkâr*.

We now leave the sea and turn to the N.E., inland. After a few miles we cross the *Nahr el-Kebîr*, the river **Eleutheros**, at *Khan Ayash*. The height here is 72 ft. above the sea-level. The river Eleutheros was the *Northern border of Phœnicia* (Strabo). It rises in the Jebel 'Akkâr, and flows through the plain of *Bukei'a*, which forms the northern boundary of the Lebanon range. Upon this plain we now enter. To the S. of us lies the noble range of Lebanon, and to the N. the Nusairîyeh Mountains. The latter range, so called after the tribe which inhabit it, is one which would well repay a most diligent and careful exploration; for the whole district from Khan Ayash as far as

Homs is one continued series of ruined and deserted villages, constructed of basalt—a proof that this important region was once far more inhabited than it is at present. Even now the population is continually decreasing.

(For an account of the Nusairîyeh, see *Introduction.*)

The Jebel Nusairîyeh was called in the classics **Mons Bargylus**, and its inhabitants were the famous **Assassins.**

After crossing the river Eleutheros the road ascends gradually, till we reach *Tell Kalaish*, where the diligence halts for half an hour.

The village of Tell Kalaish is inhabited by some rich Arabs, who formerly migrated hither from Yemen. They have brought into their power the inhabitants of all the villages within a radius of 2 hrs., and they treat them as absolute serfs. They oppress them with every kind of labour and hardship ; so that the poor creatures drag out a miserable existence, and groan under the lash of their cruel tyrants.

After leaving Tell Kalaish, we cross the *Nahr el-Aswad* ("the Black River ") by a bridge 600 ft. in length. On our l. hand we see, in a proud and conspicuous position, the Crusading castle,

Kul'at el-Husn, on the summit of a hill at the S. end of the Nusairîyeh range. The fortress is nearly square, having a high wall, strengthened by towers. The entrance is on the E. through vaulted passages. On the S. side is a square tower, of Crusading work, connected with the main castle by a wall. In the interior of the keep, which is now used as the residence of the governor of the district, is a Gothic hall with groined roof. The history of the castle reaches no farther back than the Crusades, and it is first mentioned in 1101, when an unsuccessful attack was made upon it by Raymond of Toulouse. It was held by a garrison of the Hospitallers until 1271, when it fell into the hands of the noted Bibars.

The Crusaders called the place *Husn el-Akrad* ("the King's Stronghold ") ; and it was also known as the *Crac des Chevaliers*, the term Crac being a contraction of Kerak, a common Syriac word for a fortress ; as, *e.g.*, Kerak at the S. end of the Sea of Galilee, Kerak in Moab, and Khurbet Kerak on Mount Carmel.

The view from Kul'at el-Husn is very fine, and includes Lebanon and Antilebanon, the Mediterranean, the great Lake of Homs, the tower of Safîta (once the stronghold of the Nusairîyeh chief, Ismail Khair Bey), and Deir Mar Jerjis, or the convent of St. George. A mile away from this convent, lower down the river, is

'Ain Fauwâr ("the Bubbling Spring "), which is the source of the old **Sabbatic River,** called in Arabic Nahr Sebta. It was so called because of the curious fact that it flows intermittently, generally once in every seven days (Jos. *Wars* vii. 5, 1), popularly believed by the Jews to be on the Sabbath day. As a matter of fact, the intervals vary from four to seven days, at the expiration of which periods of inactivity the water flows out in torrents, and continues to pour down the valley for five or six hours.

The Plain of the Bukei'a, which commences nearly opposite to Kul'at el-Husn, is an extinct crater about 5 m. long, dotted about with fine oak-trees, and intersected by a northerly branch of the Eleutheros. The road ascends considerably to the next station, *Hadideh*, and reaches its highest point at *Khurbet et-Tîn*, where it is 1670 ft. above the sea-level. Between Hadîdeh and Khurbet et-Tîn lie the ruins of the ancient Christian town, **Liftîyeh.** These ruins have a very large extent, but are quite uninhabited ; though many of the buildings are still in good preservation. On the houses, which are constructed of basalt, are to be

seen numerous carved crosses and Greek inscriptions.

The road descends from Khurbet et-Tîn until we reach the bridge over the river **Orontes**; and then it ascends to **Homs**, which stands just 1500 ft. above the level of the sea.

HOMS—EMESA.

Population, 30,000, including 8000 Greek Christians, 2000 Melchites, and 20,000 Moslems. Homs is a clean, compact town, entirely built of basalt, situated in the midst of a fertile plain, and surrounded by a wall measuring 1½ m. in circumference. On a mound to the S.E. are the ruins of the citadel, which was blown up by Ibrahîm Pasha. On the top of this "Castle Hill" are remains of the old walls and a granite pillar-shaft. An excellent view of the town and its environs can be obtained from this position. Homs contains few remains of antiquity, beyond some scattered fragments of granite, basalt, and limestone columns. The **Mosque of Light** is, however, an ancient basilica of three aisles, with a courtyard on the N. The capitals of the pillars are Byzantine; the eastern apse has been entirely destroyed. In this mosque is an old Greek inscription, as follows:

Κυκλοτερης κοσμοιο τυπος βασιλευς εκο-
(μισσεν)
Εθνεα παντα εχοντα σοφαις φρεσιν ηνιο-
χ(ευων),

which has been rendered thus by Dr. Hayman into English:

The king (who is) the round image of the universe won over
The peoples having all things by driving a chariot with skill.

(Conder, *Heth and Moab*, p. 44.)

The King of the World here referred to is the Sun-God of Emesa, rendered notorious in Roman history by the Emperor *Heliogabalus*, who was a native of this place, and called himself "Sacerdos Dei Solis," or *Priest of the Sun-God*. He became emperor in 219, and, having been murdered, was succeeded in 222 by his cousin, Alexander Severus, born at 'Arka (see above). Half a century later, Odeinathus, husband of the renowned **Zenobia**, was assassinated in this city, Zenobia herself, with her brave army, being shortly after defeated on the neighbouring plain. Emesa was early constituted an episcopal see, and Silvanus, its bishop, suffered martyrdom during the Diocletian persecution.

In 636 Emesa was captured by the Saracens. In 1099 the Crusaders, after having gained possession of Antioch by bribery, marched up the valley of the Orontes and took Homs. Since then the town has had its full share in the stirring incidents of Syrian history, and, unlike many other North Syrian towns, it has continued to flourish and prosper, with a numerous population and a busy trade.

Pliny, Strabo, and Ptolemy all mention the city under the name of **Emesa**, or Hemesa, and in the Talmud it is called *Hamatz*. It has never been identified with any place mentioned in the Bible.

A diligence runs every two days from Homs to Hamah, the road lying the whole way along an elevated plain. The district is here exceedingly fruitful, and during the spring months a ride along this road is very enjoyable, there being on both sides continuous stretches of rich cornfields. In the autumn it is, however, monotonous, as everything looks waste and desolate. No trees, no shrubs or bushes, refresh the eye—nothing but one great plain of red earth, with here and there a village looking out upon it. Our first stage is Tell Biseh and our second **Restân**, to the E. of which lies **Zifrûn**, the site of *Ziphron*, one of the northern border-cities of the Promised Land (*Numb.* xxxiv. 9).

At Restân we cross the Orontes by a very ancient bridge over a deep chasm. Portions of old walls and gates, fragments of columns, and

traces of streets, mark the site of **Arethusa**, an ancient episcopal city.

Pserin is next passed, and then we come to

HAMAH—HAMATH—Epiphania.

Population, 35,000, including 4000 Greek Christians. The town is built in the narrow valley of the Orontes, and on both sides of the river, over which are several bridges. Here we can see the *N'aûrah*, or huge water-wheels, at work, pumping up the water into aqueducts which convey it to the houses and mosques. One of the wheels is upwards of 70 ft. in diameter. Hamah stands 725 ft. above the level of the sea. The mound on which the castle stood is in the midst of the town, but the castle itself has disappeared. The houses are built in the Damascus style, of sun-dried bricks and wood. The town is noted for its beauty, cheapness, and salubrity; but the inhabitants are proud and haughty Moslems, fanatical and ignorant in the extreme.

Hamah has become specially known to archæologists of the present day through the famous

Hamathite Inscriptions. The stones containing the inscriptions are four in number, and are now in possession of the Turkish Government. One of the stones has two separate inscriptions on it, one on the end and the other on the side. They are all of black close-grained basalt, and are so large that it took four oxen and fifty men a whole day to carry one of them half a mile. Plaster-cast facsimiles of the inscriptions were carefully taken by the Rev. W. Wright and Mr. Green in 1872, and are now preserved by the Palestine Exploration Society. They are supposed to be of the ancient Hittite language; and when a bilingual inscription shall fortunately be discovered, it is believed that very important results will follow from the reading of the Hamathite Inscriptions. (For a full and interesting account of the discovery of these inscriptions, see *Special Papers* of P.E. Survey.)

Hamath ranks amongst the most ancient of the known cities of the world, being, according to the Biblical account, at least 4000 years old (*Gen.* x. 18). It was a noted place and the capital of a kingdom at the time of the Exodus, and its name is mentioned in almost every passage in which reference is made to the northern border of the Promised Land (*Numb.* xiii. 21, xxxiv. 8; *Josh.* xiii. 5; *Judges* iii. 3; *Ezek.* xlvii. 16, 17, xlviii. 1). The kingdom of Hamath bordered Damascus on the S. and Phœnicia on the W., and included the whole valley of the Orontes from its source to the border of Antioch. Hamath was captured by Sennacherib (*Isa.* xxxvii. 12, 13; 2 *Kings* xviii. 34). It is called "the great" by Amos (vi. 2); and when the Greeks established the kingdom of the Seleucidæ it received the name of *Epiphania*, in honour of Antiochus Epiphanes. Like so many towns in Syria (*e.g.* 'Akka, Beisân, Beit Jibrîn, &c.), the Greek name has passed away, and in the modern name of Hamah we see the original Hamath. The city early became, and still remains, the seat of a Greek bishopric.

ROUTE 49.

BEYROUT TO ANTIOCH, BY TRIPOLI.

Miles.		H.	M.
	1st and 2nd Days.		
52	**Beyrout to Tripoli** . .	15	25
	3rd Day.		
19½	**Nahr el-Kebîr** — *Eleutheros* . . .	5	15
9	**'Ain el-Hayyeh**—*Marathus*	2	30
28½		7	45
	4th Day.		
3	**Tartûs**—*Antaradus, Tortosa*		50
21½	**Bâniâs**—*Balanea* . .	6	0
24½		6	50
	5th Day.		
12	**Jebeleh**—*Gabala* . .	3	20
15	**Ladikîyeh**—*Laodicea* .	4	10
27		7	30
	6th Day.		
35	**Kesâb**	9	40
	7th Day.		
15½	**Nahr el-'Asy** — *River Orontes* . . .	4	20
3	**Suweidîyeh** . . .		50
3	**Selûkiyeh**—*Seleucia* .		50
21½		6	0
	8th Day.		
17	**Beit el-Mâ**—*Daphne* .	4	45
4½	**Antâkiyeh**—*Antioch* .	1	15
21½		6	0

When the weather is fine, the most agreeable way of performing the journey from Beyrout to the mouth of the Orontes is to hire a small coasting-vessel, which, with a fair wind, can sail the distance in from 25 to 30 hrs. We can run into every little intervening harbour, and visit the ancient Phœnician settlements.

French steamers also run from Beyrout to Alexandretta, and from thence Antioch can be reached in about 10 hrs.

We take the land route the whole way.

(From Beyrout to Tripoli, see Rte. 40. From Tripoli to the Nahr el-Kebîr, see Rte. 48.)

A mile and a quarter beyond this river we pass **Sumra**, mentioned by Strabo under the name of *Simyra*, and supposed to be connected with the *Zemarites* (*Gen.* x. 18). In another 3 m. we ford the Nahr el-Abrash, or "Speckled River," and pass to our rt., on the slopes of the Jebel Safîta, the Crusading castle of *Yahmûr*, sometimes called "the Castle of Safîta."

'Ain el-Hayyeh ("the Serpent's Fountain") is next reached. Here are the ruins of **Amrît**, the *Marathus* of Strabo. It was in ancient days one of the principal cities of the *Arvadites* (*ibid.* x. 18), and even in the time of Alexander the Great was an important and populous town. During the Roman period no mention is made of the place, which had probably by that time become ruined. The present ruins are mainly Phœnician (Renan). A handsome mausoleum, resembling some of the tombs at Palmyra; three monuments with rudely sculptured figures; and an excavated temple of very ancient date, with a massive throne on a rocky pedestal in the centre, the seat of the old Phœnician idol,—are the principal objects of interest amongst the ruins.

Just opposite to 'Ain el-Hayyeh is the island of Hebles, and to the N. of it the more important *Ruâd*, formerly called *Aradus*, and the headquarters of the Arvadite race. To the rt. of the road, on the hills parallel to the shore, a fine view is to be obtained of these islands, of Jebel Safîta, of Mount Lebanon,


NORTHERN SYRIA
for
HANDBOOK FOR TRAVELLERS
GULF OF ISKANDERUN
MEDITERRANEAN
Jebel el Ala
Plain of Ketin
Jebel Gbab
Jebel Mukhmel
Bukaa
Lake of Homs
ANTAKIA (ANTIOCH)
HALEB (ALEPPO)
HAMAH (Epiphania)
HOMS (Emesa)
TRIPOLI
BAALBEK
DAMASCUS
PALMYRA
BEYROUT
Iskanderun
Beilan
Arsus
Ras el-Khanzir
Suweidiyeh
Selencia
El Asy (Orontes)
Jebr Okrab (Casius)
Kesab
el Buseir
Prdeh
Es-Shugur
Bahdaliyeh
Wady Kandil
Ladikiyeh (Laodicea)
Nahr el-Kebir
Jebelch
Tell Sukat
Baldeh
Banias
Markab
Nahr Bos
Zimreh
Ain Ibrahim
Tartus
Ruad I. (Aradus)
Amrit
Ain el-Haiyeh
Nahr el-Barid
Kubbet el Beidar
El Mina
Kalmon
Enfeh
Batrun
Amshit
Jebeil
Nahr Ibrahim
Adonis R.
Nahr Kelb
Beyrout
Bahr el Abyad
Ras el-Khanzir
Jebel Mukhmel
Ain el-Asy
Ain el Lebweh
Nebk
Kara
Yabrud
Ma'arret en-Naman
Khan Sufra
Kinnesrin (Chalcis)
Kal'at el-Husn
Restan (Arethusa)
Zifrun
Shinshar
Shemsin
Hagya
Sudud
Burej
Riblah
Ras Baalbak
Kara
Jerud
Ruin
Attye
Dumeir
Harista
Athra
Nebk
Kutaifeh
Kal'at Sim'an
Jebel Simán
Aintab
Katoura
Kal'at Nerim
El Burak
Khan Tuman
Ma'arra
Sermein
Riha
Kefr Lata
Ramah
Jisr
Hawash
Apamea
Kal'at el Mudik
Kal'at es-Seijar (Larissa)
Harbanda
Tel Mindau
Sheikh Mohammed
Arka
Kaa
Kara'a Hummul
Hummul
Lebweh
Ain Lebweh
Kuniin
Deir el Ahmar
Nahleh
Columns
Jisr
Jisr
Jisr

and, below us, of the ruins and quarries of Amrît.

After crossing the Nahr el-Ghamkeh, we next reach

Tartûs—Antaradus. The Crusading castle of Tartûs is one of the most interesting structures along the coast. It is enclosed on the land side by a double wall of bevelled stones, defended by towers and by two rock-hewn moats—the one between, the other outside of, the walls. The outer wall is more than 60 ft. high in one place. The main entrance is at the N.E. angle, near the sea, where a stone arch spans the moat; the old drawbridge has disappeared. This leads to a hall with a groined roof. Thence we cross the inner moat to the courtyard, on the l. being a chamber 155 ft. long by 66 ft. wide, its vaulted roof supported by five granite columns. One of the six large windows in front of this chamber is ornamented with Corinthian columns, and over it is the figure of a lamb. A short distance to the E. is a church.

The old cathedral of Tartûs is still nearly perfect. The style of architecture is Gothic, and resembles that of the churches at Lydda and Samaria.

Tartûs is a corruption of *Antaradus*, a name given to the place by the Greeks on account of its situation, opposite to Aradus, the island. It is of Phœnician origin, and was built by the Arvadites to facilitate communication between the island and the shore. In the time of Alexander, the kingdom of Aradus extended as far north as the river Orontes. Antaradus is mentioned by Ptolemy (second century), and it had a bishop of its own. It was rebuilt by Constantius in 346, and called *Constantia*. During the Crusades it was a strong and important position, and was then called *Tortosa*. The Castle of Tortosa is frequently celebrated in Crusading records. In many respects Tartûs reminds one of Athlît (see Rte. 21, D).

The **Island of Ruâd—Aradus**—can be visited by boat from Tartûs. It is about ¾ m. in circumference, and contains a population of about 2200 souls, who live in the half-ruined chambers of old palaces, and who are principally sponge-fishers by profession. The whole island is one large rock, with layers of sand overlying it. It is filled with rock-cut cisterns. The remains of ancient grandeur are numerous, the double wall, constructed of bevelled stones, being in places at least 30 ft. high and 15 ft. thick. Many basalt columns are scattered about, and on some of them are Greek inscriptions. Ezekiel mentions the inhabitants of this island as being amongst the principal sailors and soldiers who frequented Tyre (*Ezek.* xxvii. 8, 11).

[From Tartûs an interesting excursion may be made to

Husn Suleimân, situated in the heart of the Nusairîyeh Mountains, about 6 hrs. ride inland. This fine castle was discovered by the American Palestine Exploration Survey, lying in a valley surrounded by wooded hills. The principal ruin is a rectangular enclosure, facing the cardinal points, 450 ft. long by 280 ft. wide, with a gate on each side 10 ft. wide and 20 ft. high. On the cornice of the E. gate is a Greek inscription, recording the erection of the building at a date given as 682; but of what era is uncertain. Beside the N. gate is an inscription in Greek and Latin, which states that a province of Asia was entrusted to Marcus Aurelius Claudius by the Roman Emperor Valerianus. The date of this inscription is probably about 253–259. Within the enclosure is an Ionic temple, without a portico; and beneath it is a fountain.

A short distance to the N. of this great enclosure is another group of ruins, containing a small temple, of apparently the same date as the former; many columns and hown stones, and, at the E. end, the

remains of a church. Nothing at present is known of the history of these buildings.]

Passing the small harbour to the N. of Tartûs, we next reach Karnûn, the ancient *Karné*, and principal seaport of the Aradians. The Greeks called it *Caranus*. It is now a ruined place. We next cross the *Nahr el-Houssein* and the well of *'Ain et-Tîn*; then pass to *Khurbet Nasîf*, where there are numerous ruins; and *Zimreh*, a ruined town. After fording the *Nahr Bôs*, we may turn off from the direct road to Bâniâs, and ascend the mountain to

Kul'at Merkab. The castle of Merkab, or *Margat*, as it is sometimes called, stands on the summit of a volcanic rock, 1150 ft. above the level of the sea. The sides of the hill are inaccessible, except at the S., where a narrow neck connects the peak with a low range. Here a deep moat has been hewn in the rock, and beside it is a round tower 70 ft. high, with walls 16 ft. thick. A vast cistern, formerly supplied with water from the E. mountains, occupies the neck. In the castle enclosure are handsome halls, magazine, vaults, and stables; and the place might easily have accommodated a garrison of 8000 men. The Crusaders knew it as *Castrum Merghatum*, and it was occupied by the Knights Hospitallers. In 1285 the Sultan Kalawûn of Egypt undermined the walls and captured the fortress. Merkab is the capital of the Nusairîyeh district.

From this place we descend again to

Bânias—Balanea—which is pleasantly situated on the shore, with *Nahr Bânias* winding round it on the S. It is now deserted, but heaps of hewn stones, and other remains, attest its former importance. It is mentioned by Strabo under the name of **Balanea**, so called probably from some ancient baths in the neighbourhood. A bishop of Balanea attended the Council of Nice. Afterwards, on account of the Saracen attacks, the seat of the bishopric was removed to Merkab. The foundations of the old cathedral can still be traced.

We next cross the Nahr es-Sin—probably connected with the *Sinites* (*Gen.* x. 17)—on the S. bank of which are the extensive ruins of **Baldeh**, called by Strabo and Pliny **Paltos**. About 2 m. farther on we reach the Nahr Sukât, which flows into a pretty little bay of the same name. Here again are many ruins, but their name and history are unknown. On *Tell Sukât*, a mound to the N.E., are the remains of an old castle.

Jebeleh—Gabala—which we next reach, is now but a poor village, built of old materials. A mosque, with a tomb adjoining—containing the remains of a Sultan Ibrahim—and a large bath close by, are the only objects of interest in modern Jebeleh. A Byzantine fortress stood here in the seventh century, when the Moslems conquered this district. In 969 Jebeleh was recaptured by the Byzantines, but again fell into the hands of the Moslems in 1081. In 1109 it was taken by the Crusaders, and was finally retaken by Saladin in 1189. In the "Itinerary of Antonine" it is called *Gabala*. Jebeleh is the centre of the district where is grown the celebrated Jebeleh tobacco, esteemed a rival of the equally renowned *Latakia*, grown in the neighbourhood of Ladikîyeh.

To the N. of Jebeleh are the remains of a large Roman *Theatre*, 300 ft. in diameter, now much ruined and decayed, and encumbered with Arab hovels. The small harbour is worth a visit, its piers being of the most massive style of Phœnician architecture, formed of immense blocks of stone. More than forty granite columns lie in the water beside the shore.

The ride from Jebeleh to Ladi

kîyeh, of rather more than 4 hrs., lies through a bleak district, infested by Nusairîyeh robbers. The land, though fertile, is badly cultivated, and abounds in wild boars, hyenas, and jackals. Midway we pass a hill covered with the ruins of a large castle, the name of which is not known. After crossing several streams and small rivers, we reach

Ladikîyeh—Laodicea. ✻

The Phœnician name of this place was **Ramantha**; but it was a place of no importance until it was rebuilt (B.C. 290) by the celebrated Seleucus Nicator, the founder of the *Seleucidæ*, who named it after his mother Laodice. It was known as **Laodicea ad Mare**, to distinguish it from the other town of the same name, close to the Lake of Homs, and occupying the site of the royal Hittite city, Kadesh on Orontes. The latter place was called *Laodicea ad Libanum* (see Rte. 47). The Romans patronised Laodicea ad Mare, and Dolabella sustained a long siege here. At the close of the second century the town was laid waste by Pescennius Niger, but was afterwards restored by Septimius Severus. Under the Byzantine emperors, Laodicea was the seaport of Antioch. In 1102 it was captured by Tancred, and in 1188 by Saladin. Under the Counts of Tripoli, Laodicea again came into the possession of the Europeans; but the Sultan Kalawûn of Egypt (see above) finally destroyed the fortifications and castle in 1287. Ladikîyeh has suffered greatly from earthquakes. The modern town contains about 6000 inhabitants, of whom about five-sixths are Moslems. Tobacco, silk, and sponge are its principal articles of trade; but the business and agriculture carried on in and around Ladikîyeh are nothing to be compared to the capabilities of this fertile district, if there were only a reliable form of government.

Some remains of the ancient grandeur of Laodicea are to be found amongst the modern houses of Ladikîyeh. The principal is a square structure in the S.E. quarter, each side of which measures about 50 ft., and is pierced by a large arch, the angles being ornamented with pilasters. On the walls are sculptured representations of shields, helmets, &c. But the arches are now filled in with modern masonry, and the whole is occupied as a dwelling. Near this building are four Corinthian columns, once forming probably the colonnade of a temple.

The *Harbour*, at the N.W. angle of the promontory, is nearly ½ m. from the town. The entrance to it is very narrow; and on one side is a pier on granite columns, on the other a projecting Saracenic tower. The French *Messageries* steamers call here once a fortnight in each direction between Beyrout and Alexandretta.

[LADIKÎYEH TO ALEPPO.

There is a direct road from Ladikîyeh to Aleppo, but there is nothing of interest in it to attract the tourist. The country traversed is, however, fertile and picturesque, and the journey can be accomplished in three days. The principal places *en route* are Jendîyeh, Bestîn, *Bahluliyeh*, *Krusin* (where there is a khan), and **esh-Shughr**, in the valley of the Orontes. Crossing the river by a bridge, the road ascends gradually to the fertile plain of **Keftîn**, whence it winds through an undulating country to Aleppo.]

[LADIKÎYEH TO ANTIOCH (DIRECT).

There are two routes from Ladikîyeh to Antioch—the one which we shall presently follow, the other, and more direct, through Urdeh. This road follows the coast to Wâdy Kandîl (see below), and then strikes N.E. through wild upland scenery. An escort may be necessary by this route, as the region through which it passes is not always safe, owing to the treacherous character of the Nusairîyeh. It occupies two days hard riding, or three days travelling easily. The

Turkish language is chiefly spoken N. of the Nahr el-'Arab.

Urdeh is situated in a well-watered valley at the foot of Jebel Akr'a (see below), and is inhabited by about 1000 Moslems and 200 Greek Christians. Hence the road passes through Beit el-Mâ—**Daphne**—to Antioch.]

The second route, which we now take, passes through the village of *Kûsana*, then crosses the *Nahr el-'Arab*. On our l. is a low cape jutting into the sea, called *Râs Ibn el-Hâny*, on the N. side of which are ruins, and a small village—*Mînet el-Burj* ("the Tower Harbour"). This may be the *Heraclea* of Strabo. After passing the Wâdy Kandîl, we commence the ascent of the range of Mount Casius, now called *Jebel el-Akr'a*. The peak itself towers in the distance. On a small bay at the S.W. base of Casius is *el-Bouseit*, the ancient **Poseidon** mentioned by Herodotus and Strabo.

Several hours' hard and weary riding from Ladikîyeh brings us to *Kesâb*, a large Armenian village, with a Protestant communion in connection with the American Mission. Many of the houses are partly subterranean. From Kesâb we commence the ascent of the main portion of

Mons Casius—Jebel el-Akr'a. The summit of this mountain is a cone of limestone, upwards of 5000 ft. in height. Its graceful form and conspicuous position have rendered it famous in all ages. A temple dedicated to Jupiter Casius stood on its side, about 400 ft. above the sea; and here an annual festival was held, at which on one occasion Julian the Apostate offered sacrifice. The Emperor Hadrian climbed the summit of Casius in order to witness the curious spectacle of night to the W. and day to the E., which can be seen before sunrise from that position (Pliny). The Jebel el-Akr'a ("the Bare Mountain") is so called from the nakedness of its upper portions. The view from the summi is very extensive and magnificent, the whole of the island of Cyprus being plainly visible. The mountains of Taurus, in Asia Minor, can also be distinguished to the far N., whilst Lebanon stretches away to the S.

Descending the steep slopes of Mount Casius to the N., we enter the plain of the **Orontes**, and cross the river, near its mouth, by a ferry. The Orontes is here about as wide as the Thames at London Bridge, but is sluggish and shallow. The land around its mouth is very fertile.

Suweidiyeh lies on the N. side of the river, in a beautiful plain covered with orchards and mulberry-groves. Silk-culture is here extensively carried on. The place, though low, is healthy, owing to the prevalence of strong W. breezes from the sea.

Passing a wely dedicated to St. George, we next visit

Seleucia, the ancient harbour of Antioch, whence SS. Paul and Barnabas set out on their first missionary journey (*Acts* xiii. 2–4). It was founded, like so many other cities in Northern Syria, by Seleucus Nicator, from whom it took its name. The great founder of the Seleucidæ was buried here. During the rule of that dynasty the city was a place of great importance, and was called the "key of Syria." Under the Romans its prosperity was continued, and Pompey constituted it a free city, on account of its refusal to join Tigranes. After the conquest of Syria by the Moslems, Seleucia gradually fell away into its present ruined and desolate condition.

Behind the city rises a steep hill to the N., now called Jebel Mûsa, but classically known by the various names of *Pieria*, *Rhossus*, and *Coryphæus*. From its first title the port was sometimes called *Seleucia Pieria*. From the sides of the mountain there runs a small stream, called by the ancients the Coryphæus. On its S. bank are the ruins of an amphitheatre.

The old town stood partly on the plain and partly on the lower slopes of the mountain, the rocky sides of which are filled with tombs, well worth a visit. Some of them are exceedingly large, one measuring 59 ft. by 27 ft., and containing *loculi* for thirty-two bodies. At the S.E. corner of the ancient city are the remains of the "Antioch Gate," from which the old walls can be traced upwards of 5 m. in circumference. At the N. corner is the ancient "King's Gate," and a little farther to the W. the "Market Gate." Beyond this is the *Harbour*, consisting of an artificially excavated dock, connected by a canal with the open sea. This basin is the most remarkable work of the kind along the Syrian coast. The walls enclosing it are still in a good state of preservation. The canal is now for the most part filled in with mud and other *débris*. On both sides of the entrance are jetties formed of huge blocks of stones secured by iron cramps. The ancient floodgates are about 50 yds. E. of the S. jetty, which is the better preserved of the two. The passage for vessels was cut out of the solid rock, and the remains of a tower on each side are visible. The harbour itself was an irregular oval about 500 yds. long by 400 yds. wide. The most remarkable and interesting feature amongst the ruins of Seleucia is an enormous *Channel*—partly a cutting, partly a tunnel—excavated out of the solid rock, and leading from the upper part of the city to the sea. It is 22 ft. wide, and may be divided into five parts. The first part is a cutting, 600 ft. long and in some places 120 ft. high. The second is a tunnel, 293 ft. long and 24 ft. high; and the third another cutting, 204 ft. long. The fourth is a second tunnel, 102 ft. long; and lastly comes a third cutting, 1065 ft. in length, the E. part of which is crossed by a bridge leading to a fine necropolis. At the E. end is a torrent-bed, across which a strong dam has been built to direct the stream into the tunnel. The object of these gigantic works was to prevent the city from being flooded by the overflow of water which was wont to collect in a rocky valley above it to the N.

In the upper part of the town stood the *Acropolis*, and an ancient rock-hewn road can be traced leading up to it. A tower, groups of columns, and other ruined remains are to be found on the plateau of the upper city.

The direct road from Seleucia (now called **Selûkiyeh**) to Antioch follows the rt. bank of the Orontes, but we shall make a *détour* to Beit el-Mâ. Proceeding a short distance along the rt. bank of the river, we wind through luxuriant clumps of myrtle, oleander, and other flowering shrubs. A mass of purple rocks impedes our further progress along the riverside, and we make a wide circuit up the mountain, reaching the river again a few miles higher up. Here we cross a ferry, and ascend a steep pass to

Daphne, now called **Beit el-Mâ**, or "the Water-house." The spot is beautifully romantic, in a secluded glen, overhung by mountains. A few dilapidated mills now occupy the place of Daphne's ancient temples, no traces of which can be seen. Daphne was founded by Seleucus Nicator, and combined the twofold attractions of a resort of pleasure and a shrine of devotion for the inhabitants of Antioch. Here the ancient rites of Greece were imitated in all their fascinating luxury and licentiousness. The temple was embosomed in a grove of laurels and cypresses; the senses of pilgrims were gratified with harmonious sounds and aromatic odours, and the grove was consecrated to health, enjoyment, and love. Here was the mythical spot where Daphne was transformed into a laurel-tree by Apollo. Besides the central temple of Apollo, there were other shrines, dedicated to Venus, Isis, Diana, and other goddesses. Theatres baths, assembly-rooms, and other

magnificent buildings clustered around the shrines; and classic poets vied with each other in extolling the beauties of Daphne. With the rise of Christianity Daphne fell into decay, and nothing whatever, except the natural scenery, now remains of Daphne's former glory.

Winding along a wild and lonely mountain-path, we presently behold Antioch at our feet. Its situation is beautiful, standing in the broad valley of the Orontes. We descend a steep mountain-path, pass beneath one of the crumbling towers, and stand within the ancient city of Antioch.

ROUTE 50.

HAMAH TO ALEPPO.

There are two routes which we may take: the *first*, the usual caravan-route, which is the shorter, but less interesting; the *second*, by el-Bârah, which has been called "the Pompeii of Northern Syria."

50 (A).

Miles.		H.	M.
23½	Hamah to Ma'arret el-Na'amân . . .	6	35
20	Sermîn	5	35
15	Ma'arret el-Ikhwân .	4	10
12	Khan Tumân . . .	3	20
9½	Aleppo	2	40
80		22	20

By hard riding this route may be accomplished in two days, with a halt for the night at Sermîn. It generally, however, occupies three days.

There is nothing whatever to detain us until we reach

Ma'arret el-Na'amân, which stands on the brow of a low hill. It was once a considerable city, and is the site of **Arra**, mentioned in the "Itinerary of Antonine." Here is a mosque with a dome supported on eight columns. Outside the town are a few ancient remains. It derives its name from Na'amân Ibn Beshîr, one of Mohamed's followers. It has a ruined castle.

[From Ma'arret el-Na'amân excursions may be made in the neighbourhood, which abounds in ruined towns and villages, both amongst the hills and on the undulating tract which stretches E. from their base. Of these the principal are—

1. **Dâna**, which lies about 3 m. to the N.N.W., and contains a handsome mausoleum, with four-columned porch; near to which is the celebrated Olympus monument.



PLAN OF CHURCH AT RUWEIHAH.
Scale 100 ft. to 1 in.
(From Fergusson's "Architecture.")

2. **Ruweihah**, nearly 3 m. farther N., which contains some of the most beautiful and interesting ruins in Northern Syria. Here is to be seen the earliest specimen known of arches separating the nave from the aisles of a church. They date from the early part of the sixth century. One of the churches is especially magnificent. By its side stands an open building, with columns supporting a dome, probably either a baptistery or a tomb-monument. To the N. is

a small ancient temple with Corinthian pilasters.

3. **Kefr Lâta**, the chief attraction of which is its ancient necropolis. Amongst the tombs are rock-hewn chambers with ornamental façades, and a great quantity of sarcophagi and tomb-grottoes are cut out of the solid rock. From the heights above this village we have a commanding and extensive view.

4. **Deir Dârîn**, a beautiful ruined monastery, about 2½ m. to the W. of Ma'arret el-Na'amân.]

The road to Aleppo branches off in two directions, the more direct of which passes through *Serâkib*, to the E. of Sermîn ; but we take the l. hand road to

Sermîn, which was formerly a large town, but is now nearly deserted. It has a very great number of wells and rock-cut cisterns, and on the S.E. is a vast rock-hewn vault supported by pillars, and divided into chambers. The inhabitants of the district around Sermîn utilise the numerous subterranean caverns as dwellings.

Between this village and Aleppo the route passes through a bleak, undulating plain, which is parched in summer and marshy in winter, and is more or less infested by Arab robbers.

On a height beyond the valley of the **Kuweik** stands the Khan Tumân, named after one of the Mameluke Sultans. A short distance after passing this khan we catch our first sight of Aleppo.

---

50 (B).

1st Day.

Miles.		H.	M.
12	**Hamah to Kul'at es-Seijâr**—*Larissa* . .	3	20
13	**Kul'at el-Mudîk**—*Apamea*	3	35
25		6	55

2nd Day.

Miles.		H.	M.
23	**El-Bârah** . . .	6	25

3rd Day.

12½	**Rîha**	3	30
9	**Sermîn**	2	30
21½		6	0

4th Day.

36½	**Aleppo**	10	10

An escort is desirable for this journey. A pleasant ride across a fertile plain, where we cross a tributary of the Orontes by the Jisr el-Mejdel, brings us to the foot of some low hills, at the N. end of which, overlooking the Orontes, stands

Kul'at es-Seijâr—Larissa. The castle is strongly situated on a high triangular point. On the E. is the gorge of the river, on the N. and W. are rocky precipices, and on the S. is a moat, with dilapidated walls and towers. At the N.E. angle is the main entrance through a Saracenic gate. On the plain to the S. and S.W. are the remains of ancient buildings, the site of **Larissa**, founded by Seleucus Nicator. It was formerly the seat of a bishop.

Crossing the Orontes by a bridge of ten arches, we traverse a plain, studded with artificial mounds, and, after passing to the rt. and l. several deserted villages, we finally reach

Kul'at el-Mudîk—Apamea—also founded by Seleucus Nicator, and named by him after his Persian wife, *Apama*. The splendid situation of the place induced him to select it as a commissariat station, and it became one of the principal centres of the great kingdom of the Seleucidæ. During the revolt of Syria, under Cæcilius Bassus, it held out for three years, till Cassius took it B.C. 46. In the early centuries of the Christian era, Apamea became the seat of a bishopric. In the seventh century it was destroyed by Khosroes, and in 1152 its ruin was completed by an earthquake. During the time of the Crusaders the site was still known

under the corrupted form of **Fâmieh**, but its ancient name is now quite forgotten by the natives. On the top of a mound is a Saracenic castle, with a small village within its walls. The ruins of Apamea lie on a level plateau to the N.E. of the castle. The N. gate of the city is nearly perfect, and the main street extends in a straight line, about 1 m. long, to the S. gate. On each side of the street is a Corinthian colonnade, many of the columns reaching to a height of 30 ft. About the middle of the street is a large ruined building, with a mutilated statue of Bacchus in front. Other streets cross this main avenue at rt. angles, some of them also lined with colonnades. The sites of temples, churches, and other buildings can be clearly traced, but the whole ruins are greatly overgrown with brushwood.

Accommodation for the night can be obtained, if necessary, in the house of the head sheikh of the village.

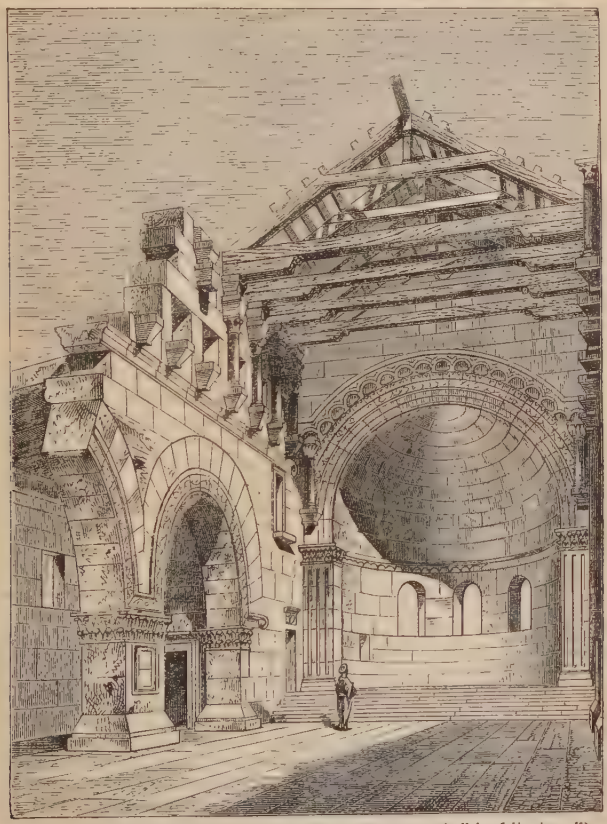
We next pass through a beautifully fertile and well-watered valley, in which is a small lake swarming with dark-coloured fish; and presently we observe traces of a Roman road, 16 ft. wide, with milestones still erect. Leaving the village of *Hawâsh* on our l., we ascend a steep winding path out of the valley of the Orontes, and, after a somewhat fatiguing and dreary ride, we reach

El-Bârah, now a squalid village, but once a populous and important town. It derives its title of "the Syrian Pompeii" from the wonderful state of preservation in which its splendid and extensive ruins still remain. It is situated in a valley at the S. end of the *Jebel Riha*. The ruins are more than 3 m. in circumference. The castle, which stands on the N. side of the valley, is of Saracenic origin, and of later date than the surrounding houses, from the materials of which it was built. There is a church, 150 ft. long by 100 ft. wide, with a vast number of Corinthian columns. The private houses are most interesting, and many of them nearly perfect. A large house on the S. side is especially deserving of attention. Through an arched doorway opening on to the street we pass into an oblong court, with verandah in front and recess behind. The grand saloon had a large door in the centre of the E. side, opening into an anteroom. A smaller door on the S. led into the garden, and two others on the W. opened on a long gallery. In the N. end are four large arched windows, in the S. two, in the W. six, and in the E. eight. There are numerous other chambers, both on the ground floor and second floor, and there was also an attic. The gable-ends of the slanting roofs still remain. In the enclosed garden behind the house is to be seen the old summer-house and other offices. The ruins of el-Bârah reveal to us, with wonderful clearness, the domestic architecture of the former inhabitants of Northern Syria. We see here their saloons, chambers, kitchens, offices, baths, and gardens; their places of amusement, churches, temples, and burying-grounds. The old city was evidently Christian, for the sarcophagi in the interesting tombs are ornamented with crosses. One rock-cut tomb between the village and the ruins has a broad staircase, over which is a cross within a circle, with an episcopal staff, on each side of which are the letters A and ω. Of the ancient history of el-Bârah nothing definite is known.

[About 3 m. to the S.E. of this place are the ruins of **Khurbet Hâss**, amongst which is a magnificent basilica with a double row of seven columns. A smaller basilica is also to be seen here, as well as a splendid mausoleum with rock-cut niches and several curious monuments in the extensive necropolis.]

From el-Bârah we proceed over a tract of country of considerable elevation. On the top of a hill to the

N.W. is the conspicuous wely, dedicated to **Neby Eyûb** ("the Prophet Job"). Passing through the village of *Meryan*, which contains a number of ruins, we come to *Ramah*, a small village, surrounded by trees, and occupying the site of an ancient town. Thence our road lies northwards, through a succession of rich and fertile orchards, vineyards, and olive-groves, with ruins constantly in view, and many picturesque villages embowered in trees.

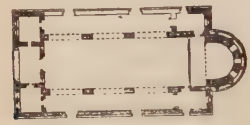


APSE OF CHURCH AT KALB LOUZY. (From Fergusson's "Architecture.")

Rîha is a small town of about 3000 inhabitants, prettily situated at the N. base of Jebel Arb'aîn. On the hill-side are tombs and ruins of ancient buildings. In the neighbourhood of Rîha are a number of interesting ruined sites, such as **Kefr Lâta** (see Rte. 50, A), which lies about 3 m. to the E., across the shoulder of the ridge.

From Rîha, if the traveller has leisure, he may make a *détour* through the district of the **Jebel el-'Ala**, which is inhabited by Druses, and abounds in ruined cities of the highest interest.

For a full description of this district, see Count de Vogüé's *Syrie Centrale*, which the traveller should certainly have with him if he desires to explore this neighbourhood. Another valuable book is Fergusson's *History of Architecture*, which contains descriptions and illustrations of the principal buildings in this remarkable region. **Kalb Louzy**, Kefr Maris, Kokanîyeh, Beshindelayeh, Kefr Kûleh, and Kerek Bûzeh are all well worthy of a visit. An excursion of this nature would occupy at least a week.



PLAN OF CHURCH AT KALB LOUZY.
Scale 100 ft. to 1 in.
(From Fergusson's "Architecture.")

To the N. of Rîha is the town of **Edlib**, with a population of nearly 9000 inhabitants, of which about 800 are Christians. It is surrounded by olive-groves, and the manufacture of oil-soap is extensively carried on here. Either *Edlib* or **Keftin**, about 10 m. farther N., might be made the head-quarters for an exploring tour in the Jebel el-'Ala.

A ride of 9 m. from Rîha brings us to Sermîn, whence we follow the road indicated in Rte. 50 (A) to

ALEPPO—HALEB. *

Population, about 115,000, of which 30,000 are Christians, 9000 Jews, and the rest Moslems. A carriage-road runs, *viâ* Antioch, to Alexandretta (see Rte. 51). There are no other roads in the neighbourhood.

Aleppo stands on the borders of the desert, at a height of 1300 ft. above the level of the sea, and about 95 m. from Alexandretta. Its situation is a strange one for a great city, the country surrounding it being anything but fruitful. It presents but few attractions to the visitor, having no historic interest, architectural splendour, or natural beauty. It is cleaner than most Eastern cities; the houses are of stone, and the streets fairly paved, many of them being arched over. The bazaars are extensive, and well stocked with European and Oriental merchandise. Aleppo exists chiefly on caravan trade, as it stands on the safest route between Syria and Eastern Asia. There are several European merchants established in the city, amongst them one or two English houses, who discount circular notes.

The houses and streets of Aleppo are not unlike those of Damascus, though not so handsome or so gorgeously decorated. One curious feature in Aleppo is that the houses communicate with each other by terraces, which form a favourite promenade on a summer's evening; and one can traverse half the city without entering either house or street. The city stands upon a series of irregular mounds and intervening valleys, and, including the suburbs, it is 6 m. in circumference. The city proper is encompassed by a ruined Saracenic wall, and at the N.E. corner of the wall stands

The *Castle Hill*. Its sides have been scarped, and are surrounded by a moat, formerly crossed by a bridge of seven arches. The castle itself is now a heap of ruins, having been completely destroyed by an earthquake in the year 1822. Underneath it are several vaults, one of which in particular is of great size. It is cut in the rock, and is supported by four columns of masonry, 7 ft. square. A steep staircase leads to it, the passage to which is a very narrow hole. This vault is probably an old cistern. The castle appears to have been built by Melek ed-Dhahr, and the date is about 605 A.H., or 1279 A.D.

The principal mosque of Aleppo is called *Jami'a el-Omeiwy*, from the Omeiyades, and on its minaret is a Cufic inscription, but there is little of interest to be seen in it, or in any other of the mosques in the city. In

the S. wall of the *Jami'a el-Kâkân*, however, is a hieroglyphic inscription on a block of basalt, which is said to be of the same character as the celebrated Hamathite inscriptions.

In the N. of the town is a dervish monastery, and beyond it runs the river *Kowaik* through pleasant gardens and fertile orchards. This is one of the most agreeable portions of the town, and a favourite resort of the inhabitants.

Aleppo is notorious for a peculiar and unpleasant complaint, known by the name of the "Aleppo Button," or, in Arabic, *Hebbet es-Sinni*. It makes its appearance in the shape of a small red, hard tubercle, which gradually increases to the size of a filbert, and, after continuing to discharge more or less moisture for two or three months, it forms a scab, which, falling off, leaves an indelible mark. Europeans and natives, men, women, and children, and even cats and dogs, are all equally subject to it; and it is supposed to proceed from some unwholesome substance which finds its way into the waters. It is found not only at Aleppo, but along all the banks of the Kowaik, and even in the valley of the Euphrates, as far as Baghdad.

History of Aleppo.—There is no authentic account of the origin of the ancient city, nor of its Syrian name, Haleb; though, as usual, the inventive genius of Arab tradition has discovered a legendary cause for its title. According to this, Haleb, which signifies "milk," derives its name from the time of Abraham, who halted here on his way to Canaan and distributed to the poor inhabitants milk from his flocks of goats and cattle. This childish fable is further embellished in order to account for the epithet, *esh-Shahba* ("grey"), which is frequently given to Aleppo, from the colour of the country around. They say that it was from a *grey cow* that Abraham chiefly obtained the milk which he bestowed upon the peasantry! Setting aside these ridiculous legends, it is tolerably certain that Haleb was the original name of the city, and that it is of very ancient date. Seleucus Nicator bestowed upon it the title of *Berœa*, by which it was always known to the Greeks. Julian the Apostate halted here when making his expedition against the Persians.

The Saracens, under Abu Obeida, captured the city without a stroke; but the castle, held by a brave commander, sustained a siege of five months, until it was captured by stratagem. It was converted by the Moslems into a capital, and the Hamdanide sultans long resided here. In 961 it was reunited to the Byzantine Empire, under Nicephorus. In 1114 Aleppo was visited by a destructive earthquake, and ten years later it was unsuccessfully besieged by the Crusaders, who were forced to retire owing to a sudden rise in the river. In 1139 it was terribly damaged by a second earthquake; and a third, in 1170, completely destroyed it. It was rebuilt by Nûr Eddin, but in the years 1260 and 1280 it again suffered considerable destruction, this time at the hands of the Mongols. Tamerlane conquered Aleppo, and maltreated the inhabitants, about the year 1400; but the city again arose from its ashes, and in 1516 it finally became a part of the Ottoman Empire under Selim I. In the year 1581 the Levant Company was incorporated by charter under Queen Elizabeth, and Aleppo became the centre of a flourishing trade with the East. The discovery of the route to India by the Cape of Good Hope gave the death-blow to the company, and Aleppo suffered in consequence. In 1691 some merchants belonging to the English factory at Aleppo discovered Palmyra. Henry Maundrell, author of the *Journey from Aleppo to Jerusalem*, was chaplain to the factory in 1697; and Dr. Russell, author of the *Natural History of Aleppo*, was physician to the factory in the middle of the eighteenth century, being succeeded by his brother

Patrick, who edited the second edition of his work. Though written more than a century ago, this book is still the best authority which we have upon Aleppo and the neighbouring district.

In 1822, and again in 1830, Aleppo was visited by further earthquakes, which shattered the walls of the city, destroyed the castle, and buried thousands of the inhabitants beneath the ruins of the city. Aleppo is now the seat of a *Wâli*, whose district reaches as far as the Euphrates. Both Arabic and Turkish are spoken by the inhabitants, but the former is far the more common language of the two.

ROUTE 51.

ALEPPO TO ANTIOCH.

1st Day.

Miles.		H.	M.
13	Aleppo to 'Ain Jâra .	3	40
14	Kul'at Simân . . .	4	0
27		7	40

2nd Day.

3	Katûra		50
17⅓	El-Burâk . . .	5	0
4½	Kul'at Hârim . .	1	15
25		7	5

3rd Day.

9	Jisr el-Hadîd . . .	2	30
12	Antioch	3	20
21		5	50

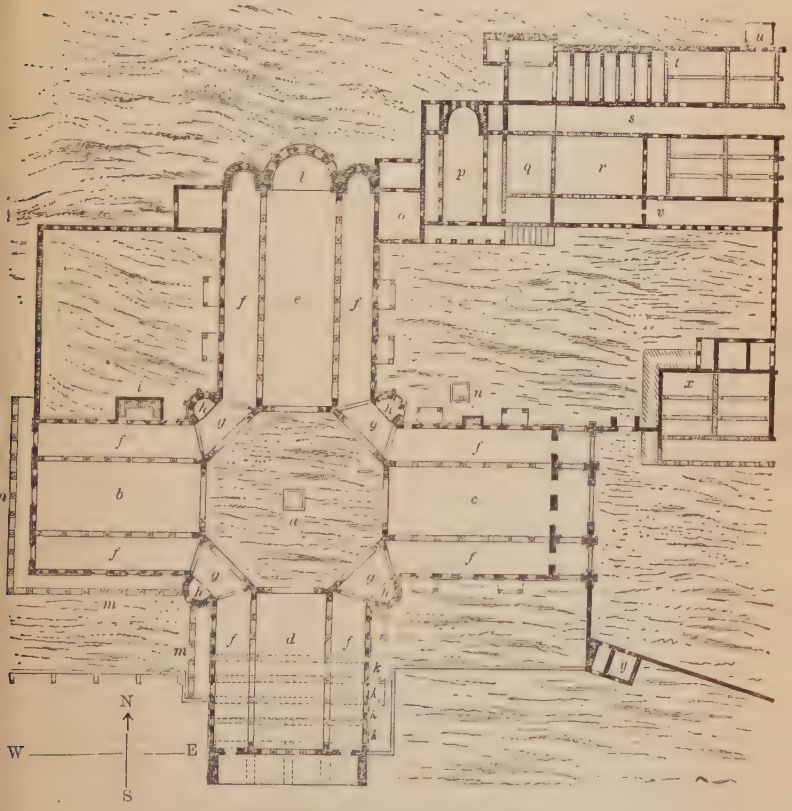
A carriage-road is now open to **Alexandretta**, *viâ Killis* and Antioch. The distance is 95 m., and the whole route is traversed in about 36 hrs. There are no relays of horses, and no hotels on the road; in fact, no accommodation except in khans. The fare varies from 3*l.* to 4*l.* according to the carriages. Except in cases of necessity, we should strongly recommend horseback in preference to driving, and we will now describe the route by way of Kul'at Simân, in order that the traveller may visit one of the principal ruins in Northern Syria.

We pass along the caravan-road for 3 hrs., having occasional good views of Aleppo behind us. We see several villages, such as *Beleramoun*, *Kefr Hamra*, *Ma'arra*, and *Yakir*, none of them of any interest or importance. Turning to the rt. from the caravan-road, we reach *'Ain Jâra*, and enter upon a dreary region, inhabited chiefly by Kurdish and Turcoman shepherds of doubtful reputation. With the exception of the ruins of a village, in which is the apse of a church, and a little farther on the remains of another church, the stones of which are very large, we pass nothing of interest until we come to

Kul'at Simân. The ruins to which this name is given occupy the topmost slopes and the summit of a low hill on a rocky plateau. The whole extent of ruins is encircled by a strong wall, and the space occupied by them is 600 yds. long by 170 yds. broad. The principal structures are a church, a convent, and a palace, of which the church is by far the most imposing structure. Here it was that the famous *St. Simon Stylites*, founder of the order of "Pillar-monks," existed for thirty-seven years on the top of a column. He was born in 388, and died in 459. The base of the column on which this ascetic adopted this curious method of displaying his piety still exists in the middle of the octagonal space in the centre of the church. It is marked (*a*) on the accompanying plan.

As will be seen from this plan, by the aid of which the visitor will be able to make his way about the ruins, the church was built in the form of

a cross. It does not face the four quarters of the compass exactly, the *transepts* (*b*) and (*c*) running nearly N.W. and S.E. respectively; the *nave* (*d*) S.W., and the *chancel* (*e*) N.E. forming corner aisles (*g*). These in their turn lead into angular apses (*h*). At the end of the chancel are three apses (*l*), the centre being larger than those at the sides.



PLAN OF CHURCH, ETC., AT KUL'AT SIMÂN.
Scale 100 ft. to 1 in.
(From Fergusson's "Architecture.")

The nave and transepts have each a double row of six columns, whilst the chancel has nine on either side. All four arms of the cross consist of centre and two side aisles. The centre aisles open by arches into the middle court, whilst the side aisles (*f*) run round the slant edges of the octagon,

The nave (*d*) stands on the lower slope of the hill, and consequently has been built upon vaulted substructures (*k*). Around two sides of the exterior of the N.W. transept (*b*) runs a peristyle (*m*), which was also continued along a portion of the nave (*d*). On the rt.-hand side of the

transept (*b*), as we enter it from the central court, is a little side chapel (*i*), and in the open square outside the transept (*c*) and the chancel (*e*) is a level rock (*n*), approached by steps, on which another column, similar to that on (*a*) may perhaps have once stood.

The convent was attached to the church by the chamber (*o*), which opened into the chapel (*p*). Of this, the apse and the N.W. wall are all that remain. Adjoining the chapel was a chamber (*q*), little of which now exists; and beyond this again, another chamber (*r*), perhaps the refectory of the convent, of which there is still a doorway in good preservation. The corridor (*s*) can be distinctly traced, but the adjoining buildings (*t*) are difficult to make out. A small square structure (*u*) opened out of (*t*) and this is still in fair condition. Of the other buildings (*x*) which formed a portion of the palace only fragmentary portions are in existence. The whole block of buildings has been utilised in former days as an Arab fortress, and the additional erections for that purpose, as at (*y*), are clearly to be seen. From these fortifications, the ruin takes its name, Kul'at Simân, or "Simon's Castle."

About 4 m. to the S. is *Jebel Simân*, 2760 ft. high, and near its E. base is an isolated column, 35 ft. high, probably a *Style* of one of Simon's followers. A few yards from it is the entrance to a large rock-hewn cave. On leaving Kul'at Simân, we ride in a S.W. direction, cross the valley, and ascend the opposite hill, from whence we obtain a fine view of the ruins which we have left. A couple of miles farther on we reach the palace of *Erfeidi*, surrounded by low cloisters supported on pillars, with capitals, no two of which are alike. After another mile we reach the large deserted town of

Katûra. The houses have peaked roofs, large windows, and porches supported on dwarf columns. Here are the tombs of Isidorus and Reginus, dating from the beginning of the third century. Our course now lies S.W., and we continue to pass several deserted and half-ruined towns and villages. The whole district gives evidence of having once been populous and flourishing, but now it is barren and desolate. After a while we rejoin the caravan-road, and reach the fountain of *el-Burâk*, with a large stream flowing westward through a rich vale to the lake of Antioch (*Bahr el-Abyad*). Close to the fountain is a pleasant country mansion, called by the natives *el-Serai* ("the Palace"). In 1¼ hr. more we come to

Kul'at Hârim, situated on rising ground on the E. side of the plain. So beautiful is the neighbourhood, that the Arabs call it "Little Damascus." The castle was famous in Crusading times, under the name of *Castrum Harenkh*, and was erected by them to protect their flocks from the raids of the Bedouins. Nûr Eddin fought a great battle here, and defeated an army of 30,000 Crusaders. The Sultan Aziz refortified the place after the expulsion of the Franks from Syria.

We now cross the plain, which is studded by artificial tells, showing how densely it has been inhabited; but now the greater part of it is a marsh in winter, and a desert during summer. In a couple of hours we reach the Orontes, and after riding along it for 1½ m., we cross it by the "Iron Bridge" (*Jisr el-Hadîd*). On our rt. hand lies the lake of Antioch, and we ride over undulating ground. As we approach our destination, we see the ruined walls of the ancient city, and finally we reach the modern town of

ANTIOCH—ANTÂKÎYEH.

The proud capital of the Seleucidæ, the third city in the Roman Empire, famous for the splendour of

its palaces, the richness of its architecture, the vastness of its wealth, and the luxurious refinement of its people, is now nothing more than a wretched little Arab town of less than 6000 inhabitants.

The situation is, however, worthy of a royal city. On the l. bank of the Orontes, in easy communication with the sea, Antioch also was connected with Syria and Palestine by the valley of the Orontes and Cœlesyria, with India and the East by way of Aleppo and the Euphrates, and with Cilicia and Asia Minor through the Beilân pass and the Plain of Issus. It is situated, moreover, in a plain of wondrous fertility, and is endowed with every natural requirement to render it a desirable and important site. About 3 m. above the city, the Orontes receives a large tributary from the lake on the N. Great changes seem to have taken place in its bed. An important part of ancient Antioch stood upon an island. There is no island now. The distance between the bank of the river and the mountain on the S. is about $1\frac{1}{2}$ m.; and the city stood partly on the slopes and partly on the plain below.

The mount with two prominent projecting peaks was called *Mons Silpius*. Along the crags on the summit of Silpius the ancient wall was carried, and is still a conspicuous object. The modern Antâkieh stands on the level ground at the N.W. angle of the ancient city. Little now remains of all its former glory, and a single walk round the line of the walls will enable us to see the ruined fragments. We shall also obtain some very picturesque and interesting views.

We commence on the W. near the river, and ascend the zigzag line of battlements and towers that are carried up the heights of Mount Silpius. Here are, perhaps, some of the finest existing specimens of Roman fortification. Owing to the steepness of the acclivity, the ordinary platform along the top of the wall is a series of steps between the towers, which stand at short intervals, and have a storey rising above the wall, to protect the intervening portions from the commanding ground outside. The towers are about 30 ft. square, projecting on both sides of the wall. The wall is from 50 ft. to 60 ft. high, and 8 ft. wide at the top. Low doors open from the towers along the parapet, affording a passage all round; so that the whole is in reality a chain of castles connected by a curtain. Some of the towers have toppled over in huge fragments; others are rent from top to bottom; others are undermined, and seem almost suspended in the air; but many are in excellent preservation. Winding along the summit, we reach a wild ravine, across which the wall is carried, being built up from the depths below. This is a triumph of mural architecture. Proceeding some distance farther, the wall turns to the l., and descends to the plain. At the place where it crosses the Aleppo road is a gate, in tolerable preservation, called *Bâb Bûlus* ("Paul's Gate"). Not far from it are some ruins, supposed to mark the site of the church of St. John. That portion of the wall which skirts the bank of the river is apparently the most ancient. The greater part of the interior is cultivated; and here and there amid the gardens one sees a granite shaft or a marble capital. In the precipices on the hillside are a number of excavated tombs.

History of Antioch.—On April 23, B.C. 301, Seleucus Nicator watched the eagle from the top of Mount Casius, and founded the city of Seleucia, which he called after his own name. A week later, on May 1, he sacrificed on Mount Silpius; and again taking his omen from the flight of the eagle, he founded his next great city, and named it, after his father, *Antioch*. To encourage the settlement of strangers, Seleucus endowed all the inhabitants with the rights of citizenship, Jew having the

same privileges as Greek. The citizens were divided into eighteen constituencies (δῆμοι), who managed their own municipal affairs. They elected a common council, which held their meetings in the theatre. A second quarter was founded by Antiochus Soter, son of Seleucus, who adorned the city with costly temples and other public edifices. A third quarter was added by Seleucus Callinicus, the fourth ruler of the dynasty, who built his portion on an island, connected with the main city by five bridges. The arrangement of the streets of this new quarter was simple and symmetrical; and at the intersection of the two principal streets was a splendid four-faced arch. A fourth quarter was constructed by Antiochus Epiphanes about B.C. 170; and thus Antioch received the title of *Tetrapolis*, the "four-citied."

The additions made by Antiochus Epiphanes were the most sumptuous and magnificent of the whole. He erected a senate-house and a temple of Jupiter; and throughout the entire city from E. to W. he laid out a handsome street with double colonnades, extending more than 2 m. in length. Other streets crossed it at rt. angles, reaching to the river on one side and to the hillside on the other. At the intersection of the two principal streets was a monument with a statue of Apollo, and at the end of the great cross street, on the borders of the river, stood the beautiful and far-famed *Nymphæum*.

In B.C. 83 Tigranes, king of Armenia, seized the kingdom of the Seleucidæ; but very soon afterwards the Romans drove him out of Syria, and restored Antioch to Antiochus Philopater. At this time the city reached the height of its literary fame. In B.C. 64 Syria became a Roman province; but Antioch was accorded the privilege of independence by Pompey. Fresh adornments were now added to the city in the way of new temples, theatres, baths, and aqueducts. In B.C. 48, after the decisive battle of Pharsalus, the inhabitants of Antioch sided with Cæsar, who in return erected a handsome basilica, and named it *Cæsareum*. Herod the Great constructed a new street, with colonnades similar to those at Samaria. During the periods between its first foundation and the time of the Roman Emperors, Antioch had suffered from many earthquakes; but it had always been restored after each successive fall with greater magnificence and splendour than before.

We now reach the times of the introduction of Christianity; and in them Antioch played an important part. It was here that the disciples were first called Christians (*Acts* xi. 26); here Barnabas ministered to the earliest converts (*ibid.* 19–24); here Saul was introduced by him to the Church (*ibid.* 25, 26); here Agabus prophesied a forthcoming famine, in prospect of which the Christian community contributed for the relief of their brethren in Judæa (*ibid.* 27–30); here Paul and Barnabas received their great impression, which led them to enter upon the first missionary tour (*ibid.* xiii. 1–4); hither they returned to report their progress to the brethren (*ibid.* xiv. 26–28); and hence they set out for Jerusalem, for the first general council of the Church, which was summoned on account of disputes in Antioch (*ibid.* xv.)

The Church thus planted by the apostles continued to flourish and increase, until Antioch was at length regarded as the capital of Christendom. Amongst the long roll of bishops and patriarchs of Antioch, the most illustrious was the sainted **Ignatius**, who was carried hence to Rome, under the Emperor Trajan, and thrown to the lions in the Colosseum. Down to the present day the patriarchate of Antioch has been retained by the Greek, Latin, and Armenian Churches.

About the middle of the third century Antioch was taken by surprise by Sapor, king of the Persians.

The citizens were in the theatre at the time, and the enemy came down upon them suddenly from the rocks above.

Constantine commenced a basilica here, and erected a hospice for the reception of travellers; but from the date of the founding of Constantinople Antioch began to decline. Constantius completed the church which his father Constantine had begun; and during his reign Antioch was visited by another terrible earthquake. *Libanius* and *Chrysostom*, the one a heathen and the other the famous Christian orator, lived at the same time in Antioch during the fourth century; and to them we are mainly indebted for our knowledge of the ancient history of the city. St. Chrysostom says that in his time the population of Antioch was 200,000, of whom one-half were Christians. This was without reckoning children and slaves; and the entire amount of inhabitants could not therefore have been far short of a million!

Between 457 and 528 the city was visited by no fewer than four most destructive earthquakes, the most severe occurring in 526, when no fewer than 250,000 people are said to have perished. Soon after its last visitation by earthquake it was desolated by Khosru the Persian (*Khosroes*); and from that time it has gradually fallen more and more into decay. The Saracens captured it in 635; Nicephorus Phocas, the Greek, retook it in 969; in 1084 it fell into the hands of the Seljûks; the Crusaders unsuccessfully invested it for more than a year, until they gained it by the aid of a traitor in 1098; and, finally, the Moslems recaptured it in the year 1268.

Notwithstanding the connection of Antioch with Christianity, the greater part of its inhabitants were, throughout its history, notorious for their indulgence in licentiousness and frivolity. Its beautiful climate and delightful surroundings attracted to it the votaries of pleasure from Greece and Rome, who were unable to resist the fascinations of the Castalian spring and the groves of Daphne (see Rte. 49). Some elevating thoughts were associated with its schools; a few noble names are to be found in its annals; but its population for the most part were a worthless rabble.

Antioch presents the old lesson so often to be read; and in her case, as in that of so many other illustrious cities of old,

> Self-abasement paved the way
> For villain bonds and despot sway.

The best modern work on ancient Antioch is Müller's "Antiquitates Antiochenæ," whilst Ritter's "Erdkunde von Asien" contains also a good summary of various travellers' impressions. But there is, after all, no work so good as the Latin writings of Libanius himself.

[From Antioch to Alexandretta, a carriage-road leads over the *Beilan Pass*, which is the northern limit of Syria. Thence it traverses the *Plain of Issus*, the scene of Alexander the Great's famous battle.

Alexandretta ✻

is the seaport for Antioch and Aleppo, but it is exceedingly unhealthy and devoid of interest.]

INDEX AND DIRECTORY TO SYRIA AND PALESTINE, 1894.

A.

AARÛNA, 225.
ABÂNA R., 307.
ABEL-BETH-MAACHAH, 295.
ABEL-MAIM, 296.
ABELMEA, 215.
ABEL-MEHOLAH, 215.
ABEL-SHITTIM, 172.
ABIL, 195.
ABÍL, 295.
ABILA (Rte. 17), 195.
—— (Rte. 39), 347.
ABILENE, 347.
ABRAHAM'S HILL, 118.
—— OAK, 118.
—— POOL, 36.
ABU DÍS, 161.
—— FOUARIS, 369.
—— GHÔSH, 8.
—— LAHM, 169.
—— SENÂN, 267.
—— SHUSHEH, 6, 17.
—— ZABÛRA, 14.
—— ZEITÛN, 126.
'ABÛD, 147.
ACCHO, 265.
ACHSHAPH, 282.
ACHZIB, 268.
ACRE, 265.
Hotel, *H. Nassar*: very fair accommodation may be obtained here.
ADAMAH, 247.
'ADHRA, 375.
ADLÛN, 277.
ADONIS R., 362, 365.
ADORA, 31.
ADORAIM, 31.
ADRA'A, 341.
ADRIANOPOLIS, 370.
ADULLAM, 141.
—— CAVE OF, 141.
ADUMMIM, 162.
ÆNON, 211.
ÆNOS, 325.
ÆRE, 344.
AFKA, 365.
AFULEH, 223.
'AHIRY, 325.
AHLAB, 262.
AI, 124.
AIATH, 125.
'AID EL-MA, 141.
'AIHA, 294.
AILA, 375.
'AIN, 283, 381.
—— 'ALLÂN, 194.
—— ANÛB, 285.
—— EL-'ASY, 379.
—— 'ATA, 364.
—— 'ATÂN, 116.
—— EL-BÂZ, 227.
—— BERDAI, 283.
—— EL-BURAK, 400.
—— EDH-DHIRWEH, 117.
—— ED-DÛK, 169.
—— FAKHÛKH, 350.
—— FALÛJ, 283.
—— FÂR'AH, 210.
—— FARÛJEH, 116.
—— FAUWAR, 383.
—— EL-FESHKHAH, 42.
—— FÍJEH, 347.
—— GHUWEIR, 41.
—— HAMMUL, 277.
—— HANNÎYEH, 138.
'AIN EL-HARAMÎYEH, 152.
—— HAUD (Rte. 13), 161.
—— —— (Rte. 21), 234.
—— HAWAR, 348.
—— EL-HAYYEH, 386.
—— HEISHA, 294.
—— EL-HELWEH, 171.
—— HESBÂN, 174.
—— JALÛD, 217.
—— JÂRA, 398.
—— JEIDÛR, 183.
—— EJ-JEM'AÍN, 217
—— JIDY, 36.
—— EJ-JIMRÂN, 250.
—— JOZELEH, 171.
—— JUDEIDEH, 119.
—— KANA, 244.
—— KANIEH, 293.
—— EL-KANTERAH, 277.
—— KÂRIM, 137.
—— KENÎSEH, 130.
—— KEZBEH, 140.
—— KHURWA'A, 290.
—— KÛFÍN, 117.
—— MAHIL, 250.
—— MAHIS, 182.
—— EL-MANSÛRAH, 230.
—— MUDAWARAH, 257.
—— EL-MEIYITEH, 225.
—— EL-MEL'AB, 214.
—— MELLAHAH, 259.
—— MUSHEIRIFEH, 268.
—— ES-SAHIB, 349.
—— ES-SAKÛT, 171.
—— SÂLEH, 116.
—— SÂREH, 122.
—— ESH-SHEMS, 143.
—— SHEMS (Rte. 10, B), 14

'Ain Shems (Rte. 13), 161.
—— Shemsîyeh, 171.
—— Sinia, 152.
—— Sitti Miriam, 138.
—— es-Sultân, 167.
—— et-Tannûr (Rte. 9), 42.
—— —— (Rte. 47), 381.
—— et-Tîn, 388.
—— et-Tîneh (Rte. 24), 256.
—— —— (Rte. 45), 375.
—— et-Trâbeh, 39.
—— el-Wu'ud, 369.
—— Y'akûb, 154.
—— Yâlo, 139.
—— Yebrûd, 152.
—— ez-Zahrah, 215.
—— Zehalteh, 306.
—— ez-Zeitûn, 262.
Ainîtha, 263.
Ainûn, 211.
el-Aisawîyeh, 122.
Aithi, 285.
Ajalon, 7, 127.
—— Valley of, 6.
'Ajiltûn, 366.
'Ajjeh, 222.
Ajjûr, 142.
Ajlûn, 196.
Akauber, 376.
Akîr, 16.
'Akka, 265.
Akrabeh, 170.
el-Akûd, 214.
el-Al, 186.
Alakûn, 194.
Alba Specula, 143.
Aleih, 306.
Alemeth, 123.

ALEPPO, 396.

Hotels: *Ismahoun* and *Azizié*, both very fair accommodation. *Constantinople* and *Ararat*, indifferent. There are no lodging-houses. Very few Europeans visit Aleppo, with the exception of commercial travellers.

Bankers: *Zollinger & Co., Michael Houri Frères, Poche & Co., Marcopoli & Sons, Houssy & Co.* Rates of exchange: £1 sterling = 138 piastres; £T1 = 125 p.; 1 Napoleon = 109 p. Drafts and bills on England command a premium of ½ to 1 p.c.

Postal: Weekly overland to Constantinople, Damascus, Baghdad, and other Turkish towns. *Vid* Alexandretta, by Egyptian and French steamers, weekly to England and the Continent.

Consulates: England: *T. S. Jago, Esq.*; America: *Monsieur F. Poche*; France: *Monsieur Gilbert*; Germany: *Herr Zollinger.*

Medical: *Drs. Lorenz, Corrado, Altoungen*, and *Zahzefski.*

ALEXANDRETTA, 403.

Steamers: *French Messageries Maritimes* leave Alexandretta every alternate Saturday for Smyrna and Constantinople, and every alternate Sunday for Beyrout, Jaffa, Egypt, and Marseilles. *Khedivieh*, every Monday for Beyrout, Jaffa, and Egypt; and every Monday for Mersina.

Alexandroskenê, 269.
'Ali Merwan, 22.
—— el-Muntâr, 21.
Alima, 199.
'Allân, 199.
'Allâr es-Sifleh, 140.
'Alma, 286.
Almît, 123.
Almon, 123.
Alula, 117.
el-'Amârah, 287.
Amatha, Warm Springs of, 200.
Amatîn, 12.
'Amka, 267
'Ammân, 186.
Amrît, 386.
Amshît, 362.
el-'Amûd, 160.
'Amûd el-Benât, 364.
—— ed-Dîn, 160.
Amwas, 7.
Amydrus Tristrami, 133.
Amyris Gileadensis, 194.
Anab, 30.
'Anâb, 30.
Anâta, 122.
Anathoth, 122.
'Anebta, 201.
Anim, 30.
Anjar R., 307.
'Annâbeh, 5.
Antâkîyeh, 400.
Antaradus, 387.
Antelias, 301.
Antilebanon, 307.
ANTIOCH, 400.
ANTIPATRIS, 147.
'Anza, 222.
Apamea, 393.
Apheca, 257.
Aphek (Rte. 21), 224.
—— (Rte. 42), 365.
Aphla, 223.
APOLLONIA, 14.
Apples of Sodom, 37.
Ar of Moab, 179.
Arab, 31.
Arad, 32.
Aradus, 387.
'Ar'air, 178.
'Arak el-Emîr, 181.
—— el-Menshîyeh, 26.
Arbela (Rte. 17), 195.
—— (Rte. 24), 258.
Archelais, 171.
Ardh el-Bathanîeh, 327.
Areopolis, 179.
Arethusa, 385.
ARGOB, 326.
Ariath, 333.
ARIMATHÆA, 150.
Arindela, 180.
el-Arîsh, 24.
Arka, 382.
Arkites, 382.
ARMAGEDDON, 213.
Arnon R., 178.
Arnûn, 282.
Aroer (Rte. 8), 31.
—— (Rte. 15), 178.
Arra, 392.
'Arrâbeh, 222.
Arrâneh, 225.
ARSÛF, 13.
Artûz, 290.
'Ary, 333.
Asalîeh, 328.
Ascent of Adummim, 162.
ASHDOD, 17.
Ashdoth Pisgah, 173.
ASHER, 243.
Ashrafîyeh, 347.
Ashtaroth Karnaim, 342
Ashtereh, 342.
Ashtual, 144.
'Asîret el-Hatab, 217.
'Askalân, 18.
ASKELON, 18.
Asochis, 250.
Asor, 17.
Assur, Forest of, 14.
'Atâra, 128.

ATAROTH, 178.
ATHLÎT, 235.
'ATÎL, 332.
ATNEH, 369.
ATROTH, 178.
ATTÂRÛS, 178.
'ATTÎL, 201.
'AÛJEH R., 12.
AURANITIS, 323.
AUWALI R., 280.
'AWAJ R., 261.
'AWARID R., 342.
AWEILET EN-NAÛR, 186.
AWERTAH, 154.
AYÛN, 335.
—— EL-'ALAK, 376.
—— MÛSA, 173.
EL-AZARÎYEH, 109.
AZEKAH, 16, 142.
EL-AZHEK, 142.
AZMAVETH, 123.
AZOTUS (Rte. 4), 17.
—— (Rte. 11), 145.
AZZAH, 22.

B.

BAABDA, 304.
BA'AKLIN, 284.
BAALAH, 30.

BAALBEK, 350.

Hotels: *Hôtel de Palmyre* (Pericli D. Mimikaki, proprietor): good position, facing the ruins; cuisine fair; landlord and servants attentive and obliging. *Hôtel Victoria* (Faris Arbide, proprietor): Good, reasonable, and commanding a fine view of the ruins. *Hôtel de l'Europe.*

In the gardens of the Hôtel de Palmyre are the remains of an ancient temple, the principal being an arched doorway with a figure upon it much worn by time. A few columns and fragments of statues are also to be seen, some of which bear Greek inscriptions.

BAALE, 144.
BAALEH, 144.
BAAL-GAD, 292.
BAAL-HAZOR, 174.
BAAL-HERMON, 293.
BAAL-MEON, 177.
BAAL-PEOR, 174.
BAAL-SAMÎN, 332.
BÂB EL-WÂD, 7.
BAHEIRET EL-KOTEINEH, 381.
BAHLULÎYEH, 389.
BAHR EL-ABYAD, 400.
—— LÛT, 37.
BAHRET ATÊBEH, 320.
BAHURIM, 109.
BÂKA, 12, 201.
BALANEA, 388.
BALÂTA, 155.
BALDEH, 388.
BALDWIN'S CASTLE, 257.
BALLÛLET SEBTA, 118.
BALM OF GILEAD, 194.
BAMOTH-BAAL, 174.
BANIÂS, 288.
BÂNIAS, 388.
BARADA R., 307.
EL-BÂRAH, 394.
EL-BARAMIEH, 278.
BARBAR R., 290.
BARBÂRA, 147.
BARECA, 17.
BARÛK, 285.
BASHAN, 260.
BASSEH, 267.
BATANÆA, 323.
BATHANÎYEH, 327.
BATHRABBIM, 174.
EL-BATÎHEH, 253.
BATRÛN, 362.
BATTLE BETWEEN DAVID AND GOLIATH, 141.
BEER, 178.
BEEROTH, 150.
BEERSHEBA, 29.
BEHJEH, 268.
BEIDA, 374.
BEILAN PASS, 403.
BEISÂN, 213.
BEIT AKKAR, 199.
—— 'ALÂM, 28.
—— 'ANAN, 11.
—— 'ATÂB, 140.
—— DEJAN, 5.
—— DIMREH, 21.
—— DURÂS, 18.
—— EDDÎN, 284.
—— ELLO, 146.
—— FASED, 141.
—— FÛRÎK, 185.
—— HANÛN, 21.
—— IBA, 218.
—— IKSA, 9.
—— ÎMA, 290.
—— IMRÎN, 217.
BEIT JÂLA, 112.
—— JENN (Rte. 21, B), 225.
—— —— (Rte. 32, A), 289.
—— JERJAH, 1.
—— JIBRÎN, 6.
—— JUBR EL-FOKÂNI, 162.
—— —— EL-TAHTÂNI, 162.
—— KÂD, 224.
—— EL-KURM, 179.
—— LAHI, 21.
—— LAHM (Rte. 10), 112.
—— —— (Rte. 21), 239.
—— LÂYEH, 294.
—— LIKIA, 11.
—— EL-MÂ, 391.
—— MÊRI, 304.
—— MIZMÎR, 137.
—— NETTÎF, 140.
—— NÛBA, 7.
—— ER-RÂS, 195.
—— SAHÛR, 134.
—— —— EL-ATÎKEH, 131.
—— SÎLA, 126.
—— SUFÂFA, 111.
—— SÛR, 117.
—— SURÎK, 130.
—— T'AMIR, 136.
—— TÎMA, 20.
—— UDHEN, 218.
—— UMMÂR, 117.
—— UNIA, 126.
—— UR EL-FOKA, 126.
—— —— EL-TAHTA, 11.
—— YAHÛN, 263.
BEITHUMEN, 11.
BEITÎN, 150.
EL-BEKA'A, 306.
BELÂD BESHÂRA, 263.
—— ER-RUHAH, 229.
—— ESH-SHUKÎF, 292.
BELAD ESH-SHEIKH, 230.
BELÂT, 282.
BELÂTA, 155.
BELERAMOUN, 308.
BELFORT, 281.
BELÎDEH, 287.
EL-BELKA, 194.
BELLÛNEH, 366.
BELMAIN, 218.
BELUS R., 265.
BELVOIR, 216.
BENI N'AÎM, 174.
BERDÛNI R., 377.
BERÊTÂN, 283.
BERFÎLYA, 11.
BERMANAYM, 11.
BERYTUS, 299.

Beshindelayeh, 396.
Beshshît, 17.
Bessîma, 347.
Bestîn, 389.
Bet Agla, 164.
Bitenuble, 7.
BETHABARA, 215.
Beth-'Aked, 224.
Bethamari, 117.
BETHANY, 109.
Beth-Aram, 173.
Beth-Arbel, 258.
Beth-Aven, 125.
Beth-Birei, 30.
Beth-Car, 138.
Beth-Dagon, 5, 16.
BETHEL, 150.
Bethelia, 21.
Bether, 138.
Beth-Gamul, 340.
Beth-Gubrin, 28.
Beth-Haccerem, 138.
Beth-Ha-Gan, 226.
Beth-Haran, 173.
Beth-Hoglah, 164.
BETH-HORON, Upper, 127.
—— Lower, 11.
BETHLEHEM (Judah), 112.
—— (Zebulon), 239.
Beth-Meon, 177.
Beth-Nimrah, 173.
Betho-Annaba, 5.
Beth-Peor (Rte. 10), 117.
—— (Rte. 15), 174.
Bethphage, 110.
BETHSAIDA (Galilee), 255.
—— (Julias), 253.
BETHSHAN, 213.
BETHSHEMESH, 143.
—— of Issachar, 171.
Beth-Shittah, 215.
Beth-Tappuah, 29.
Bethulia, 218.
Bethzetho, 145.
Beth-Zûr, 117.
Betogabra, 28.
Betthar, 148.

BEYROUT, 296.

Hotels: *Bellevue* (Timoleon Andreas Boucopoluos, proprietor): Situation excellent; service and food good; rooms airy and comfortable; landlord and attendants civil and obliging; fares, as per agreement; *specially recommended*. *Oriental* (N. Bassoul); chiefly used by Cook's tourists, close to the Hôtel Bellevue: A good hotel. *New*, adjoining the Oriental, and also good. *Allemand*, close to the above hotels: Very clean and comfortable, and with moderate charges; *recommended*. *Hôtel d'Angleterre*, in the Place des Canons. *Hôtel de l'Europe*, in the Sûk el-Tawileh. *Hôtel de l'Univers*. *Hôtel Astre d'Orient*. And about fifteen others, in different parts of the town, with moderate fares, but scarcely suitable for Europeans.

There are two excellent boarding-houses—the *Victoria*, kept by *Najoum*; and one kept by *Miss Courtatzy*. To visitors making a stay of any duration, these boarding-houses can be highly recommended.

Restaurants: The best is kept by *Herr Pross*, in the street leading from the quay to the principal hotels; and there are five others, kept by natives.

Cafés: More than fifty, principally kept by Greeks. For a cup of coffee and a narghîleh the charge is usually 20 paras. A good Bohemian band plays in the evening, in the principal *café* near the chief hotels.

Consulates: Great Britain: Consul-general, *Lieut.-Col. Henri Trotter, C.B.*; vice-consul, *Mr. C. M. Hallward*; cancellier and 1st dragoman, *Mr. Esper Shoukair*; 2nd dragoman, *Mr. Constantine Fargialla*.

The consulate adjoins the Ottoman Bank, in the *Khan Antoun Bey*; and the office hours are from 10 to 12 A.M., and from 2 to 4 P.M.

The other principal consulates are as follows:

U.S. of America: *Mr. E. Bissinger*, consul; *Mr. Constantine Khouri*, dragoman.

France: *Vicomte de Petiteville*, consul-general; *Mr. Elias Ghanim*, dragoman.

Germany: *Dr. Schröder*, consul-general; *Mr. George Sursuk*, dragoman.

Austria: *Chevalier de Schultz*, consul-general; *Mr. Hanna Mdawer*, dragoman.

Italy: *Signor Zerboni*, consul-general; *Mr. Yusef Massad*, dragoman.

Russia: *M. Petkovitch*, consul-general; *Mr. Michael Shehady*, dragoman.

Bankers: *Imperial Ottoman Bank; Messrs. Henry Heald & Co.; Messrs. Sursuk, Cousins*. Rate of exchange (1891):

		pias.	par.
Gold.			
£1 sterling	=	136	30
£T1	=	124	0
Napoleon	=	108	20
Silver.			
5 franc piece	=	27	0
Midjidie	=	23	0
Franc	=	5	15

Messrs. Henry Heald & Co. forward parcels to all parts of the world, as agents for the Globe Express; and *Mr. Charles A. Smith*, their manager, is Lloyd's agent at Beyrout.

Church Services, &c.: Anglican Church: *Rev. H. Whitehead*, chaplain to the *Right Rev. Bishop Blyth, D.D.* Services each Sunday at 11 A.M. and 5.30 P.M.; Holy Communion, 11 A.M. the first Sunday in each month, and 8 A.M. on other Sundays. For extra services, notices will be posted in the hotels.

Anglo-American Presbyterian Church: *Rev. G. Mackie*. Services at 11 A.M. each Sunday. Communion Service, first Sunday in January, March, May, July, and November. Sunday School, in the Memorial Hall, at 3.45 P.M.

Chapel of Syrian Protestant College: Every alternate Sunday at 9 A.M. and at 7 P.M. Every Wednesday at 7 P.M.

British Syrian Schools: Service every Sunday at 7 P.M.

Chapel of Prussian Deaconesses: *Rev. O. Fritze*, pastor. Every Sunday at 10 A.M.

The various branches of the Greek and Latin Churches hold their masses and other services at the usual hours.

Besides the above, there are several services every Sunday conducted in the Arabic tongue. For further particulars as to these, apply to the *Rev. H. H. Jessup, D.D.*, or to the *Rev. Yusef Bedr*.

Postal and Telegraph: Turkey belongs to the Postal Union, and letters and newspapers can be sent at the usual rates. There are four post-offices—English, French, Austrian, and Turkish. Mails leave twice a week on an average for Europe; and arrive also twice a week. The post-offices are open from 9 to 12 A.M., and from 2 to 4 P.M. each day.

The mails are received and despatched by the ordinary regular steamers.

Telegrams can be sent in any European language, and the charges, *per word*, are as follows:

	francs	cents.
England	—	76
France	—	56
Austria	—	46
Germany	—	55
Russia	—	72
Italy	—	48
Greece	—	38
Egypt	—	109
America	9	0
Australia	11	44
India	3	38
China	9	0

The tariff for the Ottoman Empire is ½ piastre for every word, and 2½ piastres additional for each telegram.

Travellers should have their letters addressed to the care of the British Consulate, of their bankers, or of their travelling agents.

Steamers: *French Messageries Maritimes* leave Beyrout every alternate Tuesday for Jaffa, Port Said, Alexandria, and Marseilles; and every alternate Wednesday for the Syrian coast, Smyrna, and Constantinople. *Russian Steam Navigation Company*, every Wednesday for Smyrna, Constantinople, and the Black Sea. *Austrian Lloyd*, every alternate Wednesday for Haifa, Jaffa, Port Said, and Alexandria; and every alternate Monday for Cyprus, Smyrna, and Constantinople. There is also an extra steamer from and to Alexandria every fourth Tuesday. *Khedivieh*, every Wednesday for Jaffa, Port Said, and Alexandria; and every Saturday for Tripoli, Alexandretta, and Mersina.

For fuller information, apply to the offices of the respective companies.

We decidedly recommend the *Messageries* steamers, as being the cleanest and most comfortable.

The usual charge for landing and embarking at Beyrout is one franc per person.

Carriages: The proper fares are 1½ francs or 7½ piastres per hour within the town, and 2 francs or 10 piastres outside. The road is now open for carriages past the Dog River, to Jûneh, Jebeil, Batrûn, and almost to Tripoli. Another road runs past Hadeth and Shuweifat, as far as Deir el-Kamar and Bteddîn; and a third goes to Beit Mêri and Brumâna.

Horses can be hired at any time in Beyrout, at the rate of 4 or 5 francs a day. *Donkeys*, 3 francs a day; *Mules*, 5 francs a day.

Dragomans: There are several very good dragomans in Beyrout, amongst whom we would specially recommend *Elias Talhamy*, who is equally good for Syria and Egypt; and *Ibrahim Elias*, who speaks seven languages well. These are both independent dragomans, and are thoroughly qualified to carry out a tour satisfactorily.

Medical—Physicians and Doctors: There are many excellent medical men in Beyrout, the chief of whom are as follows: *Dr. E. W. Brigstocke, Dr. Wortabet, Dr. Post, Dr. C. Vandyke, Dr. W. Vandyke*, and *Dr. Graham*.

Dentist: *Mr. T. H. Dray.*

Chemists: *Murad Baroody*, where English is spoken, and most of the drugs, &c., come from England; the Prussian *Apotheke*, near the Barracks; the *Pharmacie du Liban*, near the Serai; besides twelve other pharmacies in various parts of the town.

Photographers: *Bonfils* is the best; then *Dumas*. There are many others of inferior quality.

Jewellers: The *Sûk el-Tawileh* and the *Sûk el-Hamidieh* are the best places for filagree and Damascene jewellery.

Rugs, Mats, and Antiquities: We specially recommend a visit to the shop of *Omar Louzy*, an old dragoman, who has a thoroughly reliable stock of goods. There is also a good shop just opposite *Bonfils'* photographic establishment.

Baths: There are six Turkish baths, the best and largest of which is el-Dirkah, near the telegraph-office. The usual charge is 1 franc per person, with gratuity of 1½ piastres to attendant and ½ piastre to the doorkeeper. Towels are provided; but visitors are recommended to take their own towels with them. Good sea-baths can be had in various parts; the best are those near the hotels.

Bezek, 212.
Bezetha, 145.
Bezûn, 365.
Biddu, 130.
Bint Umm Jebeil, 263.
Bîr Adas, 12.
—— el-Ainâzîyeh, 136.
—— Elias, 306.
—— Eyûb, 7.
—— M'aîn, 11.
—— es-Seb'a, 29.
—— es-Sûk, 133.
—— Y'akûb, 154.
—— ez-Zeit, 145.
Bîreh (Rte. 7), 30.
—— (Rte. 12), 150.
—— (Rte. 29), 283.
Bîria, 286.
Birket el-Araîs, 200.
—— Iljûlieh, 167.
—— el-Jish, 262.
—— el-Khalîl, 36.
—— er-Ram, 289.
Birmah, 194.
Bittîr, 138.
Black Plain, The, 277.
Blanche Garde, 143.
Bludân, 350.
Bostra, 337.
Bostrenus R., 280.
Botrys, 362.
el-Bouseit, 390.
Bozez, 123.
Bozrah (Edom), 180.
—— (Hauran), 337.
Brâk, 323.

Breezy Land, The, 229.
Bridge of Jacob's Daughters, 259.
Brumâna, 304.
Bsherreh, 367.
Bteddîn, 284.
Bûdekhân, 306.
el-Bukei'a, 111.
Bukfeiya, 378.
Buke'a, 376.
Burâk, 323.
el-Burâk, 116.
Burberah, 20.
el-Bureij, 143.
Bureir, 24.
Burj, 376.
Burghuz, 282.
el-Burj, 11.
Burj el-Bardawîl, 152.
—— el-Ghufr, 269.
—— el-Kibly, 276.
—— esh-Shemâly, 276.
Burka, 221.
Burkah (Rte. 4), 17.
—— (Rte. 10, B), 125.
Burkush, 295.
Busan, 334.
Buseirh, 180.
Busr el-Harîry, 343.
Busrah, 337.
Bustân, 234.
el-Buttauf, 250.
Byblos, 362.

C.

Cabbon, 26.
Cadesh, Upper, 287.
Cæsarea, 202.
—— ad-Libanum, 382.
—— Philippi, 288.
—— Sebaste, 206.
—— Stratonis, 206.
Caiffa, 239.
Caimona, 229.
Cain Mons, 229.
Calamon, 164.
Calamos, 363.
Calcalia, 127.
Callirhoe, Springs of, 177.
Cana of Galilee, 244.
Canatha, 330.
Cape Madonna, 363.
Capercotia, 222.
Capernaum, 255.
Caphar Nahum, 255.
—— Siphûriah, 10.
Capitolias, 195.
Caranus, 388.
Carmel, Mount, 233.
Carmel (Town), 32.
Carmelite Convent, 238.
Carnaim, 342.
Casale de Gezin, 296.
Casius, Mount, 390.
Castellet, 259.
Castellum Fabæ, 223.
—— Peregrinorum, 236.
Castle of Baldwin, 257.
—— of Belfort, 281.
—— of Belvoir, 216.
—— of Gibelîn, 28.
—— of Hûnin, 287.
—— of Plans, 148.
—— of Rabûd, 196.
—— of Subeibeh, 289.
—— of Toron, 263.
—— of Two Horns, 267.
Castrum Harenkh, 400.
—— Merghatum, 388.
—— Saphar, 249.
Cave of Adullam, 141.
—— of the Babylonians, 286.
—— of Khureittûn, 135.
—— of Machpelah, 119.
—— of Makkedah, 16.
Cedars of Barûk, 306.
—— of Lebanon, 367.
Cephirah, 131.
Chalcis, 283, 307.
Chalybon, 349.
Chariton, 136.
Château Neuf, 287.
Chazbi, 140.
Cherethites, The, 26.
Cherith, Brook, 162.
Chesulloth, 227.
Chezib, 140.
Chisloth-tabor, 227.
Choba, 212.
Chorazin, 255.
Church of the Annunciation, 241.
—— Mountain, 306
—— of the Nativity, 112.
Cistern, 307.
City of Salt, 31.
Cœlesyria, 306.
Cœnobium, 368.
Comochara, 375.
Constantia (Rte. 38), 324.
—— (Rte. 49), 387.
Convent of the Cross, 137.
—— of Mar Elias, 111.
—— of Mar Sâba, 132.
—— of Mar Yohanna, 164.
—— of Mount Carmel, 238.
Coreæ, 153.
Coryphæus, Mount, 390.
Crac des Chevaliers, 383.
Crocodile R., 207.
Cyamon, 229.
Cydessa, 287.
Cydida, 287.
Cydissus, 287.

D.

Dabbasheth, 240.
Daberath, 245.
Dalifh, 233.
Dalmanutha, 256.
Dâma, 325.

DAMASCUS, 307.

Hotels: *Dimitri* (Selim Besraoni, proprietor): Situated in the best part of the town, on the banks of the Barada, and close to the yard of the Diligence Company; a clean, well-ordered, comfortable establishment, with picturesque Oriental courtyard; landlord and waiters most attentive; *highly recommended*. *Victoria* (Pietro Paulicevich, proprietor), under the same management as the Hôtel Victoria at Shtaura; adjoins the square of the Serai; good and comfortable. These are the only hotels suitable for European visitors.

Consulates: Great Britain: Consul, *H. C. A. Eyres, Esq.*; cancellier and pro-consul, *Mr. N. Meshaka*. France: *M. Guillois*. Germany: *Mr. Lutticke*, vice-consul. Austria: *Mr. Bertrand*. U.S. of America: *Mr. N. Meshaka*, consular agent.

Bankers: *Imperial Ottoman; Messrs. Habib Sabbayh*. Circular notes and letters of credit are only negotiable at the Imperial Ottoman Bank.

Postal: The Turkish post-office is open until

4 P.M. Mails daily to and from Beyrout. Letters for British subjects are usually sent to the British Consulate.

Medical: *Dr. Mackinnon*, Medical Mission; *Dr. Temple*, Surgeon in Ottoman Military Service; *Dr. Nicolaki Bey*; *Dr. Harduciano*; *Dr. J. Meshaka*.

Oriental Goods: The best bazaars are *Habra Brothers*, Sûk el-Jedîd, who have a branch establishment at 106 Great Portland Street, London; *Kateb Brothers*, Sûk el-Jedîd, with branch establishments at Cairo and Alexandria; *Habis Brothers*, and at Beyrout; *Elias Schnawy*, Bazar Saga; and *M. Arouani*, Khan Soleiman Pasha. Visitors must be very cautious in bargaining with any Damascus merchant, as exorbitant prices are at first demanded, and very moderate sums are finally accepted.

Baths: There are a great number of excellent Turkish baths in Damascus, and the hotel-keepers will furnish visitors with guides to the best.

Church Services, &c.: The Anglican services are conducted by the *Rev. J. Segall*, minister in charge; and notices of the hours and places of worship are posted in the hotels. The Irish Presbyterians have also a church, and notice of services is duly given.

Dâmieh, 247.
Damûr R., 280.
DAN, 288.
Dâna, 392.
Dannah, 28.
Daphne (Rte. 31), 288.
—— (Rte. 49), 391.
Darala, 184.
Dareiya, 261.
Dawâimeh, 28.
Dead Sea, the, 37.
DEBIR, 30.
Deburieh, 245.
DECAPOLIS, 193.
Deir Abân, 144.
—— el-Ahmar, 364.
—— el-Arba'în, 119.
—— Asfûr, 148.
—— el-Ashâyir, 291.
—— 'Atiyeh, 375.
Deir el-Belah, 23.
—— el-Benât, 9.
—— Dâma, 325.
—— Darîn, 393.
—— Diwân, 125.
—— Eyûb, 330, 342.
—— el-Ghazal, 283.
—— el-Ghusûn, 201.
—— Hajlah, 164.
—— el-Hawa, 144.
—— el-Kamar, 285.
—— Kanûn, 276.
—— el-Kul'ah, 304.
—— el-Lebn, 329.
—— Makh Khas, 28.
—— Mar Jerjis, 383.
—— el-Mukhallis, 284.
—— Mukurrin, 347.
—— Nestasîeh, 147.
—— en-Nidhâm, 145.
—— en-Nusrâny, 334.
—— er-Râheb, 338.
—— es-Salîb, 137.
—— Sherâf, 218.
—— es-Sîka, 132.
—— Sineid, 21.
—— es-Sumeij, 330.
—— Yesîn, 137.
—— Zeinûn, 306.
ed-Deir, 197.
Deishûn, 286.
Dejjûn, 16.
Delâta, 286.
Deluze, 210.
Dennâbeh, 201.
Descent of Beth-horon, 11, 127.
Dhaherîyeh, 30.
Dhenebbeh, 6.
Dhiban, 178.
Dhikerîn, 28.
Dibbîn, 282.
Dibl, 264.
Dibon, 178.
Dilli, 344.
Dîmâs, 307.
DIOCÆSAREA, 249.
Dion, 195.
Dionysias, 333.
Diospolis, 10.
ed-Diûra, 320.
Docus, 169.
Dog River, 301.
Dômeh, 30.
DOR, 208.
Dorêj, 349.
DOTHAN, 222.
Dr'aa, 176.
Dra'a, 341.
Dubil, 233.
Dufneh, 288.
Dûma, 375.
Dûmah, 30.
Dumeir, 321.
Dummar, 347.
Dûra, 31.
Dûris, 345.
Dustrey, 237.
ed-Duweir, 200.

E.

EBAL, MOUNT, 160.
Ebenezer, 144.
Ecdippa, 268.
Edhra'a, 343.
Edlib, 396.
EDREI, 341.
EGLON, 25.
Ehden, 366.
Eidûn, 195.
Ejjeh, 20.
EKRON, 16.
Elealeh, 186.
El-Elohe-Israel, 154.
Eleph, 9.
Eleutheropolis, 26.
Eleutheros R., 382.
Elijah's Sacrifice, 231.
Elisha's Spring, 168.
Elon, 146.
Eltekeh, 11.
Emesa, 384.
EMMAUS (Rte. 10), 130, 134.
—— (Rte. 23), 252.
Emmaus-Nicopolis, 7.
ENDOR, 227.
Engannim, 222.
ENGEDI, 36.
En-Haddah, 228.
Enshemesh, 161.
Ephes-dammim, 141.
Ephraim, 126.
Ephratah, 115.
Ephrath, 115.
Epiphania, 385.
Erfeidi, 400.
Erîha, 163.
ESDRAELON, PLAIN OF, 223.
Esdûd, 17.
Espia, 233.

ESHCOL, VALLEY OF, 29.
ESHEAN, 31.
ESHMISKÎN, 343.
ESHTAOL, 144.
ESHTEMOA, 30.
ESHTEMOH, 30.
ESHU'A, 144.
ESORA, 217.
ETAM (Rte. 10, B), 116.
—— (Rte. 10, H), 140.
ETHAM, 116.
EZBUBA, 228.

F.

FAHIL, 197.
FAKÛ'A, 224.
FÂMIEH, 394.
FENDEKÛMIEH, 222.
FER'ATA, 12.
FERKA, 185.
FER'ON, 148.
FIJEH, 347.
FIJJA, 12.
FÎK, 257.
FÎKIEH, 379.
FLOWERY R., 277.
FONDEKA, 12.
FORDS OF THE JORDAN, 164.
FOREST OF ASSUR, 14.
FOUNTAIN OF THE EUNUCH, 138.
—— OF THE GARDENS, 223.
FRANK MOUNTAIN, THE, 136.
FÛLEH, 223.
FUNDUK, 12.
FURBIA, 21.
FURDÎSIA, 148.
EL-FUREIDIS, 207.

G.

GABA, 123.
GABAA, 146.
GABALA, 388.
GABBATHA, 240.
GADARA, 198.
GALEM, 112.
GALGULA, 148.
GALILEE, 232.
—— **SEA OF**, 248.
GALLIM, 112.
GALLINA, LITTLE, 225.
GAMALA, 252.
GATH, 142.
GATH-HEPHER, 244.
—— RIMMON, 228.
GAULANITIS, 260.
GAZA, 21.
GAZARA, 17.
GEBA (Rte. 10), 123.
—— (Rte. 20), 227.
GEBAL, 362.
GEDEROTH, 16.
GEDOR, 117.
GELIL, 13.
GENNESARET, PLAIN OF, 256.
GERAR, 21.
GERASA, 189.
GERGESA, 253.
GERIZIM, MOUNT, 157.
GERIN, LITTLE, 225.
GERODA, 369.
GEZER, 16.
EL-GHAJAR, 295.
GHÔR, THE, 166.
GHUBÂGHIB, 345.
GHURUNDEL, 180.
GHUSAM, 340.
GHUWEIN, 30.
GHUWEIR, 256.
GHUZZEH, 21.
GIBEAH OF BENJAMIN, 123.
—— OF JUDAH, 139.
—— OF PHINEHAS, 154.
—— OF SAUL, 123.
GIBELIN, 28.
GIBEON, 128.
GIBLITES, THE, 362.
GILBOA, MOUNT, 224.
GILEAD, MOUNT, 194.
GILGAL (Rte. 11), 148.
—— (Rte. 13), 167.
GILOH, 112.
GIMZO, 11.
GINÆA, 223.
GISCHALA, 262.
GITTA, 12.
GITTAH-HEPHER, 244.
GOLAN, 199.
GOMORRAH, 42.
GOPHNA, 150.
GROTTO OF THE SHEPHERDS, 115.
—— OF ST. JOHN, 138.
GUR, 226.
GUSH HALAB, 262.

H.

HABLEH, 12.
EL-HADEIDÛN, 133.
HADETH, 304.
HADÎDEH, 383.
EL-HADÎREH, 286.
HADITH, 367.
HADSHÎT, 368.

HAIFA, 238.

Hotel: *Hôtel du Carmel*, in the German colony (Herr Krafft), *recommended*: clean, moderate, comfortable, good cooking, beautiful situation.

Accommodation can also be had at the *Carmelite Convent* on the mountain; and inferior quarters can be secured in the town of Haifa itself.

Church Services: A neat little English church exists at Haifa, under the charge of the *Rev. A. W. Schapira*, who will give every information as to the hours of service, &c.

Bankers: *Messrs. A. Dück et Cie.* Circular notes can be cashed here. *Bank of Syria:* An English bank connected with the Haifa-Damascus Rly.

Consulates: Great Britain: *Dr. Schmidt*, vice-consul. U.S. of America: *Herr Schumacher*, vice-consul. Germany: *Herr Keller*, vice-consul. France: *Mons. Monge*, consul.

Postal and Telegraph: Mails are forwarded by Austrian Lloyd steamer every alternate Thursday; and by overland Turkish post every Wednesday and Saturday. Letters arrive also on the same days and on every alternate Sunday. Telegrams may be sent to all parts.

Steamers: *Austrian Lloyd*, every alternate Sunday evening from Alexandria, Port Said, and Jaffa, for Beyrout, Cyprus, Smyrna, and Constantinople; and in the opposite direction on the following Thursday. An extra steamer calls once a month on Wednesdays, from Beyrout, for Jaffa and Egypt.

Carriages, &c.: There are roads from Haifa, as follows: (1) along the

sands to Acre; (2) along the Plain of Sharon to Athlit, Zimmarin, Cæsarea, and Jaffa; and (3) to Nazareth. With the exception of the way to Acre, these roads are bad and uncomfortable for driving. Vehicles may be hired from the German colonists or the Arabs, and fares should be agreed upon before starting.

Dragomans: *George Elias, Abdullah Balloorah.* The above-named are not tourist-guides; but they speak English well, and will render any assistance in their power to travellers.

Medical: *Dr. Schmidt*, in the German colony; *Dr. Boutagy*, in the town. Both these gentlemen are thorough English scholars and skilful practitioners. The latter is also a chemist.

General Dealers: *Messrs. A. Dück et Cie.*, Market Place; *Herr Fischer*, German colony.

Saddlers: *Herren Kraiss u. Sohn*, German colony.

Wine and Beer: *Herr Pross, Herr Wagner*, German colony; *Herr Bitzer*, in the town.

Boots and Shoes: *Katz*, German colony; *Strecker*, in the town.

Carmel Soap: *Struve & Co.*, German colony.

HAJR EL-ASBAH, 42.
—— EL-ASBÂH, 185.
—— EL-HEBLA, 346.
HALEB, 396.
HALHUL, 117.
HAMAH, 385.
HAMÂMEH, 18.
HAMATH, 385.
HAMATHITE INSCRIPTIONS, 385.
HAMATZ, 384.
HÂMEH, 307.
EL-HAMMA, 200.
HAMMÂM, 216.
HAMMÂM ESH-SHEIKH, 200.
—— TABARÎYA, 251.
HAMMATH, 252.
HAMMON, 277.
HANNATHON, 249.
EL-HARAM 'ALI IBN'ALEIM, 13.
HARBAJ, 239.
HÂRIS, 263.
HARISTA, 375.
HAROSHETH OF THE GENTILES, 229.
EL-HARRAH, 334.
HARRÂN, 344.
—— EL-'AWAMID, 320.
HARTHÎYEH, 229.
HASBÂNY R., 291.
HASBEIYA, 292.
HASMIEH, 306.
HASRON, 365.
EL-HASÛTAH, 140.
HASYA, 376.
HATTÎN, 245.
—— HORNS OF, 244.
HAURÂN, 322.
HAWÂRA, 154.
HAWARÎN, 374.
HAWÂSH, 394.
HAZAR-ENAN, 379.
HAZAZA-TAMAR, 37.
HAZOR (Rte. 4), 17.
—— (Rte. 25), 259.
—— (Rte. 31), 286.
HEBLES, 386.
HEBRÂN, 333.
HEBRÂS, 195.

HEBRON, 118.

Hotel: *Hôtel Hebron* (Mr. Kaminitz); clean and comfortable; nicely situated.

EL-HELALÎYEH, 278.
HELAWEH, 197.
HELBON, 349.
HELKATH, 267.
HEMESA, 384.
HEMTU, 251.
HENÂWEI, 276.
HERACLEA, 390.
HERBIEH, 21.
HERMON, MOUNT, 293.
HERODIUM, 136.
HESBÂN, 175.
HESHBON, 175.
HETIN, 199.
HIBBERÎYEH, 291.
HIDOODIM, 133.
HIEROMAX R., 199.
HILEN, 28.
HILL OF BASHAN, 323.
HÎNI, 290.
HIPPOS, 257.
HÎT, 326.
HITTITES, THE, 380.
HIZMEH, 123.
HOLON, 28.
HOMS, 384.
HORNS OF HATTÎN, 244.
HOUSE OF OBEDEDOM, 137.
—— ZACHARIAS, 138.
HÛLEH, LAKE, 258.
HULHÛL, 117.
HUMMÂNA, 306.
HUMMÂRAH, 283.
HÛNIN, 287.
HURMUL, 379.
HUSEINÎEH, 347.
EL-HUSN (Rte. 17), 195.
—— (Rte. 24), 252.
HUSN EL-AKRAD, 383.
—— NÎHA, 346.
—— SOLEIMAN, 387.
—— TIBNÎN, 263.
HYRCANUS' PALACE, 181.

I.

IBLEAM, 215.
IBELIN, 15.
IDALAH, 240.
IDHAMEH, 194.
IDHNAH, 28.
IJON, 292.
IKBÂLA, 9.
IKSÂL, 227.
INSCRIPTIONS:
'AMWÂS, 7.
DOG RIVER, 301.
HAMATH, 385.
GEZER, 17.
KUNÎN, 263.
MEJDEL YÂBA, 147.
PALMYRA, 374.
IRBID (Rte. 17), 195.
—— (Rte. 24), 258.
IRKANATA, 331.
IRNAHASH, 28.
IRON, 263.
IRSHEMESH, 144.
IRTÂH, 148.
ISKANDERÛNEH, 269.
ISKAR, 154.
ISSACHAR, 243.
ISSATÎN, 261.
ITTAH-KAZIN, 244.
ITURÆA, 261.
IZKANNI, 244.

J.

JA'AÛNEH, 258.
JABBOK R., 183.

JABESH-GILEAD, 197.
JABNEEL, 15.
JABNEH, 15.
JABRUDA, 376.
JACOB'S WELL, 154.

JAFFA, 2.

Hotels: *Jerusalem* (Herr Hardegg), *recommended*; in the German colony; well-situated, comfortable; good cooking. *Palestine* (Kaminitz), fair. *Twelve Tribes* (Howard), just outside the town.

Population:

Mohamedans	12,000
Christians .	8,000
Jews . .	4,000
Total .	24,000

Consulates: Great Britain, *Mr. Amzalak*; United States, *Herr Hardegg*.

Postal and Telegraph: Letters can be sent either by the Turkish, Austrian, French, or Russian post. The Austrian post is the surest. Telegrams can be sent to all parts of the world.

Steamers: *French Messageries Maritimes*, every alternate Monday from Egypt for Beyrout, the North Syrian ports, Smyrna and Constantinople; and every alternate Wednesday in the opposite direction. *Austrian Lloyd*, every alternate Sunday from Port Said for Haifa, Beyrout, Cyprus, Smyrna, and Constantinople; and every alternate Thursday in the opposite direction. *Russian*, every Tuesday from Egypt for Beyrout, &c. *Egyptian, Khedivieh*, every Friday from Alexandria, for Beyrout and the Syrian ports; and every Thursday in the opposite direction.

Carriages, Horses, &c.: There is no regular diligence between Jaffa and Jerusalem; but carriages may be hired from the hotels or tourist agencies, at prices varying from 30 francs to £5 for the journey. Horses can be hired at the rate of 5 francs per diem, and mules at the same rate for baggage. Camels and donkeys are only used for freight between Jaffa, Jerusalem, Nablûs, Hebron, &c.

Agencies: Mr. Hilpern is the agent for Messrs. Cook & Sons, and Mr. Rolla Floyd for Messrs. Gaze & Co. Both these gentlemen are exceedingly courteous, attentive, and conversant in all matters connected with a Syrian tour.

Dragomans: There are several dragomans in attendance at Jaffa during the season; but travellers are recommended to wait until after their arrival at Jerusalem before engaging any, unless they are already under the care of one of the tourist agencies or intend to ride elsewhere first.

Churches, &c.: The C.M.S. Mission is under the charge of the *Rev. J. Longley Hall*, who will give every information as to the hours of service, &c. In addition to the Anglican Church, there are eight Christian churches in Jaffa, viz. two belonging to the Orthodox Greeks, two to the Latin Catholics, and one each to the Copts, the Maronites, the Greek Catholics, and the Germans. There are also four Jewish synagogues and four Mohamedan mosques.

JAMI'A EL-ABIAD, 5.
—— EL-KEBÎR, 155.
—— EL-YETEIM, 152.
JAMLEH, 199.
JAMNIA, 15.
JANOAH, 287.
JAPHA, 240.
JAPHIA, 240.
JARMUTH, 225.
JATTÎR, 30.
JAULAN, 260.
JEB'A (Rte. 10, C), 123.
—— (Rte. 10, H), 139.
—— (Rte. 20), 217.
—— (Rte. 26), 261.
JEBA'A, 296.
JEBÂLIEH, 21.
JEBÂTA, 240.
JEBEIL, 362.
JEBEL EL-ABIAD, 370.
—— AKKAR, 382.
—— EL-AKR'A, 390.
—— EL-'ALA, 395.
—— EL-ARB'AIN, 395.
—— EL-ARZ, 364.
—— EL-ASWAD, 323.
—— ATTÂRÛS, 178.
JEBEL BÂRÛK, 306.
—— ED-DAHI, 227.
—— ED-DRUSE, 323.
—— FAKÛ'A, 224.
—— FUREIDIS, 136.
—— HADÎREH, 286.
—— HAKART, 194.
—— EL-HEISH, 260.
—— JILA'D, 194.
—— JURMUK, 232.
—— KAFKAFA, 193.
—— KASIÛN, 319.
—— KENÎSEH, 306.
—— KHIYÂRAH, 344.
—— KURUNTUL, 159.
—— MÂNI'A, 323.
—— MUKHMEL, 364.
—— MÛSA, 390.
—— NIJMI, 166.
—— NUSAIRÎYEH, 383.
—— OSH'A, 183.
—— RIHA, 394.
—— RIHAN, 292.
—— SAFÎTA, 386.
—— ESH-SHEIKH, 293.
—— SIMÂN, 400.
—— SUNNÎN, 306.
—— TINÎYEH ABU 'ATA, 375.
—— TURBUL, 366.
—— USDÛM, 39.
JEBELEH, 388.
JEDEIDEH, 290.
JEDNA, 28.
JEDRU, 248.
JEDÛR (Rte. 10), 117.
—— (Rte. 26), 261.
JEFÂT, 250.
JEIDA, 240.
JELAMEH, 225.
—— EL-MANSÛRAH, 229.
JELBON, 224.
EL-JELÎL, 13.
JEMHÛR, 306.
JENDÎYEH, 389.
JENÎN, 222.
JENNÂNI R., 261.
JERASH, 189.
JERICHO, 162, 167.

Hotels: *Jordan*, *recommended*; comfortable. *Des Voyageurs*, fair.

JERISHEH, 12.
JERJU'A, 296.
JERÛD, 369.

JERUSALEM, 43.

Hotels: *New Grand*, inside the city, *good*, strongly re-

commended. *Howard's*, outside the Jaffa Gate, *recommended*. *Jerusalem*, on the Jaffa road, clean, comfortable, and moderate in prices. *Feil's*, close to Howard's.

Accommodation can also be had in the Austrian and German hospices.

Consulates: Great Britain: *John Dickson, Esq.*, consul; *Mr. William H. Kayat*, pro-consul and cancellier. United States: *Dr. Selah Merrill*, consul. The British consulate is just outside the Jaffa Gate.

Bankers: *J. Frutiger & Co.* (agents for the Ottoman Bank); *J. Valero & Co.* Rate of exchange: 136 piastres=1*l.* sterling.

Postal and Telegraph: Letters can be sent either by the Turkish or the Austrian post-office. Dates of departure of mails can be ascertained by application to the hotel managers.

Carriages, Horses, &c.: Carriages to Bethany, Bethlehem, &c., 2*s.* per hour. Horses, from 4*s.* to 6*s.*; mules, from 4*s.* to 5*s.*; donkeys, from 3*s.* to 5*s.* per diem. During the season the prices are somewhat higher, and the visitor should always arrange definitely beforehand.

Dragomans: *David Jamal,* Demitrius Domian,* Cæsar Chaleel,* George Mabedi,* Rafoul Farah, Assad Jamal, Abraham Mosalli, Joseph Sidawy, Saleem Abraham Said.**

[Those marked * are specially recommended. David Jamal and Demitrius Domian have their own stocks of camping apparatus, and are recommended as independent tourist contractors and dragomans.]

Medical—Physicians and Surgeons: *Dr. Wheeler, Dr. Cant, Dr. Sandreczki, Dr. Hoffman, Dr. Einszler*, &c. Chemists: *Paulos, Damiani, Lorenzo*. Each hospital has also a dispensary attached to it.

Shops, &c.: For olive-wood goods, the depository of the London Jews' Society, near Christ Church: *F. Vester*. For tailoring, &c., *Max Ungar*. Other good general shops: *J. Imberger & Co.; Maroum Frères; G. Scapellato; F. Nicodème; Beshara Fata; C. Attard*.

Murray's Handbook to Syria and Palestine may be obtained from *F. Vester, Boulos Meo*, or *Demitrius Domian*.

Church Services, &c.: Christ Church: *Revs. A. H. Kelk, J. E. Hanauer*, and *J. Jamal*. Daily Prayer: Hebrew, 7 A.M.; English, 9 A.M. Wednesdays, 7.30 P.M. Sundays: English, 10 A.M.; German, 3.30 P.M.; English, 7.30 P.M. Holy Communion: 1st and 3rd Sundays, after morning service; 2nd and 5th, 8 A.M.; 4th, after evening service. St. Paul's: *Revs. C. T. Wilson, J. Boz*. Sundays and Holy Days: Arabic, 9.30 A.M., 7 P.M.; English, during the season, 3 P.M. German Chapel: 9 A.M. and 2.30 P.M.

Jeshanah, 152.
Jeshimon, 133.
Jett (Rte. 18), 201.
—— (Rte. 28), 267.
Jezreel, 225.
Jezzîn, 296.
el-Jîb, 128.
Jîbia, 146.
Jibnîn, 199.
Jifna, 150.
Jiljûlieh, 12, 148.
Jimzu, 11.
Jinsâfût, 12.
el-Jish, 262.
Jisr Benât Y'akûb, 259.
—— el-Hadîd, 400.
—— el-Hajr, 365.
—— el-Kâdi, 285.
—— el-Khardeli, 282.
—— el-Maktû'a, 216.
—— el-Mejâmi'a, 198.
—— er-Rummâna, 348.
—— ez-Zerka, 204.
ej-Jîyeh, 280.
Jôbar, 320.
Jogbehah, 189.
Jokneam, 229.
Joppa, 2.
Jordan, Fords of, 164.
—— River, 164.
—— Sources of, 288.
—— Valley, 165.
Joseph's Tomb, 154.
Jotapata, 250.
Jubb Jenîn, 285.
Jubeihah, 189.
Judæa, 139.
Judeideh (Rte. 33), 292.
Jûn, 284.
Jûneh (Rte. 26), 261.
—— (Rte. 40), 362.
Juneineh, 328.
Jûrah, 18.
Jurba, 218.
Jusiet el-Kadîmeh, 380.
Juttah, 31.

K.

Kâ'aûn, 212.
Kabelan, 153.
Kabr Habîl, 348.
—— Hebrûn, 119.
—— Hirâm, 275.
—— es-Sit, 323.
el-Kabry, 268.
el-Kabu, 149.
Kabûr el-Amâlikeh, 123.
—— el-Beni Israel, 123.
—— el-Yehûd, 11.
Kadam, 290.
Kadditha, 262.
Kades, 286.
Kadesh-Naphtali, 286.
—— on Orontes, 380.
Kadîsha R., 363.
Kaina, 212.
Kaisarîyeh, 202.
Kâkôn, 148.
Kalb Louzy, 396.
Kaldûn, 375.
Kalkilieh, 148.
Kalmôn, 363.
Kamid el-Lôz, 285.
Kamu'a Hurmul, 379.
Kâna, 276.
Kanah, 277.
Kanah R., 207.
Kanobîn, 368.
Kâra (Rte. 21), 223.
—— (Rte. 45), 375.
Karem, 138.
Karkor, 189.
Karnain, 374.
Karne, 388.
Karnûn, 388.
Karyatein, 369.
Kastûl, 375.
Katana, 295.
Katrath, 16.
Kattath, 224.
Katûra, 400.
Kaukab (Rte. 27), 261.

Kaukab (Rte. 29), 283.
—— el-Hawa, 216.
Kedes, 286.
Kedesh, in Issachar, 228.
Kedeshu, 287.
Kedron, 16.
—— Valley, 131.
el-Kefârât, 195.
Kefîreh, 131.
Kefr Adân, 228.
—— 'Akâb, 150.
—— el-'Awamid, 347.
—— Birim, 262.
—— Hamra, 398.
—— Hâris, 146.
—— Hauwar, 290.
—— Kenna, 244.
—— Ishu'ah, 146.
—— Kûd, 222.
—— Kûk, 291.
—— Kuleh, 396.
—— el-Laha, 344.
—— Lâkif, 12.
—— Lâm, 209.
—— Lâta, 393.
—— Lebâd, 201.
—— el-Ma, 199.
—— Marîs, 396.
—— Mishkeh, 283.
—— Outhein, 228.
—— Sâba, 148.
—— Sabt, 247.
—— Sîb, 201.
—— Siporiha, 10.
—— Sôm, 140.
—— Sus'a, 295.
—— et-Tûr, 109.
—— Yasîf, 267.
—— Zebad, 283.
—— Zeit, 347.
Kefrenjy, 197.
Keftîn, 389.
Keilah, 32, 148.
Kenath, 330.
Kerak (Rte. 15), 180.
—— (Rte. 24), 252.
—— Nûh, 346.
Keratîya, 26.
Kerâzeh, 255.
Kerek Buzeh, 396.
Kerioth (Rte. 12), 153.
—— (Rte. 38), 335.
Kersa, 253.
Kesâb, 390.
Kesrawân, 378.
Kesweh, 345.
Kezâzeb, 6.
el-Khalîl er-Rahman, 118.
Khalladîyeh, 249.
Khalwet el-Biyâd, 291.
Khan el-Ahmar (Rte. 13), 161.
—— —— (Rte. 19), 216.
—— Abdeh, 382.
—— Ayash, 382.
—— Denûn, 345
—— Jubb Yusef, 258.
—— Khuldah, 281.
—— el-Lebn, 369.
—— Lubbân, 153.
—— Meithelûn, 291, 307.
—— Mashitta, 175.
—— Mineh, 256.
—— Mohamed Ali, 277, 292.
—— Murâd, 306.
—— Neby Yûnus, 280.
—— Ruweisat, 306.
—— es-Sâwieh, 153.
—— esh-Shîh, 261.
—— Sofâr, 306.
—— et-Tujjâr, 247.
—— Tumân, 393.
—— Yûnus, 24.
Khannaton, 249.
Khashâsh, 224.
Khiyârah, 344.
Khoreisa, 33.
Khubab, 344.
el-Khudr (Rte. 10), 131.
—— (Rte. 21), 238.
—— (Rte. 28), 277.
Khurbet Abu Jerrah, 29.
—— Abu Samârah, 29.
—— 'Ajlân, 24.
—— 'Almît, 123.
—— 'Askalôn, 20.
—— 'Attîr, 30.
—— el-Aûjah, 170.
—— el-Beida, 334.
—— Beit Mizza, 9.
—— el-Beiyûdât, 170.
—— el-Burj, 24.
—— 'Erma, 144.
—— Faghûr, 117.
—— Fusaîl, 170.
—— Hai, 124.
—— Haiyan, 125.
—— Handûs, 211.
—— Harrah, 259.
—— Hâss, 394.
—— Hazkeh, 16, 142.
—— Ibzîk, 212.
—— Ikbâla, 9.
—— Jedûr, 117.
Khurbet Jubb er-Rum, 131.
—— Ka'aûn, 212.
—— Kâna, 244, 250.
—— Kâuwûkah, 29.
—— el-Kenîseh, 159.
—— Kerak, 216.
—— el-Khamasa, 130.
—— Kîla, 32.
—— Kîreh, 232.
—— Kumrân, 42.
—— el-Lahm, 26.
—— el-Loz, 145.
—— Lozeh, 157.
—— Mer'ash, 28.
—— el-Mujedd'a, 212.
—— el-Murussus, 161.
—— el-Musheirifeh, 268.
—— en-Nahl, 137.
—— Nasîf, 388.
—— Nûh, 140.
—— Rabîyeh, 31.
—— Rubba, 141.
—— Sheikh Madh Kûr, 141.
—— Shuweikeh, 30.
—— Sihân, 29.
—— es-Sôma, 149.
—— Sômerah, 30.
—— es-Sukrîyeh, 26.
—— Sumrah, 170.
—— Susîyeh, 257.
—— Teku'a, 135.
—— et-Tîn, 383.
—— Umm Jerrar, 21.
—— Wakkâs, 258.
—— Yebla, 215.
—— el-Yehûdi, 138.
—— Z'anûta, 30.
Khureibeh, 286.
Khureitûn, 135.
Killis, 398.
Kilya, 282.
King's Valley, 250.
Kirâteh, 344.
Kiriathaim, 178.
Kirjath, 8.
—— -Arba, 118.
—— -Baal, 144.
—— -Huzoth, 178.
—— -Jearim, 144.
—— Lam-Misphat, 146.
—— -Sannah, 30.
—— -Sepher, 30.
Kirjathaim, 178.
Kir-moab, 180.
Kishon R., 229, 265.
Kokaniyeh, 356.
Kolônieh, 9.

KORADÆA, 369.
KRUSIN, 389.
KUBAB, 194.
KUBÂB, 6.
KÛBAR, 145.
KUBÂTIEH, 218.
KUBB ELIAS, 306.
KUBBEH DÛRIS, 346.
—— RÂHIL, 112.
KUBEIBEH (Rte. 4), 15.
—— (Rte. 5), 26.
—— (Rte. 10, D), 130.
KUBROS, 162.
KUFEIR, 294.
EL-KUFR, 333.
KUL'AT ARNÛN, 281.
—— BUSTRA, 290.
—— EL-FENISH, 26.
—— FUKRA, 366.
—— HÂRIM, 400.
—— EL-HUSN, 383.
—— IBN MA'AN, 257.
—— JENDAL, 294.
—— JIDDIN, 267.
—— KUREIN, 267.
—— MERKAB, 388.
—— EL-MUDÎK, 393.
—— ER-RABÛD, 196.
—— ES-SEIJÂR, 393.
—— SEMÂH, 324.
—— SHEM'A, 269.
—— SIMÂN, 398.
—— ESH-SHUKÎF, 281.
—— ES-SUBEIBEH, 289.
—— TIBNÎN, 263.
—— ZERKA, 188.
ET-KULEIB, 333.
KULUNDIA, 150.
KULUNSAWEH, 148.
KÛMIEH, 217.
KUNAWÂT, 330.
KUNEITERAH, 261.
KÛNÎN, 263.
KUREIM, 325.
KUREIYEH, 335.
KURIYÛT, 153.
KURMUL, 32.
KURN SARTABEH, 170.
KURNET SAHSUL HAMEID, 42.
KURÛN HATTÎN, 244.
KURYET EL-'ANAB, 8.
—— HAJJA, 12.
—— JÎT, 12.
KURYÛT, 178.
KÛSANA, 390.
KUSEIR (Rte. 15), 176.
—— (Rte. 47), 380.
KUSEIYEH, 283.
KUSR EL-'ABD, 182.
—— EL-ARB'AÎN, 5.
—— 'ATRA, 259.
—— BARDAWÎN, 257.
—— FARON, 345.
—— EL-HEIR, 369.
—— EL-HERI, 176.
—— MELEK EL-YEHÛD, 9.
—— NEBA, 346.
—— EZ-ZIN, 240.
KUSTUL, 9.
—— KUREIM, 325.
KUTEIFEH, 375.
EL-KÛWEH, 282.
KUWEIKAT, 267.
KÛWEIRIS, 335.

L.

LACHISH, 25.
LADDER OF TYRE, 268.
LADIKIYEH, 389.
Steamers: *French Messageries Maritimes*, every alternate Friday from Beyrout and Tripoli, for Alexandretta, Smyrna, and Marseilles; and every alternate Saturday in the opposite direction.
LAHÎTEH, 324.
LAHMAM, 26.
LAISH, 288.
LAKE OF TIBERIAS, 248.
—— SAMOCHONITIS, 259.
LAODICEA AD LIBANUM, 380.
—— AD MARE, 389.
LARISSA, 393.
LATRÔN, 7.
Hotel: *Latrôn*.
LEBANON, MOUNT, 306, 365, 377.
LEBOA, 378.
LEBONAH, 153.
LEBWEH, 378.
LEDDÂN, 288.
LEGIO, 228.
LEJAH, 322.
LEJJÛN, 228.
LES DESTROITS, 237.
LESEM, 288.
LIBBEIYA, 283.
LIBNAH, 26.
LIFTA, 9.
LIFTÎYEH, 383.
EL-LISÂN, 37.
LITÂNY R., 276.
LITTLE HERMON, MOUNT, 227.
LOD, 10.
LUBBÂN, 153.
LÛBIEH, 244.
LUDD, 10.
EL-LUHF, 324.
LUSAH, 282.
LYBO, 379.
LYDDA, 10.

M.

MA'ARABÛN, 348.
MAARATH, 117.
MA'ARRA, 398.
MA'ARRET EL-NA'AMÂN, 392.
MAASER, 285, 306.
EL-MA'AZ, 328.
MACHÆRUS, FORT, 177.
MADAYA, 348.
MÂDEBA, 176.
MAGDALA, 256.
—— OF HERODOTUS, 18.
MAGEDDO, 212.
MAGLUDA, 376.
MAHANAIM, 184.
MAHNEH, 195.
M'AÎN, 177.
MAIUMAS ASKELON, 20.
MAJUMA, 23.
M'AKEDAU, 212.
MAKETA, 212.
MAKHÂDET ABÂRAH, 215.
—— HAJLAH, 167.
MAKHRUK, 171.
MAKKEDAH, CAVES OF, 16.
MAKSÛRA, 321.
MALAH, 334.
MALATHA, 31.
MÂLHAH, 139.
MALKÎYEH, 287.
MALTHA, 258.
M'ALÛL, 240.
M'ALÛLA, 376.
MANAHATH, 139.
MANOCHO, 139.
MANSÛRAH, 6.
MAON, 32.
MAR 'ABÛDIEH, 147.
—— ELIAS, 111.
—— JERJIS, 24.
—— MARÛN, 379.
—— SÂBA, 132.
—— SARKÎS, 367.

MAR SERKIS, 376.
—— THEKLA, 376.
—— THODRUS, 147.
—— YOHANNA, 164.
M'ARABA, 349.
MARATHUS, 386.
MARDOCHO, 329.
MARESHAH, 28.
MARGAT, 388.
MARÎNA, 363.
MASADA, 33.
MASHAL, 239.
EL-M'ASHÛK, 275.
EL-MASLUBÎYEH, 174.
MASNA, 374.
MÂSY, 283.
MATEIN, 12.
MATKH BURÂK, 324.
MATTANAH, 178.
MAXIMIANOPOLIS, 228.
MAZÂR, 225.
MEDEBA, 176.
MEDÎNEH, 296.
MEGIDDO, 212.
MEIDAN EL-'ABD, 170.
—— EZ-ZEID, 22.
MEIRON, 259.
MEIS, 287.
MEITHALÛN, 218.
MEJDEL (Rte. 4), 18.
—— (Rte. 24), 256.
—— (Rte. 28), 269.
—— (Rte. 29), 283.
—— (Rte. 38), 344.
—— 'ANJAR, 283, 307.
—— ESH-SHEMS, 289.
—— YÂBA, 147.
MENEH, 189.
MENÎN, 349.
MERJ 'AYÛN, 292.
—— EL-HADÎREH, 286.
—— IBN 'AMÎR, 6.
—— EL-GHURUK, 217.
—— HADHR, 289.
MERKEH, 222.
MERÛJ, 377.
MERYAN, 394.
MESHÂHERAH, 21.
EL-MESHHED, 244.
METULLEH, 296.
MEZARIB, 341.
MEZRA'A (Rte. 32), 290.
—— (Rte. 42), 366.
MEZR'AH, 224.
MIAMÂS, 207.
MICHMASH, 124.
MICHMETHAH, 148.
MIDIEH, 11.
MIGDAL-GAD, 18.
MIGRON, 123.
MIMÂS, 294.
MINET EL-BURJ, 390.
—— RÛBÎN, 15.
MINYEH, 174.
EL-MÎR, 147.
MIRABEL, 147.
MIRYAMIN, 197.
MISHAL, 239.
MISHEAL, 239.
MISHMAR HA-YORDÂN, 259.
MISHREA, 239.
MISREPHOTH-MAIM, 268, 277.
MITHILIA, 218.
MIZPAH, 8.
MIZPEH (Rte. 10), 129.
—— (Rte. 17), 195.
MKAIBEH, 200.
MKHAUR, 177.
MOAB, PLAIN OF, 172.
MOABITE STONE, 178.
MODIN, 11.
MOKÂT'A 'ABÛD, 147.
MONASTERY OF THE CROSS, 137.
—— OF MALAWÎYEH, 364.
MONS ALSADAMUS, 323.
—— BARGYLUS, 383.
—— CORYPHÆUS, 390.
—— PIERIA, 390.
—— REGALIS, 181.
—— RHOSSUS, 390.
—— SILPIUS, 401.
MONTFORT, 267.
MONT ROYAL, 181.
MOREH, HILL OF, 215.
—— OAK OF, 160.
MOTZAH, 9.
MOUNT OF BEATITUDES, 245.
—— CARMEL, 233.
—— CASIUS, 390.
—— EBAL, 150.
—— GERIZIM, 157.
—— GILBOA, 224.
—— GILEAD, 197, 217.
—— HERMON, 293.
—— NEBO, 173.
—— OF SALT, 179.
—— SHIHÂN, 179.
—— TABOR, 245.
—— OF TRANSFIGURATION, 246.
MOZAH, 9.
MS'AIDÎEH, 253.
MU'ADDAMÎYEH, 295.
MU'ALLAKA, 345.
MUGHÂR (Rte. 4), 16.
—— (Rte. 25), 258.
MUGHÂRET TUBLOON, 278.
MUGHULLIS, 143.
MUHEIDITHEH, 283.
MUJEDD'A, 212.
MUJEIDIL, 240.
MUKAM IMÂM 'ALI, 169.
—— SIDNA 'AISA, 227.
MUKEIBILEH, 223.
MUKHÂLID, 14.
MUKHMÂS, 124.
MUKHNA, 153.
MUKHTÂRA, 284.
MUKHUBBY, 211.
EL-MUNTÂR, 133.
MUNTERAH, 277.
MURÂZEH, 189.
MURDUK, 329.
MURHAKAH, 232.
MUSHENNAF, 334.
MUSMIEH, 324.
MUTATIO HELDUA, 281.

N.

NAAMAH, 6, 16.
NÂ'ANEH, 6, 16.
NABÂTÎYEH, 292.

NABLUS, 155.

Accommodation can be had at the Latin convent; and in case of need a fairly comfortable night's lodging can be obtained at the *Locanda el-Beladieh*, or "City Hotel," situated at the N.W. extremity of the town. The Rev. Christian Fallscheer, C.M.S. missionary at Nablûs, lives just opposite to this locanda, and he is sometimes able to accommodate one or two passing travellers.

NÂF'A, 199.
NAHALIEL, 177.
NAHLEH, 378.
NAHR EL-ABRASH, 386.
—— EL-AKHDAR, 207.
—— EL-AKKÂR, 382.
—— EL-'ARAB, 390.
—— EL-ARKA, 382.
—— 'ARNI, 290.
—— EL-ASWAD, 383.
—— EL-'ASY, 379.
—— EL-AUWALI, 280.
—— EL-'AWAJ, 261.
—— BÂNIÂS, 388.
—— EL-BÂRID, 382.

NAHR EL-BARIDEH, 12.
—— BÔS, 388.
—— DÂMÛR, 280.
—— EL-GHAMKEH, 387.
—— EL-HOUSSEIN, 388.
—— IBRAHIM, 362.
—— ISKANDERÛNEH, 15.
—— EL-KÂSIMÎYEH, 276.
—— EL-KEBÎR, 382.
—— EL-KELB, 301.
—— EL-MUKUTT'A, 265.
—— NA'AMÂN, 265.
—— SABIRÂNI, 290.
—— SALÎB, 366.
—— ES-SÂNIK, 277.
—— ES-SEBTA, 383.
—— ES-SIN, 388.
—— SUKÂT, 388.
—— YAHFÛFEH, 283.
—— ZAHERÂNI, 277.
—— ZERKA, 186.
NAIN, 227.
NAKÛRAH (Rte. 20), 219.
—— (Rte. 28), 269.
N'ALIA, 20.
NAPHTALI, 243.
NATURAL BRIDGE OVER DOG RIVER, 365.
—— —— —— LITÂNY, 283.
NAWA, 342.
NAWARÂN, 260.

NAZARETH, 240.

Hotel: *Hôtel Heselschwerdt*, at the entrance to the town on the Haifa road; small, but clean and nice; good cooking; landlord attentive and obliging: *Hôtel Nazareth* (Joseph Zeitun, proprietor), close to the Latin Church of the Annunciation; plain and simple but very clean and comfortable, cooking good; landlord and his wife most anxious to please.

Accommodation can be obtained at the Latin and Greek convents.

Medical: *Dr. Vartan, Dr. Kawar.*

German and Arab conveyances run between Nazareth and Haifa; but the road is not good in some places.

NEAPOLIS (Rte. 12), 155.
—— (Rte. 38), 329.
NEBA, 173.
NEB'A 'ANJAR, 283.
—— EL-ASSAL, 365.
NEB'A EL-'ASY, 378.
—— EL-LEBN, 365.
NEBK, 375.
NEBO, 7.
NEBO, MOUNT, 173.
NEBY BELÂN, 210.
—— EYÛB, 394.
—— HAZKÛR, 222.
—— HÛD, 189.
—— JASAR, 24.
—— LÂWÎN, 221.
—— LEIMÛN, 9.
—— M'ASHÛK, 275.
—— METTA, 117.
—— MUHABÎB, 287.
—— MÛSA, 43, 134.
—— NÛH, 31.
—— OSH'A, 183.
—— OTHMAN, 379.
—— SA'IN, 243.
—— SÂLEH, 145.
—— SAMWÎL, 129.
—— SHÎT, 349.
—— SUFA, 283.
—— TOBA, 211.
—— YABYAH, 220.
—— YUNÎS, 117.
—— YUNÛS, 280.
NEJED, 24.
NEJHA, 323.
NEJRAN, 344.
NEPHTOAH, 116.
NETOPHAH, 140.
NEVE, 342.
NICOPOLIS, 7.
NÎHA, 346.
NIMREH, 334.
NINI, 181.
NOB, 149.
NOBAH, 331.
NUKB ET-TRÂBEH, 41.
NUKKÂR ES-SÂDIET, 280.
EL-NUKRAH, 322.
NUSF JEBÎL, 217.

O.

OAK OF MAMRE, 118.
—— OF MOREH, 160.
OAKS OF BASHAN, 260.
OLD TYRE, 268.
OPHNI, 150.
OPHRAH (FER'ATA), 12.
—— (TAIYIBEH), 126.
OREB, 163.
ORFBLM, 163.
'ORMAN, 335.
ORNITHON, 277.
ORONTES R., 390.
ORTHOSIA, 382.
'OSH EL-GHOREB, 163

P.

PALACE OF HYRCANUS, 181.
PALMYRA, 370.
PALTOS, 388.
PANEAS, 288.
PARADISUS, 380.
PASHA'S VILLA, 268.
PELLA, 197.
PENUEL, 183.
PERÆA, 194.
PETRA, 180.
—— INCISA, 237.
PHÆNA, 324.
PHARPAR R., 261.
PHASAELIS, 170.
PHIALA LAKE, 289.
PHILADELPHIA, 186.
PHILIPPOPOLIS, 329, 335.
PIERIA, MOUNT, 390.
PILLAR OF HURMUL, 379.
PIRATHON, 148.
PISGAH, MOUNT, 173.
PLAIN OF ACRE, 268.
—— OF ASOCHIS, 250.
—— OF BUTTAUF, 250.
—— OF ESDRAELON, 223.
—— OF GENNESARET, 256.
—— OF ISSUS, 403.
—— OF JERICHO, 165.
—— OF MOAB, 172.
—— OF MUKHNA, 153.
—— OF REPHAIM, 111.
—— OF SHARON, 5.
—— OF SHITTIM, 166, 173.
PLANS, CASTLE OF, 148.
PLATANA, 280.
PLATONEUM, 280.
POOL OF GIBEON, 129.
—— OF GILGAL, 166.
—— OF HEBRON, 119.
—— OF SAMARIA, 219.
PORPHILIA, 11.
PORPHYREON, 280.
POSEIDON, 390.
PRINCE'S CLIFF, THE, 181.
PROMONTORIUM ALBUM, 269.
PSERIN, 385.
PTOLEMAIS, 265.

Q.

Quarantania, 167, 169.

R.

Rabba, 179.
Rabbah, 141.
Rabbath-Ammon, 186.
—— -Moab, 179.
Rabûd, Castle of, 196.
Rachel's Tomb, 112.
Radîeh, 323.
Rafîdia, 218.
R'aith, 283.
Rakhleh, 295.
Rakkath, 251.
er-Râm, 149.
Ramah (Rte. 12), 150.
—— (Rte. 50), 395.
—— of Benjamin, 149.
Râm Allah, 150.
Ramantha, 389.
Ramathaim, 150.
Rameh (Rte. 10), 118.
—— (Rte. 20), 222.
Ramet el-Khalîl, 118.
Râmîn, 201.
Ramleh, 5.

Hotels: *Hôtel Reinhardt:* an excellent little hotel; clean; good cooking; landlord most civil and obliging. *Hôtel d'Italie:* fair.

Travellers frequently halt for the night at Ramleh *en route* from Jaffa to Jerusalem. It is the custom to take provisions for the lunch on the following day from the hotel, as good food is difficult to be obtained at Bâb el-Wâd, where the halt for lunch takes place.

Ramoth, 225.
Ramoth-Gilead, 196.
Rangan, 225.
Raphia, 24.
Râs el-Abyad, 269.
—— el-'Ain (Rte. 11), 147.
—— —— (Rte. 12), 157.
—— —— (Rte. 28), 269.
—— —— (Rte. 39), 349.
—— Baalbek, 379.
—— Beyrout, 301.
—— Feshkhah, 41
—— Ibn el-Hâny, 390.
—— Ibzîk, 212.
—— Kerker, 127.
—— el-Mersed, 41.
Râs en-Nakûrah, 268.
—— esh-Shukah, 363.
—— esh-Shukf, 41.
Rasheiya, 294.
Rasheiyet el-Fukhâr, 291.
Reifah, 24.
Reifûn, 366.
Reineh, 244.
Remeth, 222.
Remmon-Nrah, 250.
Remphtis, 147
Remtheh, 194.
Rentis, 147.
Resm el-'Atawineh, 29.
—— el-Haddah, 378.
Restân, 384.
Rhossus, Mount, 390.
Riblah, 380.
Rîha, 395.
Rimea, 329.
Rîmeh, 329.
Rishmea, 239.
River of Egypt, 24.
—— of Nuts, 363.
Robbers' Spring, 151.
—— Valley, 151.
Rock Etam, 140.
Roshpinah, 258, 259.
Ruâd, 387.
Rûbîn R., 15.
Ruheibeh, 369.
Rujm el-Bahr, 164.
Rukkâd R., 199.
Rumeish, 264.
Rummâneh (Rte. 21), 228.
—— (Rte. 23), 250.
Rummon, 125.
Ruweihah, 392.

S.

es-Sa'adîeh, 342.
Sabbatic River, 383.
Saccæa, 327.
Sâfa, 117.
Safâh, 334.
Safed, 259.
Safirîyeh, 10.
Safîta, 386.
Safsufa, 262.
es-Sahara, 347.
Sahel el-Ahma, 247.
—— Jedeideh, 307.
Sahem ej-Jaulan, 199.
Saida, 278.
Saidnâya, 376.
Salahîyeh, 319.
Salcah, 335.
Salchat, 337.
Sâleh, 334.
Salem, 210.
Salim (Rte. 19), 210.
—— (Rte. 21), 228.
Salîm, 210.
Salkhat, 335.
Es-Salt, 183.
Salt River, 15.
Saltus Hieraticus, 183.
Samaria, 219.
Samaritans, the, 155.
Samochonitis, L., 259.
Santo Karimathah, 148.
Sanûr, 217.
Sar Sâba, 171.
Saraphin, 5.
Sarepta, 277.
Sarid, 241.
Sarîs, 8.
Sarona, 2.
Sa's'a (Rte. 26), 261.
—— (Rte. 27), 264.
Sâwieh, 153.
Scala Tyriorum, 268.
Scene of Elijah's Sacrifice, 231.
Schools of the Prophets, 238.
Scythopolis, 213.
Sea of Galilee, 247.
——, **the Dead**, 37.
Sebaste, 219.
Sebastîyeh, 219.
Sebbeh, 33.
Sebîl Abu Nebbûl, 5.
Seffûrieh, 249.
Sefîneh, 294.
Sefînet Nûh, 381.
Sehwet el-Khudr, 334.
Seilûn, 152.
Seir, 28.
Sëis, 334.
Seisaban, 172.
Seleucia, 390.
Selæma, 329.
Selmeh, 12.
Selûkîyeh, 391.
Semakh, 252.
Semmâka, 234.
Semû'a, 30.
Semûnieh, 240.
Semûriyeh, 268.
Seneh, 123.
Sepphoris, 249.
Serâkib, 393.

SERMÎN, 393.
SHA'ÂRAH, 325.
SH'AFÂT, 149.
SHAFRAM, 249.
SHALEM, 210.
SHALISHA, 210.
SHAMIR, 30.
SHARON, 5, 202.
SHECHEM, 155.
SHEFA 'AMR, 248.
SHEIKH ABREIK, 239.
—— 'AMR, 26.
—— BARAK, 239.
—— GHÂNIM, 159.
—— HEZKÎN, 212.
—— M'ASHÛK, 275.
—— MISKÎN, 343.
—— MU'ANNIS, 12.
—— SA'AD, 342.
—— ET-TEIM, 146.
—— ZUWEID, 24.
SHEJERÂT EL-ITHLEH, 167.
SHEMSÎN (Rte. 29), 283.
—— (Rte. 45), 376.
SHENIR, 293.
SHERAFÂT, 111, 139.
ESH-SHERÎAH, 164.
SHERIAT EL-MANDHÛR, 199.
SHIHÂN, MOUNT, 179.
SHILOH, 152.
SHIMRON, 240.
SHIMRON-MERON, 240.
SHINSHÂR, 376.
SHITTIM, PLAIN OF, 166, 173
SHOBEK, 180.
SHOCHOH, 141.
SHTAURA, 306.

Hotels: *Hôtel Victoria* (Mons. Pietro Paulicevitch); clean; comfortable; good cooking; *recommended*. *Hôtel d'Orient*; a second-class establishment.

Carriages can be procured here for Baalbek, Damascus, or Beyrout. Travellers to Baalbek must be careful to choose a good vehicle, and to see that *il remains at Baalbek* for the return journey, as the drivers are very apt to exchange the conveyance for an inferior one at Baalbek.

SHÛFÎYEH, 199.
ESH-SHUGHR, 389.
SHUHBA, 328.
SHUKA, 327.
SHUKH EDH-DHUBA, 126.
SHUMLÂN, 285.
SHUNEM, 226.
SHUTTA, 215.
SHUWEIFAT, 304.
SHUWEIKEH (Rte. 10), 141.
—— (Rte. 18), 201.
SHUWEIR, 378.
SHWEIYEH, 293.
SI'A, 331.
SIÂGHAH, 173.
SIBMAH, 173.
SIDDIM, VALLEY OF, 164.
SIDON, 278.

There is a small hotel at Sidon, but the accommodation is bad. Board and lodging may be obtained at the Latin Convent.

SIHÂN, 194.
SIHON, 179, 194.
SIJN, 344.
SÎLEH, 228.
SILET EDH-DHAHR, 221.
SILPIUS MOUNT, 401.
ES-SÎMIA, 31.
SIMONIAS, 240.
SIMSIM, 24.
SIMYRA, 385.
SINJIL, 152.
SION, MOUNT, 294.
SÎR EL-GHANEM, 115.
SIRION, 293.
SIZYPHUS SPINA CHRISTI, 163.
SÔBA, 8.
SOCOH, 30.
SOEIDA, 333.
SOLÂM, 226.
SOLOMON'S POOLS, 116.
ST. JEAN D'ACRE, 265.
—— DU DÉSERT, 138.
ST. MARY'S WELL (Rte. 10), 138.
—— —— (Rte. 21), 241.
ST. SIMON STYLITES, 398.
STONE OF BOHAN, 43.
STRADELA, 225.
STRATO'S TOWER, 206.
SÛAFÎR ESH-SHEMALÎYEH, 18.
SUCHAH, 201.
SUCCOTH, 185.
SUDUD, 374.
SÛF, 195.
SUFFA, 11.
SUFSÂF, 262.
SÛK EL-GHURB, 300.
—— EL-KHAN, 292.
SÛK WÂDY BARADA, 347.
SULEIM, 329.
SULTÂN Y'AKÛB, 283.
SÛMIEH, 173.
SUMRA, 386.
SUMRAH, 252.
SUNAMEIN, 344.
SUNDELA, 225.
SUR, 271.
SURAFEND (Rte. 1), 5.
—— (Rte. 18), 209.
—— (Rte. 28), 277.
SUR'AH, 144.
SÛR BÂHIR, 131.
SURGHÂYA, 348.
SUWÂRET EL-KEBÎR, 324.
SUWEIDEH, 332.
SUWEIDÎYEH, 390.
SYCAMINUM, 237.
SYCHAR, 154.

T.

TA'ALLA, 327.
TAANACH, 228.
TABARIYA, 251.
TABBATH, 215.
TÂBIGHAH, 255.
TABOR, MOUNT, 245.
TADMOR, 370.
—— TAFKHA, 328.
TAHTIM-HODSHI, 380.
TAIYIBEH (Rte. 10, C.), 125.
—— (Rte. 12), 148.
—— (Rte. 19), 215.
—— (Rte. 29), 283.
—— (Rte. 38), 341.
T'ALA, 327.
TALA'T ED-DUMM, 162.
—— ES-SUFA, 173.
TALLÎYEH, 346.
TAMMÛN, 211.
TAMRA, 277.
TAMYRAS R., 280.
T'ANNUK, 228.
TANTÛRAH, 208.
TARABULÛS, 363.
TARICHÆA, 216.
TARTÛS, 387.
TAWÂNY, 376.
TEIÂSIR, 211.
TEIRSHÎHA, 267.
TEITABA, 262.
TEKITTEH, 194.
TEKOA, 134.
TEKU'A, 134.

EL-TELL (Rte. 10), 125.
—— (Rte. 24), 253.
TELL ABD EL-MA'AZ, 336.
— EL-ABEID, 171.
— ABU HAREIREH, 29.
—— —— KUDEIS, 228.
— —— NEDY, 261.
— —— SHEJAREH, 373.
— EL-'AJJÛL, 23.
—— 'AMÂRAH, 326.
—— 'ARÂD, 32.
—— ASH'ERAH, 342.
—— 'ASUR, 174.
—— EL-BAHEIREH, 381.
—— BEDEIWÎYEH, 250.
—— BISEH, 384.
—— DEIR 'ALLA, 184.
—— DÔTHAN, 222.
—— EKTANU, 172.
—— EL-FOKHÂR, 267.
—— EL-FÛL, 149.
—— HABBÛSH, 277.
—— EL-HAMMÂM, 172.
—— HARRAH, 286.
—— EL-HESY, 25.
—— EL-HOSN, 215.
—— HÛM, 254.
—— JEZAR, 16.
—— EL-JURN, 36.
—— EL-KÂDI, 288.
—— KALAISH, 383.
—— EL-KASSÎS, 229.
—— KEFREIN, 172.
—— KEIMÛN, 229.
—— KHALEDÎEH, 327.
—— EL-KHANZÎR, 261.
—— M'AIN, 32.
—— EL-MASTABAH, 216.
—— MENDEH, 380.
—— EL-MILH, 31.
—— EL-MUTASELLIM, 228.
—— EN-NASBEH, 150.
—— NEJILEH, 25.
—— NIMRÎN, 172.
—— RAMAH, 172.
—— ES-SÂFI, 142.
—— ES-SALAHÎYEH, 320.
—— ES-SAMAK, 237.
—— ES-SEB'A, 31.
—— SHADÛD, 241.
—— SH'AF, 334.
—— SHAGHÛR, 172.
—— ESH-SHAHM, 261.
—— SHIHAN, 327.
—— SUKÂT, 388.
—— ES-SULTÂN, 167.
—— ET-TURMUS, 18.
TELL ZAKARIYA, 140.
—— EZ-ZIF, 32.
TELLEILAT JILJÛLÎEH, 167.
TELLÛL ABU EL-'ALEIK, 162.
—— ES-SÂFA, 320.
—— EZ-ZAHRAH, 215.
TEMNÎN, 346.
TERKÛMIEH, 28.
THAMNATHA, 146.
THEBEZ, 211.
THELTHÂTHA, 283.
THEOUPROSÔPON, 363.
THIMNATHAH, 146.
THORMASIA, 152.
TIBERIAS, 251.

Hotel: *Nassar*; clean and comfortable. Charges should be arranged beforehand.

Accommodation can also be had at the Latin Convent.

For hire of boats on the Sea of Galilee, apply to Ibrahim Nassar.

TIBNAH, 143.
TIBNEH, 146.
TIBNÎN, 263.
TIMNATH, 143.
TIMNATH-HERES, 146.
—— -SERAH, 146.
TÎREH (Rte. 11), 148.
—— (Rte. 21), 237.
TIRZAH, 211.
TOMAH NÎHA, 284, 296.
TOMB OF ABEL, 348.
—— OF ALEXANDER THE GREAT, 279.
—— OF ASHMANEZER, 278.
—— OF ELEAZAR, 154.
—— OF HIRAM, 275.
—— OF HIRAM'S MOTHER, 275.
—— OF JOSEPH, 154.
—— OF JOSHUA, 146.
—— OF NAHUM, 255.
—— OF PHINEHAS, 146. 154.
—— OF RACHEL, 112.
—— OF SAMSON, 22.
—— OF SANBALLAT, 222.
—— OF SHEIKH ABU NASR, 363.
—— OF TABNITES, 280.
—— OF ZEINAB, 323.
TOPHEL, 180.
TOR'ÂN, 244, 251.
TORON, CASTLE OF, 263.
TORTOSA, 387.
TOUR ROUGE, 162.
TOWER OF THE ESCORT, 269.
TRACHONITIS, 261, 322.
TRICOMIAS, 28.
TRIPOLI, 363.

Steamers: *French Messageries Maritimes*, every alternate Friday, from Egypt, Jaffa, Beyrout, and Cyprus, for Ladikiyeh, Alexandretta, Smyrna, and Marseilles; and every alternate Saturday in the opposite direction. *Russian*, every Thursday, from Egypt, Jaffa, and Beyrout, for Smyrna and Constantinople. *Egyptian, Khedivieh*, every Saturday, from Alexandria, Jaffa, and Beyrout, for Mersina; and every Tuesday in the opposite direction.

Carriages may be obtained for Beyrout, Homs, and Hamah.

TSÎL, 199.
TÛBÂS, 211.
TUBK 'AMRÎYEH, 42.
TUBUKAT FAHIL, 197.
TUFFÛH, 29.
TUFÎLEH, 180.
TÛL KERAM, 148.
TULLUZAH, 210.
TUMRÂH, 21.
TURMUS AYA, 152.
TURRA, 194.
TUWEIL EDH-DHÎB, 163.
TYRE, 271.

Accommodation may be obtained at the Latin Convent.

TYRUS, 181.
TZIPPORI, 209.

U.

UMM EL-'AKÛD, 143.
—— BAGHLAH, 30.
—— ED-DERAJ, 171.
—— EL-ELA, 9.
—— EL-FAHM, 222.
—— EJ-JEMAL, 340.
—— KEIS, 198.
—— KHÂLID, 14.
—— LÂKIS, 24.
—— EL-MEIYÂDIN, 341.
—— RASÂS, 176.
—— SA'IDÎYEH, 253.
—— ES-S'AÛD, 324.
—— ES-SEMAK, 186.
—— ESH-SHUKF, 234.

Umm Suffah, 146.
—— Walîd, 176.
—— ez-Zeinat, 232.
—— ez-Zeitûn, 326.
Urdeh, 390.
Urtâs, 134.

V.

Valley of Achor, 169.
—— of Ajalon, 6.
—— of 'Akûrah, 365.
—— of Blue Habitations, 177.
—— of Elah, 140.
—— of Eshcol, 29.
—— of Fire, 42.
—— of the Giants, 111.
—— of God, 177.
—— of the Horn, 307.
—— of Jezreel, 216.
—— of Jiphthah-el, 250.
—— of the Persians, 323.
—— of Pigeons, 257.
—— of Roses, 139.
—— of Salt (Rte. 8), 31.
—— —— (Rte. 21), 229.
—— of Shechem, 155.
—— of Shepherds, 378.
—— of Siddim, 164.
—— of Sorek, 143.
—— of Succoth, 185.
—— of Zeboim, 126.
—— of Zephathah, 28.

W.

Wâdy Abu 'Obeidah, 170.
—— el-Afranj, 28.
—— 'Ain 'Atâ, 293.
—— el-'Ajam, 323.
—— el-Akkab, 276.
—— Akûrah, 365.
—— el-'Ali, 8.
—— 'Amrîyeh, 42.
—— el-'Amûd, 256.
—— Anatâ, 123.
—— Araba, 199.
—— Ar'ârah, 31.
—— el-Areijeh, 36.
—— 'Arni, 290.
—— Ashûr, 276.
Wâdy 'Auba, 286.
—— 'Aûjeh, 170.
—— Azrak, 183.
—— 'Azzûn, 12.
—— Beit Hanîna, 9.
—— Beni Hamad, 179.
—— Bel'ameh, 218.
—— el-Biâr, 117.
—— Biskinta, 377.
—— Bittîr, 138.
—— D'aûk, 222.
—— ed-Deir, 189.
—— Derajeh, 41.
—— Fâneh, 183.
—— Fârah, 123.
—— Fâr'ah, 211.
—— Fedâr, 362.
—— Fîk, 252.
—— Finmâra, 24.
—— Fûkîn, 130.
—— Fusâil, 165.
—— Ghoreb, 8.
—— Ghuweir, 38.
—— Ghuzzeh, 23.
—— el-Hamâm, 257.
—— el-Hammâm, 126.
—— el-Haramîyeh, 152.
—— Harîr, 307.
—— Helbon, 349.
—— Hellâweh, 362.
—— Hesbân, 173.
—— el-Hesy, 24.
—— Hummâna, 306.
—— el-Humr, 170.
—— Husâsah, 41.
—— Ibrahim, 362.
—— Ism'aîn, 144.
—— Jermuk, 296.
—— Kadîsha, 367.
—— Kâna, 276.
—— Kandîl, 390.
—— Kelt, 162.
—— el-Kerâd, 185.
—— el-Khan, 140.
—— Khasheibeh, 36.
—— Khashneh, 212.
—— Khuberah, 36.
—— Khureibeh, 290.
—— Khureitûn, 41.
—— el-Kibleh, 11.
—— Kunawât, 343.
—— el-Kuneiterah, 43.
—— el-Kurn (Rte. 28), 267.
—— —— (Rte. 37), 307.
—— Kuweik, 393.
—— el-Lebweh, 342.
Wâdy Lejûm, 179.
—— Liwa, 324.
—— Mâleh, 171.
—— el-Medinîh, 125.
—— el-Melek, 250.
—— Meshûn, 277.
—— el-Milh (Rte. 8), 31.
—— —— (Rte. 21), 229.
—— Mohawât, 39.
—— Môjib, 39, 178.
—— Mujerr, 193.
—— Muleilah, 25.
—— el-Musetterah, 170.
—— Mussîn, 201.
—— Musurr, 140.
—— Mutiyah, 125.
—— en-Nâr, 42, 131.
—— Nimreh, 328.
—— Nimrîn, 172.
—— Nûei'ameh, 169.
—— Nusrâny, 222.
—— Rabâbeh, 131.
—— Reiya, 146.
—— Rukkâd, 261.
—— Rummâneh, 244.
—— es-Seb'a, 31.
—— Seiyâl, 36.
—— Selmân, 11.
—— Semakh, 257.
—— Serayib, 290.
—— Shabât, 349.
—— Sha'ib, 183.
—— esh-Sha'îr, 12.
—— Sheb'a, 291.
—— Sherî'ah, 21.
—— Shukf, 41.
—— es-Sîr, 182.
—— Sufeisif, 36.
—— Suleim, 149.
—— Suleiman, 128.
—— es-Sumt, 140.
—— es-Surâr, 143.
—— Suweinît, 123.
—— Ta'âmirah, 41.
—— Taiyibeh, 126.
—— Tarshîsh, 377.
—— et-Teim, 290.
—— Themed, 176.
—— Wâleh, 178.
—— Warrân, 194.
—— el-Werd, 139.
—— Yâbis, 197.
—— Yahfûfeh, 348.
—— Zeidy, 194.
—— ez-Zeit, 185.
—— Zerka, 183.
—— —— Ma'în, 1 .

WÂDY ZORBI, 188.
—— ZÛEIT, 169.
WAKKÂS, 258.
WATCH OF THE JORDAN, 259.
WATERS OF MEROM, 259.
EL-WELEJEH, 138.
WELL OF DAVID, 112.
—— SIRAH, 122.
WELY M'ASHÛK, 275.
WHITE CAPE, THE, 269.
WILDERNESS OF JUDÆA, 161.

X.

XALOTH, 227.

Y.

YÂBIS, 212.
YABRÛD, 376.
YÂFA, 240.
YAGUR, 18.
YAHMUR, 386.
YAJJÛR, 230.
YAKIR, 398.
YÂLO, 127.
YAMON, 228.
YANÛH, 267.
YARMUK R., 199.
YARMÛK, 140.
YÂRÛN, 263.
YÂSÛR, 17.
YATER, 264.
YAZÛR, 5.
YEBLA, 215.
YEBNAH, 15.
YEBRÛD, 152.
YERKA, 267.
YETMA, 153.
YUGNEH, 200.
YUHMUR, 282.
YUNÎN, 378.
YUTTA, 31.

Z.

ZAFRAN, 176
ZAHLEH, 377.
ZAKARÎYA, 142.
ZANOAH, 30.
—— (Rte. 10), 140.
ZANU'A, 140.
ZAREPHATH, 277.
ZARZIN, 225.
ZEBDAH, 240.
ZEBEDÂNI, 348.
ZEBULON, 243.
ZEDAD, 374.
ZEHALTEH, 296.
ZEIDY R., 341.
ZEITA, 201.
ZELAH, 197.
ZEMARAIM, 170.
ZER'AIN, 225.
ZERERATH, 215.
ZERNUKAH, 15.
ZERKA R., 207.
EZ-ZÎB, 268.
ZICHRON Y'AKÛB, 207.
ZIFRÛN, 384.
ZIFTEH, 277.
ZIMMARÎN, 207.
Accommodation can be obtained in one of the houses of the Jewish Colony.
ZIMREH, 388.
ZIPH, 32.
ZIPHRON, 384.
ZÎZA, 176.
ZOAR, 17 .
ZOPHIM, 173.
ZOR, THE, 172.
ZORAH, 144.
ZORAVA, 343.
ZUGHARTA, 366.
ZUKKÛM, 166.

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

MURRAY'S HANDBOOK

ADVERTISER,

1893-1894,

CONTAINING

USEFUL INFORMATION FOR TRAVELLERS,

RAILWAY

AND

STEAMBOAT COMPANIES,

HOTELS,

AND

MISCELLANEOUS ADVERTISEMENTS.

COMPAGNIE
DES
MESSAGERIES MARITIMES.

FRENCH POSTAL STEAMERS.

FROM MARSEILLES TO
AUSTRALIA AND NEW CALEDONIA.

On the 3rd of every month for Port-Saïd, Suez, Aden, Mahé (Seychelles), King George's Sound, Adelaide, Melbourne, Sydney, Noumea, transhipping at Mahé for Reunion and Mauritius.

EAST COAST OF AFRICA.

On the 12th of every month for Port-Saïd, Suez, Obock, Aden, Zanzibar, Mayotte, Nossi-Bé (branch line for the West Coast of Madagascar), Diego-Suarez, St. Marie, Tamatave, Reunion and Mauritius.

CHINA AND JAPAN.

Every alternate Sunday on and after 28th May for Alexandria, Port-Saïd, Suez, Aden, Colombo, Singapore (branch line for Batavia), Saïgon (branch line for Nha-trang, Quin-non, Tourane, Thuanan, Haï-phong), Hong-Kong, Shang-haï, Kobe and Yokohama.

CORRESPONDING EVERY FOUR WEEKS.

1° at Colombo for Pondichery, Madras and Calcutta.
2° at Singapore for Samarang.

KURRACHEE, BOMBAY.

Branch line from Aden to Kurrachee and Bombay corresponding with the East Coast of Africa and Australian lines.

MEDITERRANEAN.

For Constantinople and Odessa every other Saturday (on and after 6th May).

Constantinople and Black Sea ports every other Saturday (on and after 13th May).

Alexandria, Port-Said, Syrian Ports, Smyrna, Salonica, Piræus (on and after 6th May).

Piræus, Salonica, Smyrna, Syrian Ports, Port-Said, Alexandria (on and after 13th May).

LONDON.

Weekly from Marseilles to Havre and London (merchandise only).

FROM BORDEAUX TO
ATLANTIC OCEAN.

1° On the 5th of each month for Lisbon, Dakar, Rio Janeiro, Montevideo, and Buenos Ayres.

2° On the 20th of every month for Lisbon, Dakar, Pernambuco, Bahia, Rio Janeiro, Montevideo and Buenos Ayres.

3° On the 28th of each month (and optionally the 12th) for La Corogne, Vigo, Porto Leixoes, Lisbonne, Las Palmas, Pernambuco, Rio Janeiro, Montevideo, Buenos Ayres and Rosario (calling occasionally at Passages).

OFFICES { PARIS: 1, RUE VIGNON.
MARSEILLES: 16, RUE CANNEBIERE.
BORDEAUX: 20, ALLÉES d'ORLEANS.
LONDON: 97, CANNON STREET, E.C.

NORTH GERMAN LLOYD,

BREMEN.

Imperial and United States Mail Steamers.

THIS COMPANY ARE THEIR OWN INSURERS.

The following magnificent Express Steamers—

"Havel," "Spree," "Kaiser Wilhelm II.," "Lahn," "Saale," "Trave," "Aller," "Ems," "Werra," "Fulda," "Elbe," of 5500 to 7000 tons, 8000 to 13000 horse power, which are amongst the fastest and most luxuriously fitted vessels afloat.

BI-WEEKLY SERVICE MAY TO OCTOBER.

BREMEN AND NEW YORK,

Calling at **SOUTHAMPTON** for Passengers and Mails. From Bremen Tuesdays and Saturdays; from Southampton Wednesdays and Sundays; from New York, Tuesdays and Saturdays.

REGULAR SERVICE

NAPLES AND GENOA

TO

NEW YORK.

This Company has regular Mail and Passenger Steamers between Bremen and the following ports: BALTIMORE (direct), weekly; Bahia, Rio de Janeiro, and Santos, *viâ* Antwerp and Lisbon, twice a month; Monte Video and Buenos Ayres, twice a month.

ALSO MONTHLY MAIL AND PASSENGER SERVICES TO

EASTERN ASIA

(CHINA AND JAPAN),

AND

AUSTRALIAN PORTS,

VIA SOUTHAMPTON, GENOA, NAPLES AND SUEZ CANAL.

Full particulars on application to the Company in Bremen or to the undermentioned Agents.

AGENTS IN LONDON:

KELLER, WALLIS, & CO., 32, Cockspur Street, Charing Cross; 65, 66, & 67, Gracechurch Street, E.C.

PHILLIPPS and GRAVES, Botolph House, Eastcheap, E.C.

Agents in Southampton.....KELLER, WALLIS, and Co.
" Paris and Havre.....KANE and Co.
" New York.....OELRICHS and Co., No. 2 Bowling Green.
" Baltimore.....A. SCHUMACHER and Co.
" Antwerp.....H. ALBERT DE BARY Co.
" Lisbon.....KNOWLES, RAWES, and Co.

SPLENDID SEA TRIPS.

GLASGOW and BRISTOL CHANNEL.
(via BELFAST.)

WILLIAM SLOAN & CO.'S First Class Passenger Steamers, having all latest improvements, will Sail as under—

Bristol to Glasgow every Monday and Thursday evening.
Swansea to Glasgow every Wednesday evening.
Glasgow to Bristol every Monday and Thursday at 2 p.m.
Glasgow to Cardiff and Swansea every Friday at 2 p.m.
Glasgow to Newport every alternate Friday at 2 p.m.

These Steamers have superior cabin accommodation: a Stewardess is carried. This route affords a favourable opportunity for making Excursions from West of England to Ireland and Scotland.

Fares—Glasgow: Cabin, 20s. Steerage, 12s. 6d.
„ Belfast: „ 17s. 6d. „ 10s.

Returns issued at Fare-and-Half, available for Two Months, and can be used to return from any of the ports.

Circular Tours can be made *viâ* London and East Coast in connection with Carron Co.'s Steamers to Grangemouth; London and Edinburgh Shipping Co.'s Steamers to Leith; and General Steam Navigation Co.'s Steamers to Granton. Cabin Fare, 35s. Also per Dundee, Perth and London Shipping Co.'s Steamers from London to Dundee. Cabin Fare, 37s. 6d. And per Aberdeen Steam Navigation Co.'s Steamers from London to Aberdeen. Cabin Fare, £2 5s. These Fares are exclusive of all Railway Fares for Rail parts of the Journey.

THE ROUTE MAY BE REVERSED.

Guide Books and further Particulars on application to—

WILLIAM SLOAN & CO., 8, Gordon Street, Glasgow.

DUBLIN AND GLASGOW STEAM PACKET COMPANY.

The Company's First-Class Saloon Paddle Steamers,
Duke of Argyll, Duke of Leinster, and the First-Class Screw Steamer **General Gordon,** and **Duke of Fife** (Fitted with Electric Light throughout), or other Steamers,
Are intended to Sail as per Monthly Sailing Bills, unless prevented by any unforeseen occurrence, from

DUBLIN TO GLASGOW

Every MONDAY, WEDNESDAY and FRIDAY, and every alternate TUESDAY, THURSDAY and SATURDAY. From

GLASGOW TO DUBLIN

Every MONDAY, WEDNESDAY and FRIDAY, and every alternate TUESDAY, THURSDAY and SATURDAY, calling at Greenock both ways, except Saturday's Boat from Dublin, which proceeds direct to Glasgow.

	£	s.	d.
Cabin Fare	0	12	6
Return Tickets (6 Months) . .	1	0	0
Steerage	0	5	0
Return Tickets (6 Months) . .	0	8	0
Single Ticket to Edinburgh . .	0	17	6
Edinburgh (Cabin and 3rd Class Rail), Single, 15/-. Return .	1	4	0

	£	s.	d.
Return Ticket to Edinburgh (2 Months)	1	7	6
Single Ticket to Edinburgh (3rd Class and Deck) . . .	0	7	6
Return Ticket to Edinburgh (2 Months) (3rd Class and Deck)	0	12	0

Passengers can travel between Greenock and Edinburgh Direct, without change of carriage, by either Caledonian or North British Railway, according to the Ticket they hold. The Caledonian Railway Stations are Cathcart Street, Greenock; and Prince's Street, Edinburgh. North British Company's—Lyndoch Street, Greenock; and Haymarket and Waverley Stations, Edinburgh. ☞ Passengers are also Booked Through between Dublin and the principal Railway Stations in Scotland. For particulars see "THE TOURISTS' GUIDE," to be had free on application from

AGENTS.—HENRY LAMONT, 70, Wellington Street, Glasgow. JAMES LITTLE & Co., Excise Buildings, Greenock.

CHIEF OFFICE AND STORES.—71, NORTH WALL, DUBLIN.

B. MANN, *Manager and Secretary.*

HAMBURG AMERICAN PACKET CO.

EXPRESS SERVICE.

The undernoted magnificent Steamers, among the fastest afloat, with unsurpassed Passenger accommodation, and fitted throughout with the Electric Light, are appointed to sail regularly between

SOUTHAMPTON AND NEW YORK

EVERY FRIDAY.

AUGUSTA VICTORIA (twin screw)	-	-	8,000 - tons	12,500 h.p.
COLUMBIA	,,	-	- 8,000 ,,	12,500 ,,
NORMANNIA	,,	-	- 9,000 ,,	13,500 ,,
FÜRST BISMARCK	,,	-	- 9,000 ,,	13,500 ,,

Passengers are conveyed from London (Waterloo Station) by special train on day of sailing at reduced fares to Southampton, where arrangements are made for their immediate embarkation with comfort and despatch. The special train runs to the Southampton Docks, and passengers and their luggage are transferred free of charge.

Although all cabins are fitted for four passengers, only two are placed therein at ordinary rates.

These Steamers leave Southampton every Thursday, taking Passengers for Hamburg.

For Fares from Southampton and for detailed information, apply to

SMITH, SUNDIUS & CO., *AS AGENTS,*

22, Cockspur St., Charing Cross, S.W., and 158, Leadenhall St., E.C., LONDON; 4, Oriental Place, SOUTHAMPTON; 11, Millbay Road, PLYMOUTH.

ENGLAND AND THE CONTINENT.

DOVER-OSTEND LINE.

Rapid and Special Service of the British, Belgian, and German Post by the Belgian Government Mail Steamers. Accelerated Conveyance of the Travellers between ENGLAND, BELGIUM, GERMANY, AUSTRIA, SWITZERLAND, ITALY (*via* the St. Gothard), and the EAST (*via* Brindisi). Shortest, most Direct, and Cheapest

EXPRESS ROUTE.

THREE SERVICES DAILY BOTH WAYS.

Immediate correspondence with the International Mail and Express Trains. Direct Carriages and Sleeping Cars in all the trains in correspondence. Refreshment and Dining-Room on board. Private Cabins. Attendance to the ladies by stewardesses. Landing opposite the railway station.

Through Single or Return and Circular Tickets between London, Dover, and the principal cities of England and all the great Belgian and Continental cities (56 lbs. of luggage grates).

From	FARES.	SINGLE. 1st Cl.	SINGLE. 2nd Cl.	RETURN. 1st Cl.	RETURN. 2nd Cl.
LONDON to BRUSSELS in	8 Hrs.	£2 0 6	£1 10 0	£3 2 9	£2 7 0
,, COLOGNE	,, 13 ,,	2 19 3	2 3 0	4 6 9	3 3 9
,, BERLIN	,, 22 ,,	5 9 0	4 0 6	8 15 3	6 10 9
,, VIENNA	,, 36 ,,	7 17 3	5 17 3	—	—
,, BALE	,, 20 ,,	4 17 9	3 12 9	7 10 3	5 11 9
,, MILAN	,, 32 ,,	6 18 3	5 2 9	—	—
,, FRANKFORT-o-M.	18 ,,	3 18 0	2 17 0	5 18 0	4 6 6

SEA PASSAGE 3 HOURS.

By the splendid new Steamers, "Leopold II.," "Princesse Henriette," "Princesse Josephine," "La Flandre," "Prince Albert," and "Ville de Douvres."

For information, time-book (free on application), or through tickets or reserved private cabins, apply—

BELGIAN MAIL PACKET OFFICE, 53, Gracechurch St., London, E.C.

MIDLAND GREAT WESTERN RAILWAY OF IRELAND.

SUMMER TOURS THROUGH CONNEMARA

Embracing unrivalled Mountain, Lake and Antlantic Cliff Scenery.

Apply to the Manager's Office, Broadstone, Dublin, where Programmes and all other information as to Fares, Routes, Conditions, &c., may be obtained. J. TATLOW, *Manager*.

ABBAZIA.

ABBAZIA (Austria) is rightly called the Austrian Nice. This new unequalled resort is celebrated for its pure, healthy, and unvaried temperature and coolness. One hour from Fiume on the Quarnero (Adriatic Sea). Thirteen hours from Vienna or Budapest (daily 4 trains in both directions). Seven hours from Venice. Noted sea bathing place, favoured by high class visitors. Most magnificent Southern vegetation, with the same medium temperature as on the Riviera. Laurels, cedars, palms, magnolias, etc. For invalids the climate is very good. Moisture is in Abbazia much greater than on the Riviera. Abbazia, 74 °/₀; San Remo, 66·7 °/₀; Nice, 61·4°/₀. Many first-class hotels, villas, and pensions, comfortable and elegantly furnished. Lift, general heating apparatus. English Church Service, and English spoken in all best hotels. Pension. Very fine promenade along seashore of 5 kilometres and among laurel groves 2 kilometres long, with splendid panorama; concerts, and lawn tennis grounds. English library, where the principal English newspapers are to be found. Excursions to Fiume, to Whitehead's Torpedo Factory, to the Monte Maggiore with its splendid views, etc., etc.

For all further information, apply to the Direction of the

CURE ESTABLISHMENT IN ABBAZIA, AUSTRIA.

AIX-LES-BAINS.

HOTEL DU LOUVRE.

LIFT. First Class. Pension terms from 9 fr. a day. Opposite the Casino, near the Baths. Mrs. Pignat, proprietress, is English. Omnibus at the Station.

ANTWERP.

GRAND HOTEL.

SINCE May, 1890, under same management as the well-known Hotel de l'Univers, Brussels. **LIFT.**

ALGIERS.

GRAND HOTEL DE L'OASIS,

Boulevard de la République, Algiers.

The Largest Hotel in Algiers and best situated.
Finest Sea Views and of the Kabylie Mountains.

ERNEST DELRIEU, Proprietor.

ALGIERS. MUSTAPHA - SUPERIOR.

Hotel d'Orient and Hotel Continental.

FIRST-CLASS HOUSES, FULL SOUTH, SITUATED IN A LARGE GARDEN.

Magnificent Views.

OMNIBUS IN ATTENDANCE AT THE ARRIVAL OF STEAMERS.

LAWN TENNIS. TELEPHONE TO ALGIERS.

J. HILDENBRAND, Proprietor.

ALGERIA. BATNA.

GRAND HOTEL DES ETRANGERS

First-class Establishment. Recommended for its Comfort.

READING ROOM. PIANO.

In the centre of the Town. *Omnibus at all the Trains.*

Private Carriages for Excursions to the Ruins of Timegad and Lambessa.

AMSTERDAM.

AMSTEL HOTEL.

THIS Magnificent FIRST-CLASS HOTEL is situated near the Zoological and Botanical Gardens, the Crystal Palace, Museums, &c. Cheerful views on the Amstel river. It is provided with every Comfort, and contains 200 well-furnished Rooms and Saloons, Reading and Smoking Rooms, and a special Ladies' Saloon. First-rate Table and Choice Wines.

Terms Moderate.

ELECTRIC LIGHT. LIFT. Railway, Telegraph, Post Offices, and Stables attached to the House.

R. SEQUEIRA, jun., Manager.

AMIENS.

HOTEL DE FRANCE, D'ANGLETERRE, AND DE L'EUROPE.

BRULÉ, Proprietor.

FIRST-CLASS HOTEL, close to the Cathedral, the Museum, and other Public Buildings. Having been recently newly furnished, it offers great comfort. Families and Single Gentlemen accommodated with convenient Suites of Apartments and Single Rooms.

Omnibus at the Station. English spoken.

AMIENS.

GRAND HOTEL DE L'UNIVERS.

FIRST-CLASS HOTEL, recently enlarged, facing ST. DENIS' SQUARE, near the Railway Station. Three Minutes' walk to the Cathedral. Drawing and Bath Rooms. English Interpreter. TELEPHONE WITH PARIS.

Omnibus of the Hotel at every Train.

ANTWERP.

HOTEL ST. ANTOINE.

PLACE VERTE, OPPOSITE THE CATHEDRAL.

THIS excellent First-Class Hotel, which enjoys the well-merited favour of Families and Tourists, has been Newly Furnished and Decorated. Great Comfort, Superior Apartments, and Moderate Charges. Elegant Sitting, Reading and Smoking Rooms; fine *Salle à Manger*, excellent Table d'Hôte and choice Wines.

English, American, and French Papers.

TELEPHONE.

BATHS IN THE HOTEL.

ARCACHON.

HOTEL CONTINENTAL (FOREST),

NEWLY BUILT IN THE **VILLE d'HIVER** WITH EVERY MODERN COMFORT.

The Villas "TRIANON," "MARLY" and "PRINTEMPS" belong to the Hotel.

B. FERRAS, Proprietor.

HOTEL CONTINENTAL (Plage), Same Proprietor.

BOTH THESE HOTELS ARE PATRONISED BY THE BEST SOCIETY.

NOTE.—MEALS CAN BE HAD INDIFFERENTLY IN THE TWO HOTELS.

Telephone.

AVRANCHES.

GRAND HOTEL DE FRANCE.

The most frequented and the most Comfortable. Good Cooking. Renowned Cellar. Comfortable apartments for families. Splendid Sculptures, Louis XVI. Carriages for Mont St. Michel. Cook's Tourists' Hotel.

EMILE PINEAU, Proprietor.

AVRANCHES.

GRAND HOTEL DE LONDRES.

MOREL, new Proprietor. First Class House. Near Post and Telegraph. Apartments and Rooms for Families. Smoking Room. Large Garden. Moderate Prices. Omnibus to all the trains.

AVRANCHES.

GRAND HOTEL D'ANGLETERRE.

Recently reconstructed and newly furnished throughout with large additions, and every possible Comfort. Celebrated Cellar. English Papers. Moderate Prices. Omnibus at Station. Carriages for Mount St. Michel and Excursions.

A. HOULFGATTE, *Proprietor.*

BADEN-BADEN.

VICTORIA HOTEL.

Proprietor, Mr. FRANZ GROSHOLZ.

THIS is one of the finest-built and best-furnished First-Class Hotels, main front with Morning Sun, situated in the new Promenade opposite the new General Post Office, nearest the Kursaal and the famous Frederic Baths; it commands the most charming views, and is reputed to be one of the best Hotels in Germany. Principally frequented by English and American Travellers. Highly recommended in every respect, very moderate charges. Table d'Hôte at 1 and 6 o'clock. English and other Journals. Beautiful airy Dining-Rooms, Ladies' Drawing-Room, Reading and Smoking-Rooms. Pension in the early and latter part of the season.

Hydraulic Lift. Bath Rooms. Sanitary Arrangements perfect.

BADEN-BADEN.

HOTEL MINERVA.

Best Location of Baden. LICHTENTHALER ALLEE.

ONE OF THE HANDSOMEST NEW FIRST-CLASS HOTELS.

BADEN-BADEN.

VISITORS desiring a pleasant stay in a good First-class Hotel **at moderate charges** will not fail in frequenting the well-known

HOTEL DE FRANCE, BADEN-BADEN.

See MARK TWAIN'S *"A Tramp Abroad."*

Unrivalled in its situation, with garden, facing the "Park" and Conversation House. This Hotel is entirely renewed and enlarged, therefore affords every modern comfort. New airy Dining-room. Baths, Lift, &c. Drainage perfect. Pension, even for a short stay, all year round. CARL ULRICH, Proprietor.

BADEN-BADEN.

HOTEL d'ANGLETERRE.

New Proprietor, P. RIOTTE, formerly of the Hotel Bellevue.

LARGE FIRST-CLASS HOTEL of old reputation. Patronized by the highest families. Beautifully situated in the best part of the place, near the Promenade, the Conversation House, and at the entrance of the Lichtenthal "Allée." Large Terrace. Newly renovated with all comfort. New management. Baths. Lift. Garden. Arrangements made. Open all the year. HIGHLY RECOMMENDED.

BADEN-BADEN.

HOTEL BADISCHER HOF—COUR DE BADE.

(Not to be mistaken for the Hotel zur Stadt Baden at the Station.)

OLD celebrated first-class House in the Promenade. Large shady Park with Lawn Tennis Grounds. Thermal Baths in Marble. Drinking Fountains (direct supply from the original springs). Table d'hôte 1 and 6 o'clock. Arrangements for prolonged stay. Opened the whole year. A. KIPPMANN, Manager.

BALE.

HOTEL VICTORIA.

First-Class Hotel.

Opposite the Central Railway Station.

Mostly frequented by English and American Families.

P. OTTO, Proprietor.

BASLE.

THREE KINGS HOTEL.

LARGEST First-class Family Hotel in Basle, in a quiet, healthy, and magnificent situation on the River Rhine, and in the centre of the town. Hydraulic Lifts. Omnibus in attendance at the German and Swiss Railway Station. Proprietor, C. FLÜCK.

BADEN-BADEN.

First-class Establishment, close to the CONVERSATION HOUSE and NEW VAPOUR BATHS. Now surrounded by ITS OWN BEAUTIFUL PARK.

HOLLAND HOTEL
With DEPENDANCE "BEAU SÉJOUR."

OPEN ALL THE YEAR.

Charges strictly moderate.
Special arrangements for a prolonged stay. Pension.
HYDRAULIC LIFT IN BOTH HOUSES.

REBUILT IN 1891. A. RÖSSLER, *Proprietor.*

BARCELONA, SPAIN.

GRAND CONTINENTAL HOTEL.

FIRST CLASS. Newly opened. Finest Situation, centre of City, facing Rambla and Platz Cataluña Lift. Electric Light. Bath. Ladies' Parlour. Piano. Foreign Papers and Magazines. Latest Sanitary Improvements. Special Omnibus at all Trains.

CHARGES MODERATE. **FRANCISCO SOLER, Proprietor.**

BAYEUX.

HOTEL DU LUXEMBOURG.

REPUTED the best. Situated in the centre of the town, close to the Cathedral and public buildings. Breakfast, 2 fr. 50 c.; Dinner, 3 fr. Rooms from 2 fr. Table d'Hôte. Restaurant à la Carte. Garden. Billiard-room. Recreation Ground. Carriages for Excursions. ENGLISH SPOKEN.

BERLIN.

GRAND HOTEL DE ROME,

UNTER DEN LINDEN, 39, *opposite the Royal Palace.*

This old, reputed, first-class Hotel has the best situation in the Town, close to all the principal sights and Royal Theatres. Lately re-furnished throughout.

Splendid **RESTAURANT**, looking out over the "Linden."

"CAFÉ." DRAWING-ROOM FOR LADIES. BATHS. LIFT.

TABLE d'HÔTE. ELECTRIC LIGHT.

Newspapers in all Languages. Omnibus at Stations. Moderate Charges.

Proprietor: **ADOLF MUHLING,**

Purveyor to the Imperial Court.

BELFAST.

THE IMPERIAL HOTEL.

Just Re-decorated and Enlarged. First-Class. Best Situation.

Omnibuses meet all Trains and Steamers.

W. J. JURY, Proprietor.

BERLIN.

HOTEL REICHSHOF.

FIRST-CLASS HOTEL.

WILHELMSTRASSE 70.

Close to the English Embassy and German Foreign Office.

Large Gardens at the Back of the Hotel.

THE Hotel is elegantly and comfortably furnished. First-Class Attendance. Perfect System of Heating. Electric Light. Two Lifts. Best French Cookery.

Every Visitor is entitled to the use of a separate Safe in the Fire-Proof Strong Room of the Hotel, which is locked in his presence by the Manager.

WINES FROM THE WHOLESALE FIRM OF ROSMANITH AND SCHAURTI.

J. KRIFKA, Proprietor.

BIARRITZ.

GRAND HOTEL VICTORIA.

GRANDE PLAGE.

THIS new Hotel is built with all the latest improvements of comfort. Near the British Club, in the centre of all the best Promenades. 120 Rooms and Saloons. Facing the Sea, and full South. Renowned Cuisine. Moderate Charges.

J. FOURNEAU (*Hôtel de France same Proprietor*).

BIDEFORD.

NEW INN FAMILY HOTEL.

THE OLDEST, LARGEST, AND PRINCIPAL HOTEL IN THE TOWN.

PRIVATE SITTING ROOMS, with excellent views. The House is pleasantly situated in the centre of the Town, overlooking the river Torridge, and other Hotels. Has recently undergone extensive additions and improvements. It is well-known for its superior accommodation combined with moderate charges. Proprietor of and Booking Office for the Clovelly and Bude Coaches in connection with the L. & S. W. Railway. Hot and Cold Baths. Billiards, two tables. H. ASCOTT, Proprietor.

BIDEFORD.

TANTON'S FAMILY HOTEL. The finest and best situated; magnificent views. Enlarged and Re-furnished. Private entrance for visitors. Coaches to Clovelly, Bude, and Westward Ho! Posting and Livery Stables.

W. GEDDIE, Proprietor.

BASLE.

HOTEL SCHRIEDER ZUM DEUTSCHEN HOF.

OPPOSITE the Baden Railway Station. Comfortable accommodation. Moderate Charges.

M. ERNE, Proprietor.

BIDEFORD.

Central for the whole of North Devon, Westward Ho, Clovelly, Hartland, Bude, Ilfracombe, and Lynton.

Adjoining the Railway Station, with Private entrance.

ROYAL HOTEL.
HIGH CLASS.

Overlooking the River Torridge and Old Bridge.

Superbly furnished and lofty rooms. Ventilation and Sanitary arrangements perfect. Continental Courtyard. Finest Stabling and Coach-houses in Devonshire. Delightful Winter Resort.

A portion of the house built in 1688 is an old merchant prince retains its magnificent oak staircase and suite of rooms, in one of which Charles Kingsley wrote a portion of "Westward Ho."

BILBAO.

GRAND HOTEL D'ANGLETERRE.

BEST SITUATED FIRST-CLASS HOTEL. —Near the Station and Theatre. Close to the Post and Telegraph Offices, on Promenade. Interpreter. Omnibus at the Station.

L. MONET.

BILIN, BOHEMIA.

THE

BILINER SAUERBRUNN

(ACIDULOUS WATER)

IS DOUBTLESS THE MOST EMINENT REPRESENTATIVE OF ALL *ALKALINE ACIDULOUS WATERS.*

The Cure-Establishment at Sauerbrunn in Bilin is opened from 15th May till 30th September.

This watering-place, a few steps from the mineral springs, is perfectly protected against the north winds and west winds, and surrounded with beautiful gardens. Comfortably furnished rooms from 34 to 20 florins a week.

BLOIS.

GRAND HOTEL DE BLOIS.

H. GIGNON.

Highly recommended to Strangers.

VERY COMFORTABLE TABLE D'HÔTE AND PRIVATE DINNERS.

Apartments for Families. Close to the Castle of Blois.

Comfortable Carriages for visiting Chambord and the Environs.

BATHS IN THE HOTEL.

OMNIBUS AT THE STATION. ENGLISH SPOKEN.

BONN.

RHEINECK HOTEL.

THE only Hotel at the landing place of the Steamers—with a beautiful View of the Rhine and "Seven Mountains."

MODERATE CHARGES. OMNIBUS AT THE STATION.

BORDEAUX.

HOTEL METROPOLE.

(FIRST-CLASS HOTEL.)

23, Rue Esprit des Lois.

Lift, Telephone, and Calorifère. Finest Bordeaux Wines for sale.

TH. MAYSONIÉ, *Proprietor.*

BORDEAUX.

MURRAY'S HANDBOOK—FRANCE.

Part I.—Containing Normandy, Brittany, Touraine, Bordeaux, &c.

With 36 Maps and Plans. 7s. 6d.

BOLOGNA (ITALY).

BAGLIONI'S GRAND HOTEL D'ITALIE

ET PENSION.

FIRST-CLASS. Central Situation. Elevator (Lift), Reading and Smoking Rooms with English Newspapers, Piano, Organ. Open-air Restaurant in summer, and warm Apartments in winter. Omnibuses meet all the Trains day or night.

MODERATE CHARGES.

GUIDO BAGLIONI, Proprietor.

BOPPARD-ON-THE-RHINE.

RHEIN HOTEL.

A FIRST-RATE HOTEL with every comfort and moderate prices. Facing the Rhine, twenty yards from the Landing Stage. English spoken. Divine Service during the season. Baths. Pension. Extensive Wood. Bopp. Ham. 1 m. 50 pf. the bottle, a pleasant wine.

BOPPARD is the nicest and healthiest town on the Rhine.

M.A., Oxon—*Extract:* "I don't know a more delightful and restful stopping place than the charming RHEIN HOTEL, at BOPPARD."

BORDEAUX.

CENTRAL SITUATION in the BEST QUARTER of the TOWN.

English Spoken.

GRAND HOTEL DE NICE.

FIRST-CLASS HOTEL. Patronised by the best English and American Society.

PENSION.

DRAWING-ROOM.

MODERATE CHARGES.

10 Francs per Day.

BORDIGHERA.

GRAND HOTEL WINDSOR AND BEAU RIVAGE.

Open all the Year.

EXCELLENT Family Hotel. Beautifully situated in extensive garden of oranges and palms. Fine view from the Hotel of surrounding mountains and sea coast. Free use of an Omnibus to and from the town several times daily. Large Drawing Room. Verandah. Baths in the Hotel. Every comfort assured. All languages spoken. 10 minutes' from the station. Pension from 7 to 10 frs. NEGRO-DAZIANO, Proprietors.

BOULOGNE-SUR-MER.

BERRY'S (late ROBERT'S)

English and French Boarding Establishment and Family Hotel,

96, 98, 100, & 102, RUE DE BOSTON.

OPPOSITE the Casino Bathing Establishment, near the Steam Packets and Railway Station, and having a splendid Sea View from the extensive Gardens of the Hotel. Terms moderate, and special arrangements for the Winter Season, by day, week, or month. Single Boarders received. Established 50 years.

BOULOGNE-SUR-MER.

HOTEL DES BAINS.

Mr. L. WALLET, Proprietor.

FIRST-CLASS HOTEL, situated on the Port, facing the Railway Station and Steamers. Near the Post Office and Casino. Hot and Cold Sea Baths in the House. Advantageous arrangements made for a long stay.

BOULOGNE-SUR-MER.

HOTEL DERVAUX,

73 to 80, GRANDE RUE; and 24, RUE DES VIEILLARDS.

THE most healthy part of Boulogne, near the Post Office, English Church, Theatre, and Market. The Hotel is now carried on by Mr. ALPHONSE DERVAUX, son of the founder. Arrangements by the day, week, or month. Reduced prices during the winter months.

BOULOGNE-SUR-MER.

GRAND HOTEL CHRISTOL & BRISTOL.

First-class Hotel.

Best Situation in the Town. Highly recommended for Families and Gentlemen.

Carriage in Attendance on Arrival of all Trains and Boats.

SAGNIER and F. CHRISTOL, Proprietors.

BOULOGNE-SUR-MER.

BRIGHTON AND MARINE HOTEL

JACQUES LECERF, Proprietor.

A large first-class Hotel, best situation in the Town, facing the Sea and the "Etablissement des Bains," the Garden of which is separated from the Hotel by the road only. Visitors to this Hotel have the advantage of hearing, from their own rooms, the Military Band which plays in the Garden. The Hotel has been newly furnished.

BOULOGNE-SUR-MER.

HOTEL DU PAVILLON IMPÉRIAL.

First Class Hotel. The only one facing the Sea.

ELECTRIC LIGHT. ELECTRIC LIFT.

VERMERSCH, Proprietor.

BOULOGNE-SUR-MER.

HOTEL FOLKESTONE (*English*).

ADMIRABLY situated opposite the Casino and close to the Sands. Large and small apartments. Special terms for families and parties. *Table d'hôte* and Restaurant *à la carte*. First-class Cuisine and Wines. COOK'S COUPONS ACCEPTED. Arrangements by the day, week, or month.

W. PEPPERDINE, Proprietor.

LA BOURBOULE-LES-BAINS (FRANCE).

HOTEL DES ILES BRITANNIQUES.

J. DONNEAUD, Proprietor.

First-Class Establishment. Near the Baths. Best Sanitary Arrangements.

The only Hotel with a Lift.

ACH. ISNARD, OF "BELLEVUE," MENTONE, *Manager.*

BRUNSWICK.

HOTEL DEUTSCHES HAUS.

(HOTEL GERMAN HOUSE.)

FIRST-CLASS HOTEL, GOOD ATTENDANCE, COMFORTABLE.

ENGLISH SPOKEN.

W. WESCHE, ROBERT SCHRADER'S NACHFOLGER.

BRUNNEN (LAKE OF LUCERNE).

HOTEL & PENSION DE L'AIGLE D'OR,

WITH DEPENDANCE.

Finest Situation on the Lake. Moderate Charges.

HOTEL & PENSION AUFDERMAUR DU PARC.

First-Class Establishment. Large Shady Park. Tennis and Croquet Grounds.
ELECTRIC LIGHT.

BRUSSELS.

HOTEL MENGELLE

Hydraulic Lift. **(RUE ROYALE).** *Hydraulic Lift.*

B. MENGELLE, PROPRIETOR.

THIS large and beautiful First-Class Hotel is situated in the finest and most healthy part of the Town, near to the Promenades the most frequented, and is supplied with every modern accommodation and comfort. Rooms from 3 francs. Breakfast, frcs. 1.50. Luncheon, francs 3 and 4. Table d'hote Dinner, francs 5. Full Board, with Lodging, Light, and Attendance, in Summer from 12 francs, in Winter from 11 francs. Restaurant à la carte, and at fixed prices, at any hour. Excellent Cuisine and Choice Wines.

The Largest and Finest Dining-Room in the Town. *Tariff in every Room.*

Baths, Smoking Room, Reading Room, Billiard Room.

BRUSSELS.

HOTEL DE SUÈDE.

FIRST CLASS.

CENTRAL PART OF THE TOWN.

GOOD CUISINE. CHOICE WINES.

VAN CUTSEM.

BRUSSELS.

GRAND HOTEL, GERNAY.

Close to the Railway Station for Ostend, Germany, Holland, Antwerp and Spa, forming the Corner of the Boulevards Botanique et du Nord. Moderate charges. Baths in the Hotel. Telephone.

BRUSSELS.

HOTEL DE L'UNIVERS.

(CENTRAL.)

First Class. Moderate Prices.

Table d'Hôte, Restaurant, Salon, Smoking Room, Garden. Omnibus at Station. M. Sheffer-Wientz has taken also the management of the Grand Hotel, Antwerp.

BUXTON, DERBYSHIRE.

BUXTON HYDROPATHIC.

APPLY, MR. LOMAS.

THIS Establishment, formerly known as Malvern House, is the largest and most complete Hydro in the neighbourhood. Central and Sheltered situation. Close to Mineral Wells and Baths. Sanitary, ventilating, and heating arrangements on the most approved principles.

New and elegant Suite of Drawing-Rooms, superb Ballroom, well-appointed Billiard-Room (Two Tables). Passenger Lift.

Every description of Hydropathic Baths, also Rooms specially fitted for the Massage Treatment. Experienced Masseurs and Masseuses. Telegraphic Address—"*Comfortable, Buxton.*"

BAD-CREUZNACH.

HOTEL ORANIENHOF.

LARGEST First-Class House. Finest situation in own grounds. Visited by the Crown Princess of Germany. The Oranienspring, strongest mineral spring at Creuznach, belongs to Hotel. Lift.

H. D. ALTEN, Proprietor.

CREUZNACH.

MURRAY'S HANDBOOK.

THE RHINE AND NORTH GERMANY.

The Black Forest—The Hartz—Thüringerwald—Saxon Switzerland—Taunus, &c.

Maps and Plans. 10*s.*

CAEN.

HÔTEL D'ANGLETERRE,

Rue St. Jean, Nos. 77, 79, 81.

Situated in the Centre of the Town. Rendezvous of the best Society.

100 *Elegantly Furnished and Comfortable Bed Rooms and Sitting Rooms.*

BREAKFASTS À LA CARTE.

TABLE D'HÔTE BREAKFASTS AT 3 FRANCS.

DINNER AT TABLE D'HÔTE, 4 FRANCS.

SUITES OF APARTMENTS FOR FAMILIES.

ENGLISH AND SPANISH SPOKEN.

L. MANCEL, Proprietor.

CAIRO.

SHEPHEARD'S HOTEL.

Patronized by Imperial and Royal Families.

THIS world-famed Establishment, situated in the most healthy and interesting part of the city, combines the comforts of home with the luxury of the finest hotels in Europe.

Rooms and Suites of Apartments facing full south. Private Street Entrances. Fire-places. Hair Dressing Saloon. Tennis Courts. Branch Offices of the Egyptian Post and Telegraph, and the Eastern Telegraph Company, Limited.

FIREPROOF STAIRCASES. ELECTRIC LICHT THROUGHOUT THE BUILDING. HYDRAULIC LIFTS.

DISINFECTION HOUSE ON THE LATEST AND APPROVED PRINCIPLES.

Drainage & Sanitary Arrangements on the most Modern Principles.

Fitted up by Eminent English Engineers and approved by the Sanitary Engineer to the Egyptian Government. A thick layer of Hydraulic Concrete preventing humidity and noxious emanations.

The surrounding Gardens and Palm Groves are the Property of the Hotel.

Ph. ZECH, Proprietor.

CAIRO.

HOTEL CONTINENTAL.

THIS First-Class Family Hotel is situated in the best, most fashionable, and healthiest position in Cairo, close to the English and Catholic Churches, and is in every respect arranged and elegantly furnished both for modern luxury and home comfort, combined with moderate charges. Drawing and Ladies' Saloons, Reading, Smoking, and Billiard Rooms. Electric Light throughout. Hydraulic Lift. Post and Telegraph Office. Perfect Sanitary Arrangements designed and fitted up by approved English engineers. Excellent Cuisine. Finest Selected Wines.

Patronised by Royalties and the Élite of Society. Under the personal supervision of the Proprietors—

GEORGE NUNGOVICH (Also Proprietor Hotel d'Angleterre).
LUIGI STEINSCHNEIDER (Late Manager of Shepheard's Hotel).

CAIRO.

HOTEL DU NIL.

THIS Historical First-Class Hotel, newly rebuilt, handsomely furnished and enlarged with several new apartments, where quietness and health can be obtained, is strongly recommended. It is the only Hotel in Cairo where the Sanitary Arrangements on the English modern system are carried out to perfection. No cesspool on the premises, but complete system of Sewer Drains. Verandah 400 square metres. Beautiful Garden, Palm, Orange, and Banana Trees bearing fruit during the winter season. Drawing and Ladies' Saloons, Conversation, Reading, and Smoking Rooms, Library and Billiard Rooms, Bar, Dark Room for Photographers, Shooting Articles. Best French Cooking in Cairo. Renowned Cellar. Very old wines always in stock. Terms moderate. The proprietors live in the Hotel and personally attend to the good order of the Establishment.

FRIEDMANN, Proprietor.

CAIRO.

GRAND NEW HOTEL

(First-class Hotel).

SPLENDID POSITION IN THE CENTRE OF THE TOWN,
Facing the Grand Opera Square.

MAGNIFICENT VERANDAH OVERLOOKING THE ESBEKIEH GARDENS.

LIFT, GARDEN, AND LAWN TENNIS.

MODERN COMFORTS.

Terms, including Room with Attendance, Light, and the usual Three Meals, **12/- to 16/-.**



The Finest Climate in the World.

CANARY ISLANDS.

FACING the sea, surrounded by its own beautiful gardens, replete with every modern improvement. Sanitary arrangements perfect. Private Sitting Rooms and complete Suites of Apartments. Resident English Physician and Nurse. Golf Links, Tennis, etc. English Church Service in the new Church recently built, 5 minutes' walk from the Hotel.

Every information may be obtained and Plans seen at the Office of the

Canary Islands Company,

1, LAURENCE POUNTNEY HILL, LONDON E.C.

CAMPFÈR (ST. MORITZ):

HOTEL JULIERHOF.

First-class English Family Hotel.

Sunny and Quiet Position. Sanitary Arrangements. Private Omnibus Service to the Iron Baths of St. Moritz. English Church Service. Lawn Tennis Court. Best References.

T. MÜLLER, Proprietor.

CANNES.

HOTEL BEAU SITE

AND

HOTEL DE L'ESTÉREL.

(THE NEAREST HOTELS TO THE GOLF-LINKS.)

BOTH situated at the West End of Cannes, in the midst of a most splendid Garden, and adjoining Lord Brougham's property; the healthiest part of the Town.

300 Rooms and Private Sitting Rooms.

Enlarged Drawing Room, separate Reading Room, Smoking and Billiard Room, with Thurston's Tables.

BATH ROOM. LIFT WITH SAFETY APPARATUS.

THREE LAWN TENNIS COURTS,

CONSIDERED THE FINEST AND LARGEST IN EUROPE.

GEORGES GOUGOLTZ, Proprietor.

CANNES.

WINDSOR HÔTEL.

This First Class Family Hôtel is beautifully situated, not too far from the Town and Sea, of which, however, it enjoys an extensive view.

BATHS, SMOKING AND BILLIARD ROOMS. LARGE AND SHELTERED GARDEN.

ELECTRIC LIGHT. TELEPHONE. LIFT.

SANITARY ARRANGEMENTS CERTIFIED BY AN EMINENT AUTHORITY.

Comfortable Apartments and careful Attendance at moderate prices. Perfect cleanliness everywhere.

ED. SCHMID, Proprietor & Manager.

CANNES.

HOTEL RICHEMONT.

WELL SITUATED INLAND NEAR ST. PAUL'S CHURCH.

IMMENSE GARDEN. Lawn Tennis Ground. Gymnasium, &c.

Arrangements from 8 to 15 francs en Pension, according to Apartments.

SANITARY ARRANGEMENTS by Messrs. BEST & SON, LONDON.

ZUST LAURENT, Proprietor. In Summer, Grand Hotel at Houlgate, near Trouville.



CANNES (ALPS MARITIMES).

Hotel Grande Bretagne.

(FIRST CLASS).

Elevated situation, highly recommended.

THE FURTHEST AWAY FROM THE SEA.

SPLENDID VIEW.

TENNIS. TELEPHONE.

Tram-Omnibus. Great Comforts. Lifts.

JARDIN d'HIVER.

Sanitary Arrangements Perfect.

MODERATE CHARGES.

Omnibus and Interpreter meet all Trains.

PERREARD, *Proprietor.*

CANNES.

HÔTEL DU PARADIS.

BEAUTIFULLY SITUATED ON HIGH GROUNDS, NEXT ST. PAUL'S CHURCH.

Magnificent Gardens. Lift. Tennis. Tram-Omnibus belonging to the Hotel to and from Town every half-hour.

CH. STAEHLE, also Proprietor of the Thunerhof, Thun.

CARLSBAD.

HOTEL BRISTOL.

With Dependances, Villa Victoria and King of England.

FIRST-CLASS Hotel, patronized by English and American visitors. Best location, opposite the English Church and surrounded by its own garden. 180 Rooms and Saloons. Dining Rooms with Verandah, Reading, Smoking and Conversation Rooms. Lift. Electric Light. Baths, Carriages. Omnibus at the Station.

EMIL TELLER, Proprietor.

CARLSBAD.

Villa Victoria and King of England.

THESE two First-Class Private Houses are beautifully situated in the Theresienpark and close to the Mineral Springs, and offer special Comfort to English and American families. Mineral Baths in the house, and Restaurant. Omnibus at the Station.

EMIL TELLER,

Also Proprietor of the HOTEL BRISTOL.

CASTELLAMMARE (Near POMPEII).

The Only Centre for Excursions.

HOTEL QUISISANA.

Thirty Minutes' Carriage Drive from Pompeii.

CARLSBAD.

HOTEL GOLDENER SCHILD,

WITH DEPENDANCE (TWO GERMAN MONARCHS).

THIS HOTEL has European celebrity, is very beautifully situated, with large Garden, and is newly furnished and decorated. Travellers will find here every comfort at *moderate prices*. English, French, and German Newspapers. Open all the year. English Servants. Lift.

F. ROSCHER, Hotelier.

CARLSBAD.

ANGER'S HOTEL (BRANCH, RHEIN HOTEL).

THESE Two First-Class Hotels offer special comfort to English and American Travellers, who will find them most desirable residences.

Charges Moderate; deservedly recommended.

ENGLISH AND AMERICAN NEWSPAPERS.
BATHS, CARRIAGES, OMNIBUS, HYDRAULIC LIFT, ELECTRIC LIGHT.

Mr. and Mrs. Anger speak English.

CHAMONIX.

GRAND HOTEL ROYAL ET DE SAUSSURE

PENSION PALAIS DE CHRISTAL (DEPENDANCE).

FIRST-CLASS Family Hotel, with a Large Splendid Park and Garden. Facing the celebrated Monument de Saussure. In full view of Mont Blanc. Every Modern Comfort. Baths. Patronised and recommended by English gentry for its cleanliness and excellent cooking. For a week's stay, Pension from 9 francs.

E. EXNER, Proprietor.

CHAMONIX.

HOTEL PENSION BEAU SITE.

Facing Mont Blanc.

SYLVAIN COUTTET, Proprietor.

Breakfast, 1f. 50c. Lunch, 2f. 50c. Dinner, 3f. 50c. Room, from 1f. 50c. Pension, from 6 francs.

CHAMONIX.

HOTEL DE FRANCE.

2nd CLASS HOTEL.

Much Recommended for its Good Cuisine and Moderate Prices. Guide Mulet. Carriages.

F. FELISSAZ, Proprietor.

CHAMONIX.

HOTEL PENSION CROIX BLANCHE.

FACING MONT BLANC.

2nd Class Hotel, recommended for its Good Management and Cleanliness. Pension from 5fr.

ED. SIMOND, Proprietor.

CHAMONIX.

Murray's Handbook Switzerland

Alps of Savoy and Piedmont, Italian Lakes and part of Dauphiné, &c.

With 22 Maps and Plans. 10s.

CHESTER.

THE GROSVENOR HOTEL.

FIRST-CLASS. Situated in the centre of the City, close to the CATHEDRAL and other objects of interest. Open and close Carriages, and Posting in all its Branches. The Hotel Porters, and Omnibuses for the use of Visitors to the Hotel, attend the Trains. Tariff to be had on application. A Night Porter in attendance.

DAVID FOSTER, Manager.

CHRISTIANIA.

DAVID ANDERSEN,

Jeweller,

Prindsens Gade 12.

MANUFACTURER of the noted Norwegian Spoons and Jewellery in Filigree, Transparent and Opaque Enamel, and Norwegian Spoons painted in Enamel.

LARGEST STOCK IN NORWAY, AND LOWEST PRICES.

CHRISTIANIA.

VÓLUND,

Jewellers,

KARL JOHANS GADE 27.

Next door to the Grand Hotel.

LARGE STOCK OF NATIONAL ORNAMENTS, SPOONS, TRANSPARENT AND OPAQUE ENAMEL.

ANTIQUITIES IN SILVER.

DOM HOTEL,

COLOGNE

(ON RHINE).

200 ROOMS AND SALOONS.

FASHIONABLE HOTEL.

Delightfully Situated next to the Cathedral and Station.

HIGHEST COMFORT. AMERICAN LIFT.

REDUCTION FOR LONGER STAY.

COBLENTZ.

GRAND HOTEL DE BELLE VUE.

FIRST-CLASS. Commanding a splendid view of the Rhine and the Fortress of Ehrenbreitstein.

Moderate Charges.

COBLENTZ.

GIANT HOTEL—HÔTEL DU GÉANT.

THE best situated First-Class Hotel, just opposite the landing-place of the Steamboats and Fortress Ehrenbreitstein. Excellent Cuisine and Cellar. Moderate Charges. Reduction for a long residence.

CH. H. EISENMANN, *Proprietor.*

COLOGNE.

Near Cathedral & Central Station.

HÔTEL DU NORD.

LIFT.

ELECTRIC LIGHT.

English Church.

Post and Telegraph Office, Railway Booking Office, and Luggage registered in the Hotel.

OMNIBUS AT EVERY TRAIN.

Managers: J. FRIEDRICH, P. URBAN.

COLOGNE.

Electric Light. **HOTEL CONTINENTAL** Hydraulic Baths in the Hotel.

NEW HOUSE, 60 Rooms and Saloons, facing the South Portal of the Cathedral, the Central Railway Station, and the New Bridge, and near the Landing Place of the Rhine Steamers. Excellent Meals. Moderate Terms. Warmed by Steam.

FRITZ OBERMEIT, Proprietor.

COLOGNE.

HOTEL DE HOLLANDE.

Opposite the Pier of the Rhine Steamers.

PLEASANT Situation. Quiet Position. View of the "Siebengebirge." Close to the Central Station and Cathedral. Billiard and Reading Rooms. Hydraulic Lift. Electric Light. Moderate Charge.

HERMANN KRONE, Proprietor.

COLOGNE.

HOTEL DISCH.

First-Class House. Near Cathedral and Central Station. Greatly enlarged. Every comfort found. 200 Rooms with 300 beds. Omnibuses meet every Train and Steamer. Choice wines for wholesale. Hydraulic Lift. Electric Light. Caloriferes in winter. Railway Booking Office. *J. CHRISTOPH.*

COLOGNE.

HOTEL DE MAYENCE.

EXCELLENT HOTEL, near Railway Station and Cathedral, opposite the Theatre and General Post Office. Centrally situated for all the Sights. Comfort and Economy. Combined Bedroom from 2s. upwards. Pension including Table d'Hôte Dinner from 7s. 6d. and upwards per day. Hotel Omnibus meets Trains and Steamers.

J. H. PETERS, Proprietor.

COMO.

Grand Hotel Volta

THE ONLY FIRST-CLASS HOTEL AT COMO.

G. BAZZI.

CONSTANCE.

HOTEL & PENSION INSELHOTEL AM SEE.

FIRST-CLASS HOUSE, considerably enlarged by new buildings. Commanding a magnificent view on the Lake of Constance and the Alps. Beautiful Garden. Warm and cold baths in the Hotel, and baths in the Lake.

MAX OSCHWALD, *Director.*

CORFU (IONIAN ISLANDS).

Winter Resort. 12 Hours from Brindisi.

ST. GEORGE'S GRAND HOTEL.

Open all the Year Round.

THIS really first-class Hotel, honoured by the Nobility and Gentry, affords first-rate English comfort. Splendidly situated close to the Royal Palace, overlooking the Citadel, and near the sea. First-rate Table d'Hôte and private dinners. Conversation Saloon with a select library. Reading Room with the best foreign newspapers. Smoking, Billiard, and Bath Rooms. Carriages.

MODERATE CHARGES. PENSION.

ARRANGEMENTS FOR A LONG STAY. DARK ROOM FOR PHOTOGRAPHERS.

SANITARY FITTINGS. *ALL THE STAFF SPEAK ENGLISH.*

Telegraph Address: SANGIORGIO, CORFU. A. S. MAZZOUCHY, PROPRIETOR.

CORFU.

GRAND HOTEL D'ANGLETERRE & BELLE VENISE,

CORFU.

THE ONLY FIRST-CLASS HOTEL.

Correspondents of the Army and Navy Co-Operative Society, Limited, London.

CREUZNACH.

HÔTEL KURHAUS.

Only one amidst the Kurpark, and connected with the Bath Establishment.

Moderate Charges.

ADOLPHE DÜRINGER,

Formerly Manager of MENA HOUSE, CAIRO (Pyramids).

CONSTANTINOPLE-PÉRA.

GRAND HÔTEL DE LONDRES.

Proprietors—L. ADAMOPOULOS et N. APERGHIS.

THIS newly established first-rank Hotel—the first one in our capital which has been built with the last English comfort and latest innovations—in the centre of Péra, and in an exceptionally beautiful position, commanding a magnificent view of the Bosphorus and the whole *Golden Horn*: opposite the public garden and the summer theatre. Is replete with every modern comfort and convenience for the accommodation of families and tourists.

A First-Class Table d'Hôte. Hydraulic Lift of the Latest Pattern.

COLD AND WARM HYGIENIC BATHS. ELECTRIC TELEPHONE, ETC.

Ladies' Reading and Smoking Rooms. Guaranteed Interpreters for all Languages.

COPENHAGEN.

HOTEL KONGEN of DENMARK.

THIS FIRST-CLASS HOTEL, much frequented by the highest class of English and American Travellers, affords first-rate accommodation for Families and single Gentlemen. Splendid situation, close to the Royal Palace, overlooking the King's Square. Excellent Table d'Hôte. Private Dinners. Best attendance. Reading Room. Hot Baths. Lift.

English, French, German and American Newspapers.

ALL LANGUAGES SPOKEN. LADIES' SALOON.

Moderate Charges. Vienna Coffee House.

CARRIAGES IN THE HOTEL.

ELECTRIC LIGHTING. R. KLÜM, Proprietor.

DAWLISH.

Hatcher's Royal Family Hotel.

UNEQUALLED Position, facing the Sea and Lawn. First-class accommodation, combined with strictly moderate charges. Terms on application to the Proprietor.

DIJON.

HOTEL DU JURA.

FIRST-CLASS HOTEL.

Nearest to the Station.

DIEPPE.

HÔTEL ROYAL.

Facing the Beach, close to the Bathing Establishment and the Parade.

IT IS THE MOST IMPORTANT ESTABLISHMENT AND ONE OF THE MOST PLEASANTLY SITUATED HOTELS IN DIEPPE, commanding a beautiful and extensive View of the Sea. Families and Gentlemen visiting Dieppe will find at this Establishment elegant Large and Small Apartments, and the best of accommodation, at very reasonable prices. Large Reading Room, with French and English Newspapers. The Refreshments, &c., are of the best quality. In fact, this Hotel fully bears out and deserves the favourable opinion expressed of it in Murray's and other Guide Books.

LARSONNEUX, Proprietor.

Table d'Hôte and Private Dinners. *** *This Hotel is open all the Year.*

DINANT-SUR-MEUSE.

HOTEL DE LA TETE D'OR.

ALEXIS DISIÈRE, Proprietor.

FIRST-CLASS, upon the GRAND PLACE. Is to be recommended for its comfort. Pension from 7 francs 50 centimes per day.

DINANT-SUR-MEUSE.

HOTEL DES ARDENNES.

A. DELENS-CHARLIER,

FIRST-CLASS, upon the PLACE ST. NICOLAS. Recommended for its comfort. Pension from 5 francs per day.

English spoken

DINARD (BRITTANY).

11 Hours from Southampton (viâ St. Malo).

The most Fashionable Sea Bathing Resort in the West of France in Summer.

Noted for its mild climate in Winter. Recommended to Golf, Tennis, and Cricket Players.

For Houses & Particulars, free, apply to E. O'RORKE, Banker, Dinard.

DRESDEN.

HOTEL BELLE VUE.

SPLENDID POSITION, FACING THE RIVER AND NEAR THE OPERA HOUSE.
ELECTRIC LIGHT IN EVERY ROOM.
ELECTRIC LIFT. MODERATE TERMS DURING THE WINTER.
HUGO WELZER, Director.

DRESDEN.
SENDIG'S

HOTEL DE L'EUROPE.

FIRST-CLASS HOTEL, 300 COMFORTABLE ROOMS.
Telegraphic Address—SENDIG, Dresden.

DRESDEN.

HOTEL BRISTOL.

BISMARCKPLATZ, 7, OPPOSITE THE CENTRAL RAILWAY STATION.

FIRST-CLASS. Splendid situation in the English-American Square, overlooking the Promenade, with a beautiful garden. Mostly frequented by English and American families. Ladies', Reading and Smoking Rooms. French Cooking. Rooms from 2 marks upwards, including light and service. Pension.

Telegraphic Address, "BRISTOL," Dresden. **G. WENTZEL, Proprietor.**

DRESDEN.

HOTEL DE ROME (STADT ROM).

ENTIRELY RENEWED. Proprietor, MAX OTTO.

IN nicest and most comfortable position of the town, nearest to all objects worth seeing. Hotel of First order, with all comfort and moderate prices. Reading Room, and Ladies' Drawing Room. Bath. Very favourable Arrangements "en Pension."

DRESDEN.

PENSION FRANCES MARTIN.

PRAGERSTRASSE, 31.

This comfortable Pension is kept by an English Lady and is centrally situated.
ENGLISH TABLE.
German conversation conducted by a native. Excellent references.

DUBLIN.

Charming situation, overlooking Stephen's Green Park. Most Central Position.

Moderate Charges.

SHELBOURNE HOTEL.

Telegraph Office and Telephone in Hotel.
Electric Light. Hydraulic Passenger Elevator.

DUBLIN.

IMPERIAL HOTEL.

LOWER SACKVILLE STREET, DUBLIN.

OPPOSITE THE GENERAL POST OFFICE AND TELEGRAPH OFFICE.

THE MOST CENTRAL IN THE CITY.

MODERATE CHARGES.

COFFEE ROOM. DINING ROOM. SMOKING ROOM. BILLIARD ROOM.

LADIES' COFFEE ROOM.

Table d'Hote Dinners, served at Separate Tables, from 5.45 till 7 o'clock.

CHARLES LAWLER, Proprietor.

DRESDEN.

HOTEL DE MOSCAU.

Excellent Hotel for Families.

MODERATE CHARGES. PENSION.

A. STOFFREGEN, PROPRIETOR.

EMS.

FOUR SEASONS HOTEL.

FIRST-CLASS. Best and most central position, opposite the Cursaal and Curgarden. Baths. Springs and Inhalation Rooms at the Hotel. Moderate charges. Pension. Omnibus at Station.

EAUX BONNES.

HOTEL DE FRANCE.

FIRST-CLASS HOTEL, the best in the locality. Best situation in the healthiest and finest part of the town, facing the Park, where the band plays. Close to the Mineral Springs. English spoken.

H. TAVERNE, Proprietor.

ENGELBERG.

THE VALLEY OF ENGELBERG (3200 ft. high) near Lucerne.
Season 15th May—30th September.

KURHAUS AND HOTEL SONNENBERG.

THE property of Mr. H. HUG. Summer stay unrivalled by its grand Alpine scenery, as well as by the curative efficacy of the climate against lung and chest diseases, coughs, nervous ailments, &c., &c. Clear bracing air, equable temperature. Recommended by the highest medical authorities. The HOTEL SONNENBERG, in the finest and healthiest situation facing the Titlis and the Glaciers, is one of the most comfortable and best managed hotels in Switzerland. Lawn Tennis Ground. Excellent and central place for sketching, botanising, and the most varied and interesting excursions. The ascent of the Titlis is best made from here. Shady Woods. Vapour and Shower Baths. Waterspring 5° R.; 200 Rooms; Pension from £2 6s. a week upwards. Because of its so sheltered situation specially adapted for a stay in *May* and *June*. Resident English Physician. English Divine Service.

ENGELBERG, SWITZERLAND.

KURHAUS HÔTEL ET PENSION TITLIS.

THIS First-Class Hotel, in the best situation of the valley, in the middle of an extensive garden, has been much enlarged and improved. 200 Beds. Lofty Dining Saloon. Large Saloon de Réunion, with Verandah. Smoking-Room. Reading-Room. Billiards, Salle de Musique. Lift. Electric Lighting in all Rooms. 9 Baths in the Hotel. Good attendance, with Moderate Charges.

English Chapel in the garden of the Hotel.

ED. CATTANI, *Proprietor.*

VALAIS—EVOLENA—SUISSE.

GRAND HOTEL D'EVOLÈNE.

MOST beautifully situated. With view of the Dent Blanche, the Dent d'Herens, and the Glaciers, 300 metres above the Village. Built with the latest comforts. Grand Rooms. Reading Room. Billiards. Verandah. Gardens. Numerous walks. Same proprietors as the Hotel du Mont Collon at Arolla.—tickets exchanged. Excellent Cooking. Pension. Evolène is 9 hours from Sion.—Carriage Road.—Travellers are asked to engage their carriages at the Hotel. Prices much reduced in June, commencement of July and September. Open from June 1st to October 15th. J. ANSIVUI, Proprietor.

EXETER, DEVONSHIRE.

POPLE'S NEW LONDON HOTEL.

PATRONISED BY H.R.H. THE PRINCE OF WALES.

ADJOINING Northernhay Park and near the Cathedral. Large covered Continental Courtyard.

Table d'Hôte. Night Porter. Hotel Omnibuses and Cabs.

POSTING ESTABLISHMENT.

Also Proprietor of the Globe Hotel, Newton Abbot, Devon.

FRANKFORT-ON-THE-MAIN.

LIFT. **SWAN HOTEL.** ELEVATOR.

(Hotel where BISMARCK and FAVRE settled the Treaty of Peace, 1871.)

THIS FIRST-CLASS HOTEL, for Families and Single Gentlemen, close to the two Theatres and the principal Railway Stations, is one of the finest and best situated Hotels in the town. 150 ROOMS and SALOONS. Pension at Moderate Prices. G. SIMSON, Proprietor.

FREIBURG IN BADEN.

F. HARRER, *Proprietor.* **HOTEL de l'EUROPE.** F. HARRER *Proprietor.*

NEW FIRST-CLASS HOTEL with every comfort. Beautifully situated in Garden and Park. Open and Covered Terraces serving as Restaurant. Bath on the Floor. Newest and Perfect Sanitary Arrangements. Electric Light, and Steam Heating. Moderate Charges. Pension. Porter at the Station. Omnibus not necessary. Table d'Hôte at 1 and 6 o'clock.

FREUDENSTADT. (2,600 feet above sea.)

BLACK FOREST HOTEL.

RAILWAY-LINE STUTTGART, OFFENBURG, STRASBURG.

FIRST-CLASS HOTEL, situated in the most healthy position on a charming hill, and surrounded by a very extensive and beautiful Park. 60 very comfortable Bedrooms and Saloons, with 15 Balconies. Water and Milk cures. Electricity. Massage. Pine-needle and Sole Baths. Sanitary arrangements perfect.

BEST CENTRAL RESIDENCE FOR EXCURSIONS.

Elegant Coaches and Landau Carriages at the Hotel.

Moderate Charges. Pension.

ERNEST LUZ, JUNIOR, *Proprietor.*

GENEVA.

ENGLISH & AMERICAN CHEMIST.

GRANDE PHARMACIE FINCK.

26 & 28, RUE DU MT-BLANC. 1 & 2, RUE PRADIER.

Opposite the Hotel Suisse - Near the Railway Station, and the new Post Office.

Complete Stock of American and English Specialities and Preparations.

English Assistants.

GENEVA.

GRAND HOTEL METROPOLE.

ONLY FIRST-CLASS HOTEL OPPOSITE THE ENGLISH GARDEN, AND VIEW OF THE LAKE.

OPEN ALL THE YEAR. LIFT. ELECTRIC LIGHT IN EVERY ROOM.

Moderate charges and special arrangements for prolonged stay.

D. BURKARD, Proprietor.

GENEVA.

GRAND HOTEL DE LA PAIX.

FIRST-CLASS. 200 ROOMS. TARIFF. LIFT.

Finest House, in best central situation in front of Lake and Mont Blanc.

ELECTRIC LIGHT IN EVERY ROOM.

Proprietor-Director, FRED. WEBER.

GENEVA.

HOTEL D'ANGLETERRE

One of the Finest First-Class Hotels in Geneva.

Best situation on the shore of the Lake, facing MONT BLANC. Large Terrace. Lift. Baths on each floor. Electric Light. Reading and Smoking Rooms. Moderate charges.

T. BANTLE, Proprietor.

GENEVA.

HOTEL PENSION VICTORIA

(FORMERLY HOTEL FLAEGEL).

Finest situation, near the English Garden. Splendid view of the Lake and the Alps. Moderate charges. Electric light. Omnibus at the Station. Lift. Baths.

W. NIESS, Proprietor.

GENEVA.

RICHMOND FAMILY HOTEL.

HEALTHIEST POSITION. FACING LAKE AND MONT BLANC.

PENSION TERMS FROM SEVEN TO TEN FRANCS PER DAY.

LIFT, BATHS, &c. ELECTRIC LIGHT.

GENEVA.

HOTEL-PENSION BELLEVUE,

RUE DE LYON.

HEALTHY Situation. Most extensive and shady grounds. Comfortable apartments and single rooms. Highly recommended. Pension from 5 francs per day.

Lawn Tennis. Croquet Ground.

JEAN SUTTERLIN.

GENOA.

Murray's Handbook North Italy.

The Italian Lakes, Turin, Genoa, Milan, Venice, &c.

With 34 Maps and Plans. 10s.

GENOA (ITALY).

GRAND HOTEL ISOTTA.

HYDRAULIC LIFT AND RAILWAY OFFICE.

ELECTRIC LIGHT.

Only FIRST-CLASS HOUSE built for an Hotel; in the healthiest position in the town.

G. BORGARELLO & CH. SON.

GENEVA.

PENSION FLEISCHMANN

Rond Point de Plainpalais.

Near the Bastion Park. Fine situation.

MODERATE CHARGES.

ELECTRIC LIGHT. BATHS.

GENEVA.

Hotel des Bergues

FIRST-CLASS old reputed house, situated full South, facing Mont Blanc and Lake. Moderate Charges, Home Comforts. Electric Light. Lift. Baths.

C. WACHTER, Proprietor.

GENOA.

HOTEL DE LONDRES

(Opposite to Rubattino's Office)

ET

PENSION ANGLAISE

The nearest to the Central Station.

First-Class. Full South. Moderate Prices. Lift.

FLECHIA & FIORONI.

GLASGOW.

GRAND HOTEL,

Charing Cross.

THE favourite Hotel for Tourists and American Visitors. Under New Management. Greatly Reduced Tariff. Excellent Cuisine. Every Home Comfort. Lights and Fires included in all charges. Address the Manager for Tariff. Telegrams, "Luxury," Glasgow.

GMUNDEN.

HOTEL AUSTRIA.

A beautiful first-class house, with every modern comfort. Large shady terrace overlooking the Lake. Special arrangements for a protracted stay.

HYDRAULIC LIFT. PENSION.

The Hotel is conducted by the Proprietor, MR. SCHLECK.

GRENOBLE.

HOTEL MONNET.

THIS splendidly-situated First-Class Hotel, which is the largest in the Town, and enjoys the well-merited favour of Families and Tourists, has just been considerably enlarged and Newly Furnished. The Apartments, large and small, combine elegance and comfort, and every attention has been paid to make this one of the best Provincial Hotels. Public and Private Drawing-rooms; English and French Papers. Table d'Hôte at 11 and 6. Private Dinners at any hour. Excellent Cuisine. Moderate Charges.

The Omnibuses of the Hotel meet all Trains. Baths. Interpreters.

L. TRILLAT, Proprietor.

First-Class Carriages can be had at the Hotel for Excursions to the Grande Chartreuse, Uriage, and all places of interest amongst the Alps of Dauphiné.

URIAGE-LES-BAINS.

HOTEL RESTAURANT, MONNET.

Founded in 1846. English Visitors will find every comfort and luxury in this First-Class Establishment. Private Rooms for Families. Excellent Cuisine and Wines. Table d'Hôte, 11 and 6. Carriages and Horses can be had in the Hotel for Excursions and Promenades.

GRENOBLE.

GRAND HOTEL.

J. PRIMAT, Proprietor-Director.

The largest and most comfortable in the town. Beautiful situation, with a fine garden. 100 Rooms, 10 Saloons. Baths on each floor. *Electric Light.* Guides and Carriages for Excursions to the Grande Chartreuse and the Dauphiné. Hotel and Rooms warmed by a Calorifere till the end of May.

Branch House at Aix les Bains. **Special Arrangements for Pension.**

MRS. PRIMAT SPEAKS ENGLISH.

HAMBURG.

HOTEL DE L'EUROPE.

RENOWNED FIRST-CLASS HOUSE, patronized by H.R.H. the Prince of Wales, and by most of the Imperial and Royal Families of Europe. Splendid situation, overlooking the Alster-Bassin. 180 Rooms and Apartments. Elegant Reading and Smoking-Rooms, Baths. Lift. Table d'Hôte. *ELECTRIC LIGHT IN EVERY ROOM.*

BRETTSCHNEIDER & BANDLI, Proprietors.

HARROGATE.

"THE GRANBY."

FIRST-CLASS FAMILY HOTEL, facing the Stray. Every accommodation for Visitors and Tourists. Carriages to Wells and Baths every morning free of charge. Good Stabling. Carriages on Hire. Tennis Court in the Grounds.

W. H. MILNER, Proprietor.

HAVRE.

HOTEL D'ANGLETERRE,

Rue de Paris, 124–126.

EXCEEDINGLY well situated in the best quarter of the Town, and recommended for its Comfort and Moderate Charges. Apartments for Families. Music and Conversation Saloons. Rooms from 2 to 5 francs. Restaurant à la Carte. Table d'hôte. Breakfast 2 fr. 50c. Dinners 3 frs.

ENGLISH AND GERMAN SPOKEN.

GRELLÉ, Proprietor.

HEIDELBERG.

HOTEL VICTORIA.

FIRST-CLASS HOTEL in every respect. Exceedingly well Situated. Beautiful Verandah and large Garden at the back of the House. Advantageous arrangements made with families intending a longer stay. Highly recommended.

HEIDELBERG.

HOTEL DE DARMSTADT.

Three Minutes' from the Station. This Hotel, beautifully situated on the Bismarck Square, Two Minutes' from the new Neckar Bridge, is well known for its good keeping and very moderate prices.

H. KRALL, Proprietor.

HELSINGBORG—SWEDEN.

HOTEL MOLBERG.

FIRST-CLASS HOTEL. The largest and most comfortable in the Town and Market Place. Five Minutes' from Railway Station and Steamboat. Restaurant and Café. Baths and Carriages in the Hotel.

L. GOETZE, Proprietor.

HILDESHEIM.

HOTEL D'ANGLETERRE.

FIRST-CLASS HOUSE,

SITUATED IN THE CENTRE OF THE TOWN.

BATHS IN THE HOUSE.

OMNIBUS AT THE STATION. CENTRAL HEATING APPARATUS.

50 Rooms and Saloons, fitted up with every comfort of Modern Times.

C. HEERDT.

BATHS OF HOMBURG.

Half-an-hour from Frankfort-on-the-Main.

MINERAL SPRINGS very salutary in DISEASES of the STOMACH, the LIVER and ATTACKS of GOUT.

Unrivalled Summer Climate. Pure and Bracing Mountain Air. Whey Cure. New Bath House.

SALT, CARBONIC ACID, PINE and MUD BATHS.

Inhalations from Vaporized Salt Water, Cold Water Cure.

GYMNASTIC and ORTHOPÆDIC ESTABLISHMENTS.

MAGNIFICENT KURHAUS.

FIRST-CLASS RESTAURANT, Open all the year round.

Excellent Orchestra, Opera, Reunions, Illuminations, Lawn Tennis (36 Courts), Golf, Rounders, Cricket, vast Park, charming environs, Comfortable Hotels, Private Houses.

Moderate Charges. Mineral Waters and Salts Exported in any Quantity.

HOMBURG.

HOTEL DE RUSSIE.

FIRST-CLASS HOTEL. One of the best in the Town. Commanding a magnificent view. Situated with the "Villa Augusta" in the extensive Park of the Hotel. Best situation, close to Springs, the Kursaal, and Tennis Grounds. Splendid Dining Room with Covered Verandahs. Finest Restaurant.

F. A. LAYDIG, Proprietor.

HOMBURG.

Only Hotel opposite the beautiful Park. In the most Fashionable, Quietest and Healthiest position. New Reading, SMOKING, and Billiard Rooms.

RITTER'S PARK HOTEL. Patronised by H.R.H. The Prince of Wales.

Recently Enlarged and Embellished.

Finest Restaurant. Electric Light throughout. Hydraulic Lift. Baths. Arrangements are made at moderate charges in the early and late part of the season.

Proprietor:
CONRAD RITTER,
Purveyor to H.R.H. Prince of Wales.

HOMBURG.

HOTEL MÉTROPOLE.

FIRST-CLASS HOUSE.

HOMBURG.

ROYAL VICTORIA HOTEL. GUST. WEIGAND, Proprietor. Purveyor to H.R.H. The Prince of Wales and H.R.H. The Grand Duke of Mecklenburg Strelitz. Highest and Driest Position. First-Class Hotel, close to Springs and Kursaal, fine view of Taunus Mountains. Quiet Apartments. Fine Garden. Newly enlarged by Three spacious Villas. At early or later part of Season arrangements made on very reasonable terms. Stag, Roebuck Shooting, and Trout Fishing, free for guests of Hotel.

HOMBURG.

HOTEL RICHELMANN.

PATRONIZED BY ROYALTY AND BEST FAMILIES. One of the Best First-Class Hotels in the Town. High, Dry and Airy Position, in the finest part of the Town. Close to the Kursaal and the Wells. Latest Sanitary Improvements. Verandahs, Beautiful Garden. Excellent Cookery. Choice Wines. Arrangements made on very reasonable terms at an early or later part of the Season. RICHELMANN, Proprietor.

HYÈRES.

HOTEL CONTINENTAL,

ET

HOTEL DES ILES D'OR.

These large and beautiful Establishments are situated in the finest and most healthy part of the Town, surrounded by charming Gardens, with Orange, Lemon and Palm Trees. Commanding magnificent views of the Sea, the Isles of Hyères and the Mountains. Extensive Dining Saloons, decorated with Pictures by one of the first country Painters of France, Conversation Saloons with beautiful Winter-Garden, Smoking Rooms, Billiard Saloons, Baths on every floor, combining the elegance and luxury of the most important and attractive Hotels in Europe. Moderate charges.—N.B. Pension from 9 francs per day.

OMNIBUS AT THE STATION.

E. WEBER, Proprietor.

BATHS OF HOMBURG.

HOTEL BELLEVUE.

FIRST-CLASS in every respect. Latest sanitary improvements. Hydraulic Lift. Electric Light throughout. Baths of every description in the Hotel. All front rooms facing the Kur Garden have balconies. Arrangements for a prolonged stay.

W. FISCHER, Proprietor.

ILFRACOMBE.

THE GRANVILLE.

FIRST-CLASS BOARDING HOUSE WITH MAGNIFICENT SEA VIEWS.

42 BEDROOMS. BATHS. BALCONIES. BILLIARDS.

Finest Drawing Room in Town. BIJOU Guide Gratis.

W. R. FOSTER, Proprietor.

ILFRACOMBE HOTEL.—*Great Health and Pleasure Resort.*

250 Apartments. Handsome Reception, Dining, Reading, Billiard and Smoking Rooms, all on the ground floor. Ornamental Grounds of Five Acres. The finest Marine Esplanade in the Kingdom. Eight Lawn Tennis Courts. Table d'Hôte Dinner, at separate tables, from 6 to 8 o'clock. There is attached to the Hotel one of the Largest Swimming Baths in England, the temperature of which is regulated according to the season; also Private Hot and Cold Sea and Fresh Water Baths, Douché, Shower, &c. Full Descriptive Tariff of MANAGER, Ilfracombe, North Devon. The attractions of Ilfracombe, and the Places of Interest in the neighbourhood, point to it as the natural centre to be chosen by the Tourist who desires to see with comfort all the beauties of Coast and Inland Scenery which North Devon affords. There is also easy access into South Devon and Cornwall. The means of communication by Railroad and Steamboat are most complete. *Tourist Tickets to Ilfracombe for Two Months* are issued during the Season at all the principal Railway Stations in England.

ILFRACOMBE.

THE RUNNACLEAVE.

PRIVATE HOTEL AND BOARDING HOUSE.

120 BEAUTIFULLY APPOINTED ROOMS.

LARGE RECREATION HALL, WITH FITTED STAGE FOR PRIVATE THEATRICALS, TABLEAUX VIVANTS, CONCERTS, DANCES, &c.

Carriage and Pair, Billiard Room, Tennis Courts, Yacht, Photographic Dark Room, Indoor Skating Rink, all placed at the disposal of Visitors, without extra charge, except during the months of August and September.

CHEF DE CUISINE. MODERATE TARIFF. OMNIBUS MEETS EVERY TRAIN.

Apply to the Manageress, Miss KATE NICHOLLS.

INNSBRUCK.

31 *hours from London, via Arlberg to Innsbruck, through tickets and luggage registered through.* 23 *hours from Paris.*

HOTEL TYROL.



THE beautiful and sheltered situation of Innsbruck renders it a very agreeable place of residence all the year round. In Spring as well as in Autumn it is especially to be recommended as a stopping place between the different watering places. It is also to be recommended after a sojourn at the seaside.

FIRST-CLASS HOTEL.

Opposite the Railway Station.

CARL LANDSEE, Proprietor.

INNSBRUCK is the centre from which many splendid excursions can be made in every direction, and of any length. Attractive walks in the immediate neighbourhood of the town, and the different elevations.

THE climate in Winter, dry, strengthening, sunny, free from cold winds and fogs, has attracted many visitors of late years, and among those who have found the greatest relief are weak, convalescent, nervous, appetiteless and sleepless persons.

N.B.—University, Grammar, *Music*, and other Schools. Private Lessons of every kind are available, so that studies can be continued and the education of children carried on.

The above Hotel offers Pension at the most moderate terms for the Winter Season, according to rooms, from fl. 3 upwards, room included.

Richly Illustrated Guides of Innsbruck sent on application, by the Proprietor of above Hotel, free of charge.

INTERLAKEN.

RÜGEN HOTEL, JUNGFRAUBLICK.

FIRST-CLASS Hotel and Pension, 150 Beds. Situated in the healthiest position, 30 metres higher than Interlaken, with Splendid View on the Jungfrau and Silverhorn. Lift, Electric Light, &c. Surrounded by Terraces and Gardens. Pension from 10 to 15 francs, according to Room. Reduced Prices in May, June, and after 15th September. Season, May to October. J. OESCH-MÜLLER, *Proprietor.*

INTERLAKEN.

HOTEL-PENSION

JUNGFRAU.

F. SEILER-STERCHI, Proprietor.

THIS Establishment, with two Branch Houses, is situated in the centre of the Höheweg, and enjoys a splendid view of the Jungfrau and the entire range of the Alps. It recommends itself for its delightful position, as well as for its comfortable accommodation.

TABLE D'HÔTE AT 2 AND 6.30 O'CLOCK.

DINNERS À LA CARTE.

CARRIAGES, GUIDES, AND HORSES FOR MOUNTAIN EXCURSIONS.

OMNIBUS WAITING AT ALL THE STATIONS.

INTERLAKEN.

HOTEL ET PENSION OBER ET VILLA SYLVANA.

Fine and healthy situation in the middle of extensive shady gardens and meadows, with fine views on every side. Electric light. Lawn Tennis. Baths. Central heating. Patronised by best society. Pension all the year. Reduced prices from Sept. 15 till May 15.

ISCHL.

HÔTEL KAISERIN ELIZABETH.

FINEST Central Position on the River Traun and Esplanade, near the Kurhaus and the Baths. Library, Reading and Smoking Rooms. Leave for trout and grayling fishing.

FRANZ KOCH, Proprietor.

LAKES OF KILLARNEY.

"THE LAKE HOTEL."

It is essential to apprise Tourists that there is at Killarney but *One Establishment* called

"THE LAKE HOTEL."

It is situated in the Bay of Castlelough, on the Eastern shore of the Lower Lake, in the centre of the varied scenery of the Lakes, within ten minutes' drive of the Railway Station, and two minutes' walk from public road, where Glengarriff Car stops to let down passengers. Its grounds adjoin those of Muckross, in which is the celebrated Abbey of the same name, and one of the most interesting and best preserved ruins in Ireland.

THE LAKE HOTEL OMNIBUS attends the arrival and departure of the trains.

Easy terms made for parties remaining a week or longer, and a specially reduced Tariff struck for winter months (October to May inclusive). Billiards. Baths. Lawn Tennis.

For particulars apply to the Manager. **E. M. BERNARD, Proprietor.**

N.B.—It is the only Hotel in Killarney situated on the Lake Shore

INTERLAKEN.

GRAND HÔTEL VICTORIA
INTERLAKEN
300 CHAMBRES ROOMS ZIMMER
20 SALONS SITTING ROOMS SALONS
·LIFT· Personenaufzug ·ASCENSEUR·
Saison v. 1. April - 31. October
ED. RUCHTI, Propr.
SALLE A MANGER
Lawn Tennis Grounds. Electric Light.

KILLARNEY LAKES.

By Her Most Gracious Majesty's Special Permission.

THE ROYAL VICTORIA HOTEL,

PATRONISED BY

H.R.H. THE PRINCE OF WALES, H.R.H. THE DUKE OF CONNAUGHT, The Royal Families of France and Belgium, &c., the Nobility and Gentry of Great Britain and Ireland, and leading American Families.

THIS HOTEL is situated on the Lower Lake, facing Innisfellen, within ten minutes' drive of the Railway Station, and a short distance from the far-famed Gap of Dunloe, for which it is the nearest starting point.

Open throughout the Year. **Table D'Hote during the Season.**

POSTAL TELEGRAPH OFFICE IN THE HOUSE.

LAKES OF KILLARNEY.

PARK PLACE HOTEL

Bedroom and Board, 7s. per day.

Cheap Coupons issued at the Offices of Messrs. THOMAS COOK & SON, including Hotel accommodation and Excursions for 1, 2, or 3 days. M. CROWLEY, Proprietor.

IRISH NATIONALISM:

AN APPEAL TO HISTORY.

By the Duke of Argyll, K.G., K.T.

Crown 8vo. 3s. 6d.

SPA KISSINGEN, Bavaria.

STATION OF THE BAVARIAN RAILWAY.

SEASON FROM MAY 1 UNTIL SEPTEMBER 30.

MOST delightful station, air bracing and pure. Beautiful woods with extensive walks, riding and driving. Comfortable Hotels, Restaurants, and private Boarding-Houses. Bathing Establishments, on a grand scale on the Royal Saline, the Kurhaus, and the Aktien-Bad (the latter is open from April 15 till October 20). Most efficient Mineral Waters, such as Rackoczy, Pandur Maxbrunnen, with Chalybeate, Sool-gas, Steam and Moor baths, Pneumatic Room (Glocke). Inhalation Establishments, with nitrogen inhalation, Hydro and Electric-therapeutic Treatment. Occasion to use the Terrain Cure. Massage and Hygienic Gymnastic. Whey-Cure. Superior Orchestra, Theatre, Elegant Conversation Saloons, Music, Playing, and Reading Rooms, Large Garden and Pleasure Grounds. Prospectus, sent free and post paid, on application to the ROYAL BADKOMMISSARIAT, Bad-Kissingen.

KISSINGEN.

ROYAL KURHAUS HOTEL.

The only Hotel in the place with Mineral Baths in the House.

NO CHARGE FOR ATTENDANCE.

PENSION IN THE EARLY AND LATER PART OF THE SEASON.

KISSINGEN.

HÔTEL D'ANGLETERRE

First-Class House. *Open and very Healthy Situation.*

Pension and arrangements for longer stay at Moderate Charges.

JOHN WEIDNER, Proprietor.

BATHS OF KREUZNACH.

BATH HÔTEL.

FIRST-CLASS FAMILY HÔTEL. DHEIL SCHMIDT.

Central and quiet. Healthiest and highest part of the town. Comfort of Guests especially considered. Mineral Baths in the Hôtel. Moderate charges.

WINTER RESIDENCE, DHEIL SCHMIDT, *Proprietor.*

LINZ.

HOTEL ERZHERZOG KARL.

BEST Situation. Opposite the Landing Place. Finest view on the Danube and surrounding mountains. Next to Custom House, Post and Telegraph Offices. Every Comfort. Excellent Cuisine and Cellar. Foreign Newspapers. Omnibus to every Train. Private Carriages.

F. MARSCHNER, Proprietor.

LISBON.

HOTEL DURAND (English Hotel)

LARGO DO QUINTELLA.

FIRST CLASS ESTABLISHMENT.

Situated in the most central part of the Town. Highly recommended for its comfort and moderate charges. Reading Room. Several languages spoken.

LLANGOLLEN.

ROYAL HOTEL.

THE above First-class Hotel is now under the Proprietorship of JAMES S. SHAW (several years with Mr. MEHL, at Queen's Hotel, Manchester, and at County Hotel, Carlisle), and is now second to none in North Wales for its comfort, catering, and lovely situation. HOTEL OMNIBUS MEETS ALL TRAINS.

LOCARNO. TERMINUS of the GOTHARD RAILWAY on LAGO MAGGIORE.

BEST STOPPING PLACE on the ITALIAN LAKES.

27 hrs from London. 17 hrs. from Paris. 4 hrs. from Milan. 7 hrs. from Genoa. 5 hrs. from Lucerne.

THE GRAND HOTEL

OPEN the whole year. Most luxurious and comfortable home for all the seasons in Italy or Switzerland. Patronized by all the Royal Families. Unrivalled situation in the finest climate of Europe; without snow, wind or fog, but with plenty of sunshine. **Entirely adapted for winter residence.** Pronounced by the body Physician of H.M. The King of Bavaria and University—Prof. ALOYS MARTIN—to be the healthiest and best spring, autumn and winter resort. Beautiful walks and mountain excursions. English Church, Doctor, Society. Lift. Private Steamer and Carriages for visitors. Exquisite Cuisine. Moderate charges.

Messrs. BALLI, Proprietors.

LUCERNE.

GRAND HOTEL NATIONAL.

PFYFFER & Co. (Lucerne), Proprietors.

OPEN ALL THE YEAR.

THIS large and splendid HOTEL is one of the most comfortable in Europe. Situated in front of the Lake, with the finest Views. Every attention paid to Tourists.

A HYDRAULIC LIFT FOR THE USE OF VISITORS.

350 BEDS. LARGE HALL.

ELECTRIC LIGHT IN EVERY ROOM.

In Winter the House is Heated Throughout.

LUCERNE.

HOTEL DU RIGI.

Comfortable, pleasant situation.

Open from 15th APRIL to 6th OCTOBER.

LUCERNE.

SCRAMBLES AMONGST THE ALPS IN THE YEARS 1860-69.

Including the History of the First Ascent of the Matterhorn.

By EDWARD WHYMPER.

An Edition de Luxe (Fourth Edition). With 5 Maps and 130 Illustrations.

LUCHON BAGNÈRES DE.

GRAND HOTEL D'ANGLETERRE

Allée d'Etigny.

Very comfortable, First-Class. Pension by the week. Moderate price. Open from 1st MAY to 1st OCTOBER.

G. DARDIGNAC.

LUGANO-PARADISO.

HOTEL REICHMANN.

Lake of Lugano, Paradiso.

Electric Light in every Room. Steamboat Pier, Lugano-Paradiso. Railway Stations, Monte San Salvatore and Monte Generoso.

LADIES AND ALL



Travellers exposed to the sun and dust, will find

Rowland's Kalydor

Most cooling, soothing, healing, and refreshing to the face and hands. It allays all heat and irritability of the skin, removes redness, sunburn, soreness of the skin caused by stings of insects, prickly heat, freckles, tan, and discoloration, and realises a healthy purity and delicacy of complexion. Bottles, 2s. 3d. and 4s. 6d.

Rowland's Macassar Oil

An Invigorator, Purifier, and Beautifier of the Hair beyond all precedent. Sold also in a golden colour for fair and golden-haired people and children. 3s. 6d., 7s., and 10s. 6d. per bottle equal to 4 small size.

Rowland's Odonto,

A Pearl Dentifrice for giving a pearl-like whiteness to the teeth and fragrance to the breath.

ESSENCE OF TYRE effectually dyes red or grey hair a permanent brown or black. 4s.

EUKONIA. A pure toilet powder in three tints, White, Rose, and Cream for ladies of a Brunette complexion and those who do not like white powder. Boxes, 1s., large boxes, 2s. 6d. Ask Chemists for ROWLANDS' ARTICLES of 20, HATTON GARDEN, LONDON, and avoid spurious imitations.

LYNTON, NORTH DEVON.

ROYAL CASTLE FAMILY HOTEL.

Patronized by the English and Continental Royal Families.

FIRST-CLASS HOTEL, especially favourite and attractive. Table d'Hôte. Reading and Drawing Rooms. New Smoking and Billiard Pavilions, all Facing the Sea. Magnificent Views, and Ornamental Grounds of Twelve Acres. Private Hotel and Boarding House attached. *ELECTRIC LIGHTING.*

THOS. BAKER, Proprietor.

LYONS.

HOTEL UNIVERS,

FACING PERRACHE STATION.

THE MOST COMFORTABLE.

First Class. Full South.

MRS. DUFOUR IS ENGLISH.

LYONS.

GRAND HOTEL DE LYON.

First-Class Family Hotel.

Splendid Situation in the Centre of the Town. Only Hotel with Lift of a modern construction.

MACON.

GRAND HOTEL DE L'EUROPE.

Five minutes' from the Station.

FIRST-CLASS, and well situated, with view of Mont Blanc. Recommended to Families. Interpreter. Carriages. Omnibus.

Mme. Vve. BATAILLARD, Proprietress.

Macon, the most favoured Station for hours of arrival and departure, is the most central stopping-place from Paris for Switzerland, Italy, the Mediterranean, and terminus for direct trains for Tours and Bordeaux. All the fast trains and trains *de luxe* call at Macon. Wines for Sale and Export.

MALMÖ (SWEDEN).

HOTEL HORN.

FIRST-CLASS HOTEL, completely renewed, in the centre of the town, commanding a fine view, opposite the Railway and Post Office. Comfortably furnished. Good Cooking. Restaurant and Café. Cold and Warm Baths. Private Dinners. Moderate Charges.

I. F. H. HORN, Proprietor.

MALMÖ (SWEDEN).

HOTEL KRAMER.

FIRST-CLASS HOTEL, the Largest and most Comfortable in the Town, new and richly fitted up, 100 rooms. Situate on the great Square, in the vicinity of the Railway Stations and Steamboat Landings. One of the most commodious, and respecting charges one of the cheapest hotels in Scandinavia. Rooms from 1 krona, upwards. Baths and carriage in the hotel. Meals à la Carte, at all hours. Prompt and polite attendance. Dinner kept ready for passengers.

MANCHESTER.

THE GRAND HOTEL.

Central position, few minutes from the Railway Stations, Post and Telegraph Office, Exchange, Theatres, &c. Passenger elevator, Music Room, Writing, Reading, and Committee Rooms. Bath Rooms and Lavatories on all floors. Hair-dresser's Cabinet. Splendid Dining Hall. 120 Bedrooms. Cuisine, and Wines and Spirits, excellent.

GEO. SCHMEIDER, Manager.

MARIENBAD (Austria).

HYDROPATHIC ESTABLISHMENT.

SPRINGS containing Glauber Salts, Iron, Alkaline Earth, and Carbonic Acid. Heather, Steel, Steam, Mud, Gas, and Hot-Air Baths. Beneficial in Diseases of the Stomach, Liver, Intestines, Kidneys, Women's Complaints, General Diseases, Corpulence, Anæmia, Diabetes, &c. The Mineral Waters are supplied by the "Brunnenversendung." Natural Salts and Pastilles, extracted from the springs, are supplied by **Muller, Philipp & Co.** Newly Constructed Colonnade. Electric Light throughout the town. Theatre, Concerts, Reading Room. Shooting and Trout Fishing. Post, Telegraph and Custom Office. English Church. Season from **May 1st to Sept. 30th.** Frequented by more than 16,000 Visitors.

Prospectus and all Information GRATIS from the Bürgermeisteramt (Mayor's Office).

MARIENBAD.

HOTEL WEIMAR.

FIRST-CLASS HOUSE, patronised by English. Elevated position, near the Springs and Bath Establishments. Single Rooms and Family Apartments, furnished with every modern comfort and luxury. Carriages for Excursions. Omnibus at all Trains.

HAMMERSCHMID, Proprietor.

MARIENBAD.

HOTEL KLINGER.

FIRST and Largest Hotel, with private houses, HALBMAYR'S HOUSE, MAXHOF No. 100, and the recently opened HOTEL KLINGER, late Stadt Dresden, connected with the Old House. Most beautiful situation of the Spa, situated at the corner of the Promenade on the Kreuzbrunnen and the Park, commanding a charming view. Newly and elegantly furnished. 350 Rooms and Saloons. Reading, Conversation, and Smoking Rooms. Electric Lighting. All the Dining Saloons Redecorated. Lift. Table d'Hôte and à la Carte. Meals sent out into private houses.

Carriages at the Hotel. Omnibus at the Station.

J. A. HALBMAYR, Proprietor.

Valais. MARTIGNY. Switzerland

HOTEL du GRAND ST. BERNARD

NEAR THE RAILWAY STATION.

V. GAY CROSIER. Proprietor.

Meals served at any hour. Moderate charges. Carriages for Chamonix and the Grand St. Bernard at a reduced tariff.

ST. BERNARD DOGS FOR SALE.

MAYENCE.

CENTRAL HOTEL.

WELL-KNOWN First-Class Hotel, opposite the Central Railway Station. Newly and elegantly furnished. Moderate charges. No extra for light and attendance. Every comfort. Bath on each floor.

EXCELLENT CUISINE. CHOICE WINES.

Near Landing Place of Rhine Steamers.

MAYENCE.

HOTEL DE HOLLANDE.

WELL-KNOWN FIRST-CLASS HOTEL. Thorough Comfort, excellent Cooking, Choice Wines, at Moderate Charges. Since the removal of the railway, the Finest and Best Situated Hotel in the Town, affording an open view of the river. Favourite and quiet stopping place for excursions into the neighbourhood. Special arrangements for Winter abode. Opposite the landing place of the steamers. Omnibus meets all trains. Proprietor: RUDOLPH SEIDEL, *for years Manager of this Hotel*

MAYENCE.

RHINE HOTEL.

FIRST-CLASS HOTEL. Finest Position and Splendid View of the Rhine. Especially recommended to English and American Travellers. Rooms, including Light and Attendance, from 2 francs 50 centimes. Omnibus at Station. For a long stay Pension.

W. SCHIMMEL.

MENTONE. (1ST CLASS HOTEL.)

HOTEL DE BELLE VUE.

THIS well-known ESTABLISHMENT is beautifully situated in the best quarter of the Town, with a vast Garden, and affords every English comfort. Patronized by the Royal Family of England. *Lawn Tennis Court. Ascenseur. Lift.*

G. ISNARD, Proprietor.

MENTONE.

GRAND HOTEL COSMOPOLITAN.

CLOSE TO THE STATION. OVERLOOKING TOWN AND SEA.

EVERY COMFORT. **HEALTHY SITUATION.**

Kept by J. A. WIDMER (of the Hotel Sonnenberg, Lucerne), Proprietor.

MENTONE.

GRAND HOTEL DE VENISE.

ASCENSEUR. LIFT.

FIRST-CLASS English House, situated in a large garden, full south, far from the sea. Restaurant, Smoking and Reading Rooms. South.

J. SOMAZZI, Proprietor.

MILAN.

HOTEL METROPOLE.

THE only Hotel on the Piazza del Duomo. First Class, with moderate Charges. Hydraulic Lift. Tariff in every Room. Highly recommended to English and American Families. Central Steam-heating in all Rooms.

L. RUFF, Proprietor.

MILAN.

GRAND HOTEL DE MILAN.

MODERN Comfort. Railway Booking Office. Luggage Registered Through. Hydraulic Lift. Steam Heating and Electric Light in every room.

J. SPATZ, Co-proprietor of the Grand Hotel at Venice and the Grand Hotel at Legborn.

MILAN.

HOTEL DE LA VILLE.

SITUATED on the Corso Victor Emmanuel, kept for 50 years by J. BAER (the only first-class Hotel having view on Cathedral). This Hotel has been lately entirely renewed with all modern improvements, as LIFT, Winter Garden, Electric Light, Bar, &c., &c. Large and small Apartments and Single Rooms. Patronised by the Nobility and Gentry of all nations. New and perfect sanitary arrangements. MODERATE CHARGES.

MILAN.

HOTEL DE ROME.

ADMIRABLY situated, full South, on the Corso, a few steps from the Duomo, Scala, and Galleries. This Hotel, comfortably furnished and fitted up with the greatest care, is warmly recommended to English travellers for its comfort and moderate charges.

Branch House—PIAZZA FONTANA, 8 and 10.

LIFT. BORELLA BROTHERS, Proprietors.

MOSCOW.

HOTEL SLAVIANSKY BAZAR.

The Largest First-Class Hotel in this Town.

SPLENDID RESTAURANT, READING, AND BATH-ROOMS.

English and French Newspapers.

ALL LANGUAGES SPOKEN.

Omnibus. Interpreters to all Railway Stations.

Telephone, Post and Telegraph Offices in the house.

MÜRREN (Switzerland).

GRAND HOTEL KURHAUS.

OLDEST AND LARGEST FIRST-CLASS HOTEL.

200 *Bedrooms.* *Electric Light.*

T. STERCHI WETTACK, Proprietor.

MANAGER: T. MILLER,

Proprietor of the WEST-END HOTEL, NAPLES.

NERVI.

HOTEL VICTORIA.

Near the Sea and Railway Station.

15 MINUTES FROM GENOA.

STOPPING PLACE FOR ALL EXPRESS TRAINS.

HYDRAULIC LIFT.

NICE.

HOTEL AND PENSION SUISSE.

GOOD SWISS ESTABLISHMENT. Healthy, sheltered and quiet situation. Close to the Centre of the Town. Magnificent view. Private Garden. Perfect Sanitary arrangements. Branch House, Hotel Sonnenberg, Engelberg, Switzerland.

NUREMBERG.

HOTEL GOLDEN EAGLE.

FIRST-CLASS HOTEL, well situated, opposite the Kriegerdenkmal, newly re-built, contains **110** elegantly furnished Rooms and Saloons, and is much frequented by English and American families. Arrangements made with Families and Single persons. Baths in the house. Carriages. Omnibus to and from the Station.

L. SCHLENK, Proprietor.

NÜRNBERG.

HOTEL WÜRTTEMBERGER HOF

Proprietor, F. S. KEBER.

Close to the Station. No 'Bus needed FIRST-CLASS FAMILY HOTEL.

The largest and best situated in the town. 150 Bedrooms and Saloons with 230 beds. Facing the Railway Station, Post and Telegraph Office. Close to the German Museum and Lorenz Church. Mostly frequented by English and American families. The only Hotel in the place with comfortable Bedrooms on the ground floor, and nice Garden where all meals can be served in the open air. Beautiful Dining Rooms, Conversation, Reading, and Smoking Room, Baths, and Carriages in the Hotel. Pension in Winter time. Moderate Terms.

NURNBERG (NUREMBERG).

HOTEL BAYERISCHER HOF.

THIS First-rate and Superior Hotel, situated in the centre of the town, is highly spoken of by English and American Travellers for its general comfort and moderate charges. Has been greatly enlarged, and contains now 100 well-furnished rooms and saloons. Ladies and Reading Saloon, Smoking Room, &c., and a beautiful large Dining-Room. English and Foreign Newspapers. Carriages at the Hotel. Omnibuses to and from each train. English Church in the Hotel; Divine Service every Sunday.

I. J. AUINGER, Manager.

OSTEND.

HOTEL DE LA PLAGE.

FIRST-CLASS HOTEL FACING THE BATHING PLACE.

Open from the 1st June to 15th October. Highly recommended.

J. and O. THOMA, Proprietors.

NEUHAUSEN-SCHAFFHAUSEN, Falls of the Rhine.

HOTEL SCHWEIZERHOF.

F. WEGENSTEIN, Proprietor.



FIRST-CLASS HOTEL, replete with every comfort, in the best position opposite the Falls of the Rhine, and Five minutes' walk from Neuhausen Station.

NO GRATUITIES to the SERVANTS. 200 ROOMS.

Splendid View of the Rhinefalls, the Castle of Laufen, and the Swiss Alpine Chain.

FINE PARK AND GARDEN.

RAILWAY TICKETS ISSUED AT THE HOTEL.

Special arrangements for a protracted stay.

The English Church Service is at the Schweizerhof.

Omnibuses at Neuhausen and Schaffhausen.

By means of Electricity and Bengal Lights, and *directed from the Schweizerhof,*

THE FALLS OF THE RHINE ARE ILLUMINATED

Every Night during the Summer Season.

OSTEND.

GREAT OCEAN HOTEL.

FIRST-CLASS & MOST FASHIONABLE HOTEL & RESTAURANT.

UNRIVALLED FOR THEIR SITUATION.

Facing Sea and Baths. *Highly Recommended.*

OSTEND.

MERTIAN'S

First-Class Family Hotel & Pension.

Close to Sea and Kursaal. Telephone.

Pension, 7/- a Day

(Except the month of August).

OSTEND.

MURRAY'S HANDBOOK.

BELGIUM & HOLLAND.

With Maps and Plans. 6s.

PALERMO.

HOTEL DE FRANCE.

FREQUENTED by English and American families; has many sunny rooms; in the healthiest position in Palermo, facing the beautiful Garden Garibaldi, Piazza Marina, near the Botanical Garden and Villa Giulia. First-rate Cuisine.

English and American Newspapers. MODERATE CHARGES.

P. WEINEN.

PAU.

HOTEL DE FRANCE.

THIS FIRST-CLASS HOTEL, situated on the Place Royale, commands the most splendid view of the whole chain of the Pyrénées, and is adjoining to the English Club. Improved Lift.

GARDÈRES FRÈRES, Proprietors.

PAU.

GRAND HÔTEL BEAU SÉJOUR.



FIRST-CLASS. Recommended for its Comfort. Incomparable position for beauty of the Panorama. Apartments for Families, with view embracing the Pyrénées. Excellent Cooking and irreproachable attendance. **BOURDETTE**, *Proprietor.*

The Drainage perfected under the most modern system.

PARIS.

HÔTEL MIRABEAU,

8, Rue de la Paix, 8.

Patronized by the Royal Families of several Courts of Europe.

BEAUTIFULLY situated in the finest part of the City; the prettiest Court-Yard in Paris. Restaurant *à la carte*, and Private Dinners at fixed prices. Apartments of all sizes for Families and Gentlemen. American and English Papers. Lift, &c.

PETIT (Uncle and Nephew), Proprietors.

HOTEL ON THE PETERSBERG.

ONE OF THE FINEST MOUNTAINS OF THE SIEBENGEBIRGE.

ENTIRELY newly rebuilt, and comfortably established. Large airy Rooms and Saloons with beautiful views. Large Dining Rooms and Restaurants. Spacious Table-land with Forest, Parks, and fine shady Promenades. Delightful prospects more varied than from any other point of the Siebengebirge. Every Wednesday, Grand free Concert by the Kurassier-Regiment Graf Gessler (Rheinisches) No. 8. Table d'Hôte at 1 and 2; Dinners and Suppers at any hour. Excellent Cuisine and choice Wines. Post and Telegraph in the House.

WIDOW PET. JOS. NELLES.

Address for Letters and Telegrams: "NELLES, PETERSBERG, RHINE."

Directly connected with Königswinter by a Ratch Railway. Connection with all the State Railways and all the Steamers.

PISA.

Grand Hotel Victoria.

FIRST-CLASS HOUSE. FULL SOUTH.

On the Lung' Arno. Long established reputation.

PISA.

GRAND HOTEL.

Moderate Charges.

W. GARBRECHT.

SPEAKS GOOD ENGLISH.

PLYMOUTH.

Only Hotel with Sea View.

GRAND HOTEL.

(ON THE HOE.)

Facing Sound, Breakwater, &c. Mail Steamers anchor in sight. Public Rooms, and Sitting Rooms, with Balconies.

JAMES BOHN, *Proprietor.*

PONTRESINA (Engadine, Switzerland).

HOTEL KRONENHOF AND BELLAVISTA.

FIRST-CLASS HOTEL.

200 Beds. Mostly frequented by English and American Visitors.

BEAUTIFULLY SITUATED. REDUCED TERMS IN SPRING AND AUTUMN.

SPECIAL ARRANGEMENTS FOR FAMILIES.

HOTEL LIGHTED THROUGHOUT BY ELECTRICITY.

L. GREDIG, *Proprietor.*

POITIERS.

GRAND HOTEL DE FRANCE.—First-Class and recommended to Families and Tourists for its comfort and good management. The most central of the Town, near the Hotel de Ville, Prefecture, Telegraph, Post Office, Museum, Historical Monuments, and Promenades. Speciality of Fowls and truffled Pâtés of all sorts. Carriages for Drives. Railway Omnibus calls at Hotel.

ROBLIN-BOUCHARDEAU, Proprietor.

PRAGUE.

HOTEL ENGLISCHER HOF.

Well-known First-Class Family Hotel, Central Situation.

The Next to the Dresden and Karlsbad Railway Station.

PATRONIZED BY ENGLISH AND AMERICAN FAMILIES.

Deservedly Recommended. Moderate Charges.
Large Restaurant.

PRAGUE.

Hotel Erzherzog Stephan.

FIRST CLASS HOTEL, on the "Wenzelsplatz," nearest to the Railway Stations and the Post and Telegraph Office. Elegantly furnished Rooms and Apartments. Garden. Restaurant. Viennese Coffee house. Splendid Cooking and good Wines. Baths. Telephone. Carriages. Station of the Tram Cars. Omnibus at the Station.

W. HAUNER, Proprietor.

PRAGUE.

HOTEL DE SAXE.

FIRST-CLASS FAMILY HOTEL.

Next to the Dresden, Vienna, Carlsbad and Breslau Station—(no need of carriage.)

SPLENDID GARDEN—ILLUMINATED FOUNTAIN.

READING AND CONVERSATION ROOM.

ELECTRIC LIGHT IN ALL ROOMS.

PATRONIZED BY THE AUSTRIAN IMPERIAL FAMILY.

THE DIRECTORATE.

PRAGUE.

HOTEL VICTORIA.

First Class Family Hotel in the centre of the town. Patronized by English and Americans. First-rate attendance. Moderate Charges. English Church Service every Sunday in the Hotel.

O. & H. WELZER, Proprietors.

PYRMONT-LES-BAINS. (Germany.)
GRAND HOTEL DES BAINS
(WITH DEPENDANCE).

Patronised by Royal Families. Entirely new and comfortable. Through tickets issued at Victoria Station direct to Pyrmont via Queenboro', Flushing, Lohne, Hameln—two services per day.

VOLKERS BROTHERS, Proprietors.

PAINTING.

KÜGLER'S HANDBOOK OF THE GERMAN, FLEMISH AND DUTCH SCHOOLS OF PAINTING. With Illustrations. Two vols. 24s.

JOHN MURRAY, Albemarle Street.

RAGATZ.

GRAND HOTEL TAMINA.

FIRST CLASS HOTEL IN COMMUNICATION WITH THE BATHS.

SWISS HOTEL (SCHWEIZERHOF).

NEAR the Baths. 160 Comfortable Rooms and Saloons. Billiards. Large Garden. Highly recommended. Pension. The Hotel TAMINA is in direct communication with the Mineral Baths. *ELECTRIC LIFT. ELECTRIC LIGHT. TELEPHONE.*

SAN REMO.

GRAND HOTEL VICTORIA.

PATRONISED by H.H. the Empress Eugenie and H.R.H. the Prince of Wales and H.R.H. the Duke of Edinburgh, is situated in a beautiful and sheltered position full south, and with the finest Garden in the place. All Modern Comfort. The latest Sanitary Arrangements. Hydraulic Lift.

BEST TERMS OFFERED TO FAMILIES.

M. BERTOLINI, Proprietor.

Also Proprietor of the ROYAL VICTORIA HOTEL, AOSTA.

LIFT. LIFT.

SAN REMO.

GRAND HOTEL ROYAL.

FIRST-CLASS FAMILY HOTEL.

Finest and Best Situation. Perfect English Sanitary Drainage.

L. BERTOLINI, Proprietor.

Also Proprietor of HOTEL ROYAL, COURMAYEUR.

RIGI.

HOTEL AND PENSION RIGI-SCHEIDEGG.

TERMINUS Station of the Rigi Kaltbad-Scheidegg Railway. Excellently suited for Tourists and Pensioners. Pension by a stay of not less than five days, **8 francs to 12 francs, Room included.** Liberal treatment. View on the Alps as beautiful as at Rigi Kulm. English Service. Lawn Tennis Grounds.

Dr. R. STIERLIN-HAUSER.



HIGHEST POSITION IN ROME.

Situated on the PINCIAN HILL.

Commanding fine View over Rome and Campagna.

ENGLISH HOTEL.

NISTELWICK & HASSLER.

Proprietors.

ROME.

PENSION BEAU SITE, FAMILY HOUSE

CORNER VIA LUDOVISI AND AURORA, 25.

THE best, quietest, and healthiest position of Rome, acknowledged by medical authorities. All the Rooms to the South, near the Pincio Garden, and five minutes walk from the General Post and Telegraph Offices. Every modern comfort. Litt. Baths. Calorifere.

Board from 7 to 11 frs. per day, Wine and Afternoon Tea included.

M. SILENZI BECCARI, PROP.

ROME.

GRAND HOTEL MARINI.

First-Class. Unrivalled for its healthy, quiet, and central situation. Full South. Lift. Electric Light.

(OPEN ALL THE YEAR.)

E. MARINI & Co.

ROME.

HOTEL ROYAL MAZZERI.

VIA VENTI SETTEMBRE.

THIS New Hotel, opened in 1888, is situated full South, on the Highest and Healthiest part of Rome, near the English Embassy and the Royal Palace. A short distance only from the Railway Station.

ROME.

HOTEL DE LONDRES.

First-Class Hotel

IN THE OPEN PLACE OF PIAZZA DI SPAGNA.

ONE OF THE OLDEST ESTABLISHED HOTELS IN ROME.

Full South. Very Sunny Aspect.

HYDRAULIC ELEVATOR. VERY GOOD COOKING.

— Electric Light. —

THE CHARGES ARE ON A PAR WITH THOSE OF OTHER FIRST-CLASS HOTELS.

C. GIORDANO, Manager. PH. SILENZI, Proprietor.

ROME.

HOTEL MOLARO.

56, VIA GREGORIANA (*Near to the Pincio*).

FULL SOUTH.

Healthiest Situation in Town, and very Central. Old Reputation for its Comfort and Moderate Charges.

HYDRAULIC LIFT.

Winter Garden. Electric Light and Calorifère.

ROME.

PENSION TELLENBACH.

ESTABLISHED 1863.

RUE MACELLI 66 (Close to Piazza di Spagna and the Pincio.)

Old Renowned High-Class Family Pension.

COMFORTABLE—FASHIONABLE—HEALTHY.

Accommodation of a First-Class Hotel.

LIFT. SMOKING AND READING ROOMS. **BATHS.**

ROME.

GRAND HOTEL DE RUSSIE

ET DES ILES BRITANNIQUES.

Full South. Unique position. Only Hotel with Sunny grounds and garden.
LIFT. CALORIFÈRES. ELECTRIC LIGHT. AIRY PUBLIC ROOMS.
First-Class Cuisine. Highly Perfected Sanitary Arrangements.

H. SILENZI, Proprietor.

ROUEN.

GRAND HOTEL D'ANGLETERRE.

ON THE QUAY, commanding the finest view of the Seine; Mr. A. MONNIER, Proprietor, Successor of Mr. LEON SOUCHARD. Travellers will find at this first-rate Establishment airy Rooms, Good Beds, Excellent Cooking, Wines of the best quality, in fact, every comfort, and at moderate charges. Table d'hôte at 6 o'clock. "Restaurant a la Carte." Smoking-room. Travellers are respectfully recommended not to permit themselves to be misled by commissioners, etc.

ROYAT LES BAINS.

GRAND HOTEL.

FIRST-CLASS HOTEL. HYDRAULIC LIFT.

OPEN FROM 15TH MAY TO 15TH OCTOBER.

L. SERVANT, Proprietor.

ROYAT LES BAINS.

CONTINENTAL HOTEL.

FIRST-CLASS HOTEL. ELECTRIC LIGHT.

Open from 15th May to 15th October.

FOURNIER, Proprietor.

ROME.

HOTEL D'ANGLETERRE.

THIS Hotel is conveniently and healthily situated in the centre of the city, between the Corso and the Piazza di Spagna, and close to Post and Telegraph Offices. Visitors may rely on every English comfort. Charges moderate. Open the whole year. Much frequented by English. Particular attention paid to the cooking and service. Lift. SILENZI, Proprietor. O. SILENZI, Manager.

ST. GERVAIS-LES-BAINS, VILLAGE.
(Hte. SAVOIE.)

HOTEL DU MONT BLANC.

(2,450 feet above Sea level.)

BRACING air. Best situated Hotel in place, near Post and Telegraph. Lovely Views, Excursions, Glaciers, &c. English spoken.

A. CHAMBEL, Proprietor.

ST. PETERSBURG.

FIRST-CLASS RESTAURANT.

A. CONTANT.

MOIKA 58.

Renowned for its Wines and Cookery.

SPLENDID GARDEN.

An Orchestra performs during Meals.



ST. PETERSBURG.

HOTEL DE FRANCE.

Kept by E. RENAULT.

BEST situation in the Town, Great Morskaïa, right opposite the Winter Palace, Hermitage, Foreign Office and Newski Prospekt. Oldest Hotel. Tramways in all directions. Fashionably frequented, especially by English and Americans. Elegant Reading Room, with French, English, American, German, and Swedish Papers. Greatly to be recommended for its cleanliness, comfort, and superior *cuisine*. Dinners 1 r. 50 k. and 3 r. The charge for Apartments is from 1 to 20 roubles. All languages spoken. Warm and Cold Baths. Post and Telephone on the Premises. The English Guide, Charles A. Kuntze, highly commended.

☞ The Hotel is recommended in *Murray's Handbook of Russia.*

The HOTEL BELLE VUE, opposite to HOTEL DE FRANCE, belongs to the same Proprietor.

ST. MALO.

HOTEL DE FRANCE AND DE CHATEAUBRIAND.

Recommended to Families. Sea View. English Newspapers. Moderate Charg s. Pension in the Winter with very Reduced Terms. English spoken.

W. FLORISSON, *Proprietor.*

SALISBURY.

THE WHITE HART HOTEL,

Nearly opposite the Cathedral. The LARGEST and PRINCIPAL HOTEL in the CITY.

THIS old-established First-Class Hotel contains every accommodation for Families and Tourists. A Ladies' Coffee Room. Billiard and Smoking Rooms and spacious Coffee Rooms for Gentlemen. Table d'Hôte daily, during the season, from 6.30 to 8.30 p.m., at separate tables. Carriages and Horses on Hire for Stonehenge and other places of interest. Excellent Stabling, Loose Boxes, &c. Tariff on application to H. T. BOWES, Manager, *Posting-Master to Her Majesty.*

SALZBURG.

HOTEL DE L'EUROPE.

OPPOSITE the Station. First-Class Hotel, surrounded by a large Park, and offering the best view on the Mountains. PENSION: until the 15th of July and after the 15th of September, from 4 florins upwards; from the 15th of July until the 15th of September, from 5.50 florins upwards. Lawn Tennis Grounds.

ELECTRIC LIGHT. *HYDRAULIC LIFT.*

Moderate Charges.

G. JUNG, Proprietor.

SAUMUR.

HOTEL BUDAN.

The only one on the banks of the Loire.

SPLENDID VIEW.

SCHULS—TARASP—ENGADINE.

HOTEL BELVEDERE.

ENGLISH FAMILY HOTEL.

FINE OPEN SITUATION.

Terms Moderate. CONRADIN, Arquint.

BAD-SCHWALBACH.

THE STRONGEST IRON SPRING IN THE WORLD.

THE TIVOLI HOTEL AND PENSION.

BEST SITUATED FIRST-CLASS HOTEL.

SEVILLE.

Spanish Laces. — Antique and Modern hand-made White and Black Mantillas, Scarfs, &c. Superior quality.

Photographs.—A large assortment, Sevilla and Granada.

Spanish Fans. — Antique and Modern.

Guide Books.—Spain and Portugal. Latest Editions.

Murray's, O'Shea's, Bradshaw's, Irving's, Prescott's, Hare's, Lomas-O'Shea's Books on Spain.

Spanish and English Dictionaries. Spanish Phrase Books. Pocket Edition.

An assortment of varied English Literature, Old Silver, Curios, Antiques, &c., &c., all of which may be had at reasonable prices of

Saml. B. CALDWELL, 17a, Plaza Nueva (Ground Floor), *near the Hotel de Madrid and the Hotel de Paris.*

SEVILLE.

GRAND HOTEL DE PARIS,

SEVILLE, SPAIN.

SITUATED in the centre and pleasantest part of the City—Plaza Pacifico, formerly Magdalena. All the rooms looking outside—North, South, East, and West—and warmed in the Winter. Fire Places and stoves. Hotel Omnibuses, and Interpreters speaking principal European Languages, meet all Trains. *Proprietor*, JULIO MEAZZA, late Manager of the GRAND HOTEL, MADRID.

SPA.

Grand Hotel Britannique.

F. LEYH, Proprietor.

PATRONIZED BY THE ROYAL FAMILY OF BELGIUM.

SITUATED IN THE HEALTHIEST PART OF THE TOWN.

LARGE GARDEN AND TENNIS GROUNDS.

Adjoining the Boulevard des Anglais and the English Church.

ENGLISH SPOKEN.

OMNIBUS AT EACH ARRIVAL.

SPA.

GRAND HOTEL DE L'EUROPE.

First-class, close to the Mineral Springs, Casino, and Anglican Church. Omnibus to meet all Trains.

FAMILY HOTEL. *HIGHLY RECOMMENDED.*

HENRARD-RICHARD, Proprietor.

SPEYER-ON-RHINE.

HOTEL WITTELSBACHER HOF & POST.

FIRST-CLASS HOUSE, close to the Kaiper Dom. Large Garden where meals can be taken in the open air.

BATHS AND CARRIAGES IN THE HOTEL.

Fr. DURSH, Proprietor.

SPEZIA (Riviera di Levante).

GRAND HOTEL & CROCE DI MALTA.

A COMFORTABLE well drained and ventilated first-class house, full south, overlooking the Bay. View of the Carrara Mountains. A favourite mild winter resort. Pension terms, 8 to 12 fcs. per day, wine included.

COATES & CO., Proprietors.

STRASBOURG.

HOTEL D'ANGLETERRE.

BEST-SITUATED NEWLY REBUILT FIRST-CLASS HOTEL. Near the Station and Cathedral. Close to the Post and Telegraph Offices. Baths. Moderate Charges. Rooms from 2 marks, light and attendance included. Omnibus at the Station. Lift.

CH. MATHIS, Proprietor.

STRASBOURG (ALSACE).

HOTEL DE LA VILLE DE PARIS.

THE largest, finest and most comfortable Hotel in Strasbourg. Situated in the best part of the Town, near the Cathedral, University and Kaiserpalace.

HYDRAULIC LIFT. *MODERATE CHARGES.*

EMILE OTT.

STUTTGART.

HOTEL MARQUARDT

IS situated in the finest part of the Town, in the beautiful Place Royal adjoining the Railway Station, near the Post Office, the Theatre, the Royal Gardens, opposite the Palace, and facing the Königsbau. This Hotel will be found most comfortable in every respect; the Apartments are elegantly furnished, and suitable for Families or Single Gentlemen. Table d'Hôte at 1 and 5 o'clock. French and English Newspapers. Electric Light. Central Heating. Direct entrance from the Station to the Hotel.

H. & O. MARQUARDT.

STRASBURG.

HOTEL NATIONAL.

THE only one opposite the Railway Station. New First-Class Hotel, combined with every Comfort. Large and Small Apartments for Families and Single Gentlemen. Baths and Lift system improved. Best Cuisine. Moderate Charges.

G. HEIM, Proprietor.

TOULOUSE.

GRAND HOTEL SOUVILLE.

Place du Capitole.

FIRST-CLASS Comfortable Hotel. Patronized by the Highest Class of English and American Travellers. Baths in the Hotel. English spoken.

THUN (Switzerland).

HOTEL THUNERHOF.

A FIRST-CLASS HOUSE, one of the largest and most comfortable in Switzerland. The only one with a Lift in the place, and especially adapted for a long sejour. The Terrace of the Hotel, which has no rival in Switzerland, is worth a visit. There is also an English Library.

Pension, during the whole Season, by staying Five Days, from 8 francs, everything included.

CH. STAEHLE,

Also Proprietor of the Hotel du Paradis at Cannes.

TOLEDO.

HOTEL DE CASTILLA.

THIS Establishment, specially constructed for the purpose for which it was designed, unites all the conveniences and elegances of the best hotels in Europe.

French Cooking. Saloons for Banquets. Library. Billiards. Baths, Carriages, Interpreters, etc., etc.

NOTE.—Travellers can go direct from Toledo to Andalucia, Valencia, Portugal, &c., without the necessity of returning to Madrid.

STOCKHOLM, SWEDEN.



GRAND HOTEL.

THIS Handsome Building is situated in the finest part of the City between Charles the XIIth's Square and the National Museum, on one of the Principal Quays, just at the confluence of the Lake Mälar and the Baltic.

The Royal Palace, one of the stateliest in Europe, faces the Hotel on the opposite side of the Harbour. The Royal Opera and the Principal Theatres are in close proximity.

The balconies and roof of the Hotel command the most extensive Views of the City.

The House is replete with every modern improvement and convenience, and no expense has been spared to render it one of the first and most comfortable Hotels on the Continent.

The Building contains Four Hundred Sleeping Apartments, besides Dining Rooms, Sitting Rooms, Coffee and Reading Rooms, a Billiard Room, Baths, Retiring Rooms, and other accommodations. The several flats can be reached by Steam Lifts.

All European Languages spoken. Guides and Conveyances supplied to all places of interest in the City and Neighbourhood. *Terms* will be found to compare favourably with those of other first-class Hotels.

EXCELLENT COOKING. THE CHOICEST WINES.

GRAND HOTEL'S ANNEX.

GUSTAF ADOLF'S TORG.

First-class Commercial and Family Hotel, in the Central part of the City.

R. CADIER,

Proprietor of the Grand Hotel and of the Grand Hotel's Annex.

TOULOUSE.

GRAND HOTEL DU MIDI.

Patronized by the Duke of Norfolk and Duc d'Aumale.

BEAUTIFULLY SITUATED ON THE PLACE DU CAPITOLE.

FIRST-CLASS ESTABLISHMENT,

Offering the same comforts as the largest Hotels in France.

Frequented by the highest Class of English and American Travellers.

English spoken. Restaurant and Table d'Hôte. Rich Reading Room and Conversation Salon. "The Times" Newspaper.

ELECTRIC LIGHT IN EVERY ROOM AND SALOON.

EUG. POURQUIER, *Proprietor.*

TOURS.

GRAND HOTEL

DE L'UNIVERS.

ON THE BOULEVARD, NEAR THE STATION.

European Reputation.

Highly recommended in all the French and Foreign Guide Books.

EUGENE GUILLAUME, Proprietor.

TOURS.

HOTEL DE BORDEAUX.

Proprietor, CLOVIS DELIGNOU.

Patronized by His Loyal Highness the Prince of Wales, and the European Courts.

IN FRONT OF THE STATION AND UPON THE BOULEVARD.

Splendid Apartments.

LE TRÉPORT.

GRAND HOTEL DE LA PLAGE.

VIANEY FRÈRES ET MEUNIER, Proprietaires.

THE only Hotel facing the Sea. The best situation in Tréport. First-Class House. Much frequented and recommended.

Table d'Hôte. **Restaurant à la Carte.**

TRIBERG.

In the Middle of the celebrated Railroad of the Black Forest.

BIERINGER'S ✣ BLACK ✣ FOREST ✣ HOTEL.

FIRST CLASS.

Opened from the 1st of May, 1877.

SITUATED on a charming Hill, at the most magnificent point of the Town, overlooking from all parts the highly celebrated Cascade; it is the finest and most elegant Hotel at Triberg, fitted up with all the comforts of the present time.

Surrounded with a large terrace, a very handsome Park and pleasant Promenades, and containing 80 very comfortable Bedrooms and Saloons, 26 Balconies, splendid Breakfast and Dining Rooms, Smoking, Reading, and Conversation Room; it offers a very agreeable residence, at ten minutes' distance from the Railway Station. Two elegant Stage Coaches and a Landau meet all trains. Every Sunday, English Divine Service. Reduced prices during the Spring and Autumn. *The whole Hotel is Lighted up by Electric Light.*

L. BIERINGER, Proprietor.

Good Trout Fishing and Shooting on Mr. Bieringer's Grounds.

TRIBERG.

HOTEL and PENSION BELLEVUE

OPPOSITE THE SCHWARZWALD HOTEL (BLACK FOREST HOTEL).

IN the immediate neighbourhood of the grand waterfalls. First-class house overlooking the Town and valley; surrounded by a large garden. Trout fishing. Most excellent board and accommodation at moderate charges. English comfort. Most European languages spoken. Omnibus and Landau meet all trains. ALBERT ROTZINGER, Proprietor.

TURIN.

BAGLIONI'S HOTEL TROMBETTA

ET D'ANGLETERRE.

FACING Central Railway Station, and in the principal street. All the Rooms are warmed during Winter. Hydraulic Lift. Baths. Smoking and Reading Rooms with Foreign Papers. First-Class Cuisine. Choicest National and Foreign Wines. MODERATE CHARGES. OMNIBUS TO MEET ALL TRAINS.

ELECTRIC LIGHT.

L. BAGLIONI.

BRANCH HOUSES: { GRAND HOTEL D'ITALIE, BOLOGNA. / GRAND HOTEL, CERESOLE REALE (PIEDMONT).

Altitude 4,800 feet. Renowned Ferruginous Springs. Splendid Alpine Excursions.

VENICE.

HOTEL D'EUROPE.

FIRST-CLASS HOTEL.

SITUATED IN THE BEST POSITION ON THE GRAND CANAL.

Has just been repaired and greatly improved. New large Dining Room on the Ground Floor overlooking the Grand Canal.

SMOKING AND READING ROOMS. BATHS.

Patronized by the most distinguished Families.

HYDRAULIC LIFT.

MARSEILLE BROTHERS, Proprietors.

VERONA.

GRAND HOTEL DE LONDRES AND HOTEL ROYAL DES DEUX TOURS.

A. CERESA, Proprietor.

THE Only First-Class Hotel in Verona. Most Central Position, near the Roman Amphitheatre and the Tombs of the Scaligers. Patronised by the best English and American Families. Several Languages Spoken. Every Modern Comfort. Charges very moderate. Highly Recommended. Omnibus at both Stations. Electric Light.

G. CAVESTRI, Manager.

VENICE.

HOTEL D'ITALIE & BAUER

BAUER GRÜNWALD.

FIRST-CLASS HOTEL, near St. Mark's Square, on the Grand Canal, facing the Church of St. Maria della Salute. Patronized by English and Americans.

FIRST-RATE ATTENDANCE.

Celebrated for its Grand Restaurant & Vienna Beer.

POST OFFICE IN THE HOTEL. ELECTRIC LIGHT.

JULES GRÜNWALD, Senior, Proprietor.

VENICE.

GRAND HOTEL VICTORIA, VENICE.

(CLOSE TO ST. MARC'S PLACE.)

150 well-furnished Bedrooms and Saloons from 2 fr. upwards. Pension from 8 fr. upwards, first-rate Cuisine. Table d'Hôte. Baths in every floor. Lift. Telephone. Electric Light.

Reading, Billiard, and Smoking-Rooms.

Perfect Sanitary Arrangements. Cook's Coupons accepted.

A. BOZZI, Proprietor and Manager.

VICHY.

GRAND HOTEL DU PARC,

and GRAND HOTEL.

THE LARGEST AND MOST COMFORTABLE IN VICHY.

A FIRST-CLASS HOTEL, situated in the Park, facing the Baths, Springs, and Casino.

PRIVATE PAVILION FOR FAMILIES.

GERMOT, Proprietor.

VICHY.

ON THE PARK FACING THE CASINO.

—

LIFT.

—

OPEN THE WHOLE YEAR.



ON THE PARK OPPOSITE KIOSQUE OF MUSIC

—

LAWN-TENNIS.

POST, TELEGRAPH AD-JOINING.

TELEPHONE

GRAND HOTEL DES AMBASSADEURS and CONTINENTAL. Entirely Re-arranged and considerably Enlarged. Is the most elegant, comfortable and best situated in Vichy, and the only one frequented by the Royal Family of England. A part of the Hotel is arranged and warmed specially for the winter season. It is the only Hotel at Vichy having a general hygienic installation.

Pension from 12fr. per day.

VEVEY—Switzerland.

HOTEL AND PENSION MOOSER.

OPEN ALL THE YEAR. 100 ROOMS.

EXCELLENT FIRST-CLASS FAMILY HOTEL, beautifully situated in its own extensive and shady grounds. Pure bracing air. "Only one above the Lake," overlooking the town, near the English Church, and commanding magnificent Panorama. Views of Lake Leman and the surrounding mountains. The Hotel is long and favourably known to the leading English and American Families. Lawn Tennis, Orchestra. Charges strictly moderate. Free use of an Omnibus to and from the Town several times a day. P. KOEHLER-MOOSER.

VIENNA.

HOTEL METROPOLE.

RINGSTRASSE, FRANZ JOSEFS-QUAI.

FIRST-CLASS AND BEST SITUATED HOTEL.

300 well furnished Bedrooms and Sitting-rooms (from fl. 1 upwards). **Reading-room** supplied with English and American Newspapers. **Lift. Arrangements** can be made for a protracted stay at **Moderate Prices**. Omnibuses to and from the Station.

L. SPEISER, Manager.

VIENNA.

HOTEL KRONPRINZ.

FAMILY HOTEL.

Good Position, Centre of the Town. Large Rooms with Good View.

TERMS MODERATE.

L. SEILER, Proprietor.

VIENNA.

HOTEL "KAISERIN ELIZABETH."

In the centre of the City, in immediate vicinity of the Stephanplatz and Grand Opera.

CONSIDERABLY enlarged by the new construction, Kärtnerstrasse 9, recommends itself for well-fitted Apartments, from 5 florins. 100 Rooms, from 1 florin. Reading Room. Telephone, Baths. If wanted, Omnibus to and from all Stations. French and Viennese Cooking in the Restaurant. Special arrangements for Pension. Excellent Vöslauer Wine on sale, own growth.

HIGHLY RECOMMENDED TO ENGLISH AND AMERICAN FAMILIES.

FERD. HEGER, Proprietor.

VIENNA.

GRAND HOTEL,

I. KARNTHNERRING, 9.

FIRST-CLASS HOTEL.—SPLENDID SITUATION. The most agreeable habitation which Vienna can offer to Foreigners. All modern comfort combined with moderate charges. Specially patronized by English and American Families. 300 elegantly furnished Rooms, from 1 florin; Apartments, from 6 florins upwards. Magnificent Dining Saloons; Restaurant Saloon; Conversation, Smoking, Reading, and Ladies' Drawing Rooms.

EXCELLENT COOKING.

Dinners and Suppers à la Carte or at fixed prices.

Bath Rooms. Hydraulic Lift. Telephone. Electric Light.

OMNIBUS TO AND FROM THE STATION.

Arrangements made with Families Wintering in Vienna.

VIENNA.

HOTEL CENTRAL

(Formerly Weisses Ross), TABORSTRASSE 8.

LATELY REFURNISHED THROUGHOUT.

FIRST-CLASS HOTEL with every modern comfort. Highly recommended to Families and Gentlemen. Lift. Electric Light. Excellent Cooking. Garden. Restaurant.

Cure Establishment Helenenthal in Baden by Vienna.

CARL SACHER, Proprietor.

WILDBAD.

HOTEL KLUMPP,

Formerly HOTEL DE L'OURS.

Mr. W. KLUMPP, Proprietor.

HYDRAULIC LIFTS TO EVERY FLOOR.

THIS First-Class Hotel, containing 45 Saloons and 235 Bedrooms, with a separate Breakfast and new Reading and Conversation Rooms, as well as a Smoking Saloon, and a very extensive and elegant Dining Room; an artificial Garden over the river; is beautifully situated in connection with the old and new Bath Buildings and Conversation House, and in the immediate vicinity of the Promenade and the New Colonnade. It is celebrated for its elegant and comfortable apartments, good *Cuisine* and Cellar, and deserves its wide-spread reputation as an excellent Hotel. Table d'Hôte at One and Five o'clock. Breakfasts and Suppers *à la carte*. Exchange Office. Correspondent of the principal Banking-houses of London for the payment of Circular Notes and Letters of Credit. Omnibuses of the Hotel to and from each Train. Fine Private Carriages when requested. Warm and Cold Baths in the Hotel. Reduced Prices for Rooms in the months of May, September and October.

EXCELLENT ACCOMMODATION.

ZERMATT.

SEILER'S GRAND HOTELS.

Open 15th May to 30th October.

Hotel Riffelalp. *Hotel Zermatterhof.*
Hotel Monte Rosa. *Hotel Riffelhaus.*
Hotel Mont Cervin. *Hotel Schwarz See.*

BUFFET AT THE RAILWAY STATION.

ZURICH.

HOTEL BAUR AU LAC.

FIRST-CLASS HOTEL. BEST SITUATION.

BEAUTIFUL GARDEN. HYDRAULIC LIFT.

ELECTRIC LIGHT IN EVERY ROOM.

PATRONIZED BY ENGLISH AND AMERICAN FAMILIES.

Not to be confounded with Hotel Baur (in the Town).

Proprietor, C. KRACHT.

SOUTH EASTERN RAILWAY

ROYAL MAIL & SEA ROUTES.

TEN CONTINENTAL SERVICES DAILY

viâ

DOVER & CALAIS,

FOLKESTONE & BOULOGNE, DOVER & OSTEND.

LONDON AND PARIS

IN 7½ HOURS.

Leaving Charing Cross at 10 a.m., and Paris at 10.30 a.m.

CHARING CROSS & CANNON STREET...	dep.	a.m. 8.0	a.m. *10.0	a.m. †11.0	p.m. A3.0	p.m. 8.15
PARIS	arr.	4.26	5.47	7.0	10.47	a.m. 5.50

* Viâ Folkestone and Boulogne. † Special Saloon Cars, American Type.
A. Club Train Services, and Cannon Street dep. 2.25 p.m.

SPECIAL CLUB TRAIN SERVICES

TO AND FROM

Cannes, Nice, and the Riviera

BY

RAPIDE AND MEDITERRANEAN EXPRESSES.

Special Saloon Cars and Steamers, through Carriage from Calais to Vintimille without entering Paris.

1st and 2nd Class to BRUSSELS, COLOGNE, &c.

3rd Class Tickets issued by

NIGHT MAIL TRAINS TO PARIS AND BRUSSELS.

Through Tickets and Baggage registered.

Full particulars in Continental Time Books, to be had on application at Enquiry Offices, Charing Cross and Cannon Street Stations.

MYLES FENTON,
General Manager.

LONDON BRIDGE STATION, 1893.

MURRAY'S ENGLISH HANDBOOKS.

HANDBOOK—ENVIRONS OF LONDON—Including 20 miles round the METROPOLIS. Two Volumes. Post 8vo. 21*s.*

HANDBOOK—ENGLAND AND WALES. Arranged alphabetically. Map. One Volume. Post 8vo. 12*s.*

HANDBOOK — EASTERN COUNTIES — CHELMSFORD, HARWICH, COLCHESTER, MALDON, CAMBRIDGE, ELY, NEWMARKET, BURY ST. EDMUNDS, IPSWICH, WOODBRIDGE, FELIXSTOWE, LOWESTOFT, NORWICH, YARMOUTH, CROMER, &c. Maps and Plans. Post 8vo. 12*s.*

HANDBOOK — KENT — CANTERBURY, DOVER, RAMSGATE, ROCHESTER, CHATHAM. Map and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—SUSSEX—BRIGHTON, CHICHESTER, WORTHING, HASTINGS, LEWES, ARUNDEL. Map and Plan. Post 8vo. 6*s.*

HANDBOOK—SURREY AND HANTS—KINGSTON, CROYDON, REIGATE, GUILDFORD, DORKING, BOXHILL, WINCHESTER, SOUTHAMPTON, NEW FOREST, PORTSMOUTH, AND THE ISLE OF WIGHT. Maps and Plans. Post 8vo. 10*s.*

HANDBOOK—BERKS, BUCKS, AND OXON.—WINDSOR, ETON, READING, AYLESBURY, HENLEY, OXFORD, BLENHEIM, AND THE THAMES. Map and Plans. Post 8vo. 9*s.*

HANDBOOK—WILTS, DORSET, AND SOMERSET—SALISBURY, CHIPPENHAM, WEYMOUTH, SHERBORNE, WELLS, BATH, BRISTOL, TAUNTON, &c. Map and Plans. Post 8vo. 12*s.*

HANDBOOK — DEVON — EXETER, ILFRACOMBE, LINTON, SIDMOUTH, DAWLISH, TEIGNMOUTH, PLYMOUTH, DEVONPORT, TORQUAY. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—CORNWALL—LAUNCESTON, PENZANCE, FALMOUTH, THE LIZARD, LAND'S END, &c. Maps and Plans. Post 8vo. 6*s.*

HANDBOOK—GLOUCESTER, HEREFORD, AND WORCESTER—CIRENCESTER, CHELTENHAM, STROUD, TEWKESBURY, LEOMINSTER, ROSS, MALVERN, KIDDERMINSTER, DUDLEY, BROMSGROVE, EVESHAM. Map and Plans. Post 8vo. 9*s.*

HANDBOOK—NORTH WALES — LLANGOLLEN, BANGOR, CARNARVON, BEAUMARIS, SNOWDON, LLANBERIS, DOLGELLY, CADER IDRIS, BETTWS-Y-COED, CONWAY, &c. Map. Post 8vo. 6*s.*

HANDBOOK—SOUTH WALES—MONMOUTH, LLANDAFF, MERTHYR, VALE OF NEATH, PEMBROKE, CARMARTHEN, TENBY, SWANSEA, AND THE WYE, &c. Map. Post 8vo. 6*s.*

HANDBOOK—NORTHAMPTONSHIRE AND RUTLAND—NORTHAMPTON, PETERBOROUGH, TOWCESTER, DAVENTRY, MARKET HARBOROUGH, KETTERING, WELLINGBOROUGH, THRAISTON, STAMFORD, UPPINGHAM, OAKHAM, &c. Maps. Post 8vo. 7*s.* 6*d.*

HANDBOOK—DERBY, NOTTS, LEICESTER, & STAFFORD—MATLOCK, BAKEWELL, CHATSWORTH, THE PEAK, BUXTON, HARDWICK, DOVEDALE, ASHBORNE, SOUTHWELL, MANSFIELD, RETFORD, BURTON, BELVOIR, MELTON MOWBRAY, WOLVERHAMPTON, LICHFIELD, WALSALL, TAMWORTH. Maps and Plans. Post 8vo. 9*s.*

HANDBOOK—SHROPSHIRE AND CHESHIRE—SHREWSBURY, LUDLOW, BRIDGNORTH, OSWESTRY, CHESTER, CREWE, ALDERLEY, STOCKPORT, BIRKENHEAD. Map. Post 8vo. 6*s.*

October, 1893.

[*Continued.*

HANDBOOK—LANCASHIRE—WARRINGTON, BURY, MANCHESTER, LIVERPOOL, BURNLEY, CLITHEROE, BOLTON, BLACKBURN, WIGAN, PRESTON, ROCHDALE, LANCASTER, SOUTHPORT, BLACKPOOL, &c. Map. Post 8vo. 6*s.*

HANDBOOK—YORKSHIRE—DONCASTER, HULL, SELBY, BEVERLEY, SCARBOROUGH, WHITBY, HARROGATE, RIPON, LEEDS, WAKEFIELD, BRADFORD, HALIFAX, HUDDERSFIELD, SHEFFIELD, CRAVEN AND THE CAVES, WENSLEYDALE. Maps and Plans. Post 8vo. 12*s.*

HANDBOOK — LINCOLNSHIRE — GRANTHAM, LINCOLN, STAMFORD, SLEAFORD, SPALDING, GAINSBOROUGH, GRIMSBY, BOSTON. Maps and Plans. Post 8vo. 7*s.* 6*d.*

HANDBOOK—DURHAM AND NORTHUMBERLAND—NEWCASTLE, DARLINGTON, BISHOP AUCKLAND, STOCKTON, HARTLEPOOL, SUNDERLAND, SHIELDS, BERWICK, TYNEMOUTH, ALNWICK. Maps and Plans. Post 8vo. 10*s.*

HANDBOOK—WESTMORLAND AND CUMBERLAND—LANCASTER, FURNESS ABBEY, AMBLESIDE, KENDAL, WINDERMERE, CONISTON, KESWICK, GRASMERE, ULSWATER, CARLISLE, COCKERMOUTH, PENRITH, APPLEBY. Maps. Post 8vo. 6*s.*

SCOTLAND.

HANDBOOK—SCOTLAND—EDINBURGH, MELROSE, ABBOTSFORD, GLASGOW, DUMFRIES, GALLOWAY, AYR, STIRLING, ARRAN, THE CLYDE, OBAN, INVERARY, LOCH LOMOND, LOCH KATRINE AND TROSACHS, CALEDONIAN CANAL, INVERNESS, PERTH, DUNDEE, ABERDEEN, BRAEMAR, SKYE, CAITHNESS, ROSS, AND SUTHERLAND. Maps and Plans. Post 8vo. 9*s.*

IRELAND.

HANDBOOK—IRELAND—DUBLIN, BELFAST, DONEGAL, GALWAY, WEXFORD, CORK, LIMERICK, WATERFORD, KILLARNEY, GLENGARIFF, BANTRY. Maps and Plans. Post 8vo. 10*s.*

[*In Preparation.*]

HANDBOOK—HERTS, BEDS, AND HUNTINGDON. Map. Post 8vo.

HANDBOOK—WARWICKSHIRE. Map. Post 8vo.

ENGLISH CATHEDRALS.

HANDBOOK — SOUTHERN CATHEDRALS — WINCHESTER, SALISBURY, EXETER, WELLS, ROCHESTER, CANTERBURY, CHICHESTER, AND ST. ALBANS. With 130 Illustrations. 2 vols. Crown 8vo. 36*s.*

*** ST. ALBANS may be had separately. 6*s.*

HANDBOOK—EASTERN CATHEDRALS—OXFORD, PETERBOROUGH, ELY, NORWICH, AND LINCOLN. With 90 Illustrations. Crown 8vo. 21*s.*

HANDBOOK—WESTERN CATHEDRALS—BRISTOL, GLOUCESTER, HEREFORD, WORCESTER, AND LICHFIELD. With 50 Illustrations. Crown 8vo. 16*s.*

HANDBOOK—NORTHERN CATHEDRALS—YORK, RIPON, DURHAM, CARLISLE, CHESTER, AND MANCHESTER. With 60 Illustrations. Crown 8vo. 2 vols. 21*s.*

HANDBOOK—WELSH CATHEDRALS—LLANDAFF, ST. DAVID'S, BANGOR, AND ST. ASAPH'S. With Illustrations. Crown 8vo. 15*s.*

HANDBOOK—ST. PAUL'S CATHEDRAL. Woodcuts. Crown 8vo. 10*s.* 6*d.*

JOHN MURRAY, ALBEMARLE STREET.

October, 1893.